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CHURCH MISSIONARY INTELLIGENCER  
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY  
INFORMATION.*

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VOL. III. NEW SERIES.

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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts xxi. 19, 20.*

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**Erratum.**—In the Statistical Table of the Madras Mission, on page 635, under "Amount contributed during the year to Native Church Fund," "£. s. d." should be "R. s. p." The amount is in Rupees, and is really, therefore, only about one-tenth of what it appears to be.



# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## THE SERVANT OF JEHOVAH.

*A Sermon preached at St. Dunstan's, Fleet Street, before the Church Missionary Society, on Friday, November 30th, the Day of Intercession, by the REV. T. VALPY FRENCH, M.A., Bishop-Designate of Lahore.*

"A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."—ISAIAH xlii. 3, 4.



IN the description of the Servant of Jehovah, which occurs in the verse before the text, we have one of those broad outlines and master-touches which have been so eminently verified by fact. "*He shall not cry, nor lift up, nor cause His voice to be heard in the street.*" This Great King of men will be a Prince of peace; this Great Teacher will not be one who, by grand artifices of speech, by the flails of vehement harangue, by thunders and lightnings of overpowering eloquence, will command silence and enforce obedience, cut short resistance, or render it impossible by utterances of terror and power. He would not be in the earthquake, or storm, or fire; but rather in the still small voice.

And the words in our text which follow are quite in harmony with what is said of the kind of teaching of the Servant of Jehovah—"A bruised reed shall He not break," &c. The general sense of this seems clear. One of the weakest, and proverbially feeblest, and most defenceless things in the natural world is the reed by the river bank; and this weakest of things is here spoken of as yet more enfeebled by being bruised. And so the flickering lamp-wick, smoking already and near to expire: what more hopelessly exhausted and done for, to all appearance, than this? Yet it seems from the text that with many such things the Saviour will have to do. Nay, the text would seem to argue that He would have more to do with them than other princes: that there would be something which would specially draw His heart out towards those enfeebled and exhausted things, whether nations and peoples, or souls of men; that He had a property, a special interest, in them, and they in Him. Those bruised reeds, those smoking lamp-wicks—their all but sunk and perished hope—would be revived by the look and the touch of Him, like that poor woman (of whom we have heard so often, and are never tired of hearing of) who had spent all her living on physicians and was *nothing bettered, but rather grew worse, when she had heard of Jesus, came behind Him, and touched the border of His garment.*

This, therefore, was to be a marked and peculiar feature of Messiah's reign—that feature of it which the Holy Ghost by the mouth of David foreshows: “*He shall be favourable to the simple and needy, and preserve the souls of the poor. He shall redeem their soul from deceit and wrong, and precious shall their blood be in His sight.*” And St. Paul no less simply and to the point: “*When we were yet without strength, in due time Christ died for the ungodly.*” And what does that due time of strengthlessness mean, but that when the reed was in the act of snapping, the wick at the point of expiring, His coming to the rescue was the one thing which saved them?

Dr. Döllinger dwells on the exhaustion of the heathen world at the time our Lord came in the flesh—not only how sunk it was in itself—how hopeless, and sorely, deeply disappointed and heartless; but he notices the exhaustion and abject spiritlessness and despondency of those systems which made the most energetic and honest efforts to put a new soul and life into the corpse, or at least the expiring frame, of humanity. Sad were the lamentations which sprung and grew up everywhere as men's hearts gave them expression—confessions of an exiled state—an orphan and unreconciled state—a deserted and desolate state—destitute of God.

We have known some quite lost in admiration of the state of the heathen world, as they picture it to themselves in its simple, primitive innocence, before the Gospel touches it. If their meaning is that they were better in their ancient, primeval barbarism than when the white man came with his fire-water, his opium, his slave-trade, there is much, very much, in what they say; and, alas! it is sad to reflect how often the white man with his fire-water and his opium-traffic has gone together with the missionary and the Gospel. Both have entered in by the same door; and the zealous efforts of these last have been worse than neutralized. But the text dwells, simply and only, on the effects (not of the white man and his civilization, but) of Jehovah's Servant, the Holy Jesus and His truth. The greatest consideration will be exercised by Him towards all these distressed and exhausted ones. Their cases will be weighed and judged. To the reckless and merciless oppressor He says, “*Their Redeemer is mighty; He will plead their cause with thee.*”

Should we charge, then, on the name and faith of the gracious, loving Saviour, the barbarities practised under shelter of the Christian profession? Because Satan does so much missionary work to deprave and corrupt, is that a reason why we should do none, or slacken our missionary efforts to restore and regenerate, heal and save? Our prayers, alms, labours for missions at home—all our association anniversaries, days of intercession—emphatically say “*No—no—we will not slacken them.*” If Satan is a great missionary for evil, and uses many English people to help him in this, all the more reason why we should be God's missionaries, and lift the banner which He has given to them that fear Him, that it should “*be displayed because of the truth.*”

It is sickening and heartrending to read what men like Livingstone



and Bishop Patteson say of the evil done by heathenized and corrupted Christians in Africa and the South Seas ; but heartening and stimulating it is to read their words, expressive of full conviction that Christ is the one hope of those nations : only He can raise them out of that sunken, downtrodden state. The unchristianized, demoralized, and corrupted white man—not because he is a Christian, but because unchristianized and demoralized—would hasten and precipitate the ruin and extinction of those poor prostrate races : they break the *bruised reed*, &c. Not so He that is at once high and holy, and meek and lowly. So far from breaking and quenching, He will (as in the case of the Metlahkatlah Christians is beautifully illustrated, and in that of the aboriginal Santals, and the Christians of the Niger) husband that little residue of life, and fan that little spark of light into a glow. He will see that it is done justice to : it shall have its place and name and work appointed it in the great House in which He once became the Head Servant, being all the while what He is now, the *Son* over His own House. The text speaks of these poor, exhausted, trodden-down peoples as having their rights also—rights denied and trampled on, but founded in truth and in God—and they must be vindicated and asserted ; and this Jehovah's Servant will assuredly do, in opposition to all breaking and quenching. He will bring forth judgment to truth. All crooked lines of partial, prejudiced judgment He will put to the true and straight line, and show their crookedness. For He is come to seek and to save that which was lost ; and these are lost. And He shows what His heart and His nature is by stirring up an unconquerable desire in some of His people to choose the most hopeless, as it seems, and degraded of those nations—those whom no man seeketh after—for the object of their labours.

We have not time to dwell on many varied circumstances and conditions of the Christian warfare in which this great and precious promise is continually proved true, and its pregnant force elicited.

Some are fighting in the great missionary battle-field under very great disadvantages. They feel their own weakness, and are borne down by their encompassing difficulties. "This is Zion, whom no man seeketh after" : so speak the enemies of the truth, or even more successful and less deeply-tried Christians, who cannot appreciate and gauge aright the sharpness and severity of their conflict. They do not figure much in reports, because little is known, though every effort is made to recognize honest, patient, faithful labour all the more, that it seems unrequited and unremunerated, and we know, and they know, who it is that said, "*Judge nothing before the time, till the Lord come.*" Some, again, it may be, are of little power, little physical strength, few friends and resources ; to themselves and others their work may for long years seem despicable and inglorious ; but they are not disregarded and unnoticed by Him who neither breaks, nor yet suffers to be broken, the bruised reed. To such an one the Lord says, "*Fear not, thou worm Jacob ; thou shalt thresh mountains and beat them small, and make the hills as chaff.*" What ! a worm thresh mountains ? Even so, if the Lord bid it. In all such words of rich encouragement He

promises to undertake for them. They will be His special charge: He will expressly think of them and provide for them.

And is not revived missionary interest and enterprise in our own beloved Universities a happy and thankworthy proof of the truth of this text? After the long, dreary winter-time, this spring-time of missionary hope? Cases, too, of a life of labour prematurely cut short—rich and large promises nipped in the bud—great hopes and expectations, formed by the Church of Christ, disappointed by early removal, and the call to go up higher—one of the Lord's own methods of promotion, though less unintelligible to us—as in the case of H. W. Fox, Knott, Trench, Tuting, and some devoted young missionaries' wives?

But we must observe that there seem to be two separate kinds of weakness pointed at in our text: the one, that which we may call natural and constitutional, or at least arising from internal and often uncontrollable causes. The latter part of the text seems to refer rather to that which is from outward causes; and there is a marked difference in the way these two weaknesses are spoken of. For in this latter weakness Christ Himself shares, as He could not in the other; and one of the great sources of interest in the passage, one of its main sources of strength and encouragement, lies here. The first part speaks of the bruised reed not being broken, the smoking flax not quenched—i. e. of His Church and people, or of those whom He will gather into His Church and number among His own people—not being quenched or broken; and the second part speaks of Himself as not being broken, and not quenched, as if He also had condescended to be as a bruised reed and as a smoking flax, for so the words in the original here distinctly imply, "*He shall not be broken nor quenched.*" The whole argument and course of thought here is the same as that employed in 2 Cor. xiii.: "*Christ to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.*"

In both passages Christ is in a very remarkable way, and after the manner of the teaching of the Holy Ghost, identified with His people, and they with Him. There is a great heightening of the argument here as we proceed in the text; for the Holy Ghost by the prophet does not speak only of the treatment Christ's people receive from Him, the method of His action and procedure towards them; but, in the latter verse, implies how He embraces them with Himself, identifies them with Himself, stoops down to and with them, that in and with Himself He may raise them. Their invincibleness depends on His being unconquerable Himself; their unquenchableness of holy love, on His light and truth being unquenchable—kindled at the first, and ever fanned into a glow by the Blessed Spirit, so that it cannot expire, its chill embers shall ever be resuscitated afresh.

That weakness which proceeds from His Church and His people *themselves*—from within themselves—His patient forbearance and tender, considerate pity will provide against. *The weakest of them*

*shall be as David*; the bruised reed, like John the Baptist—"What went ye out to see? A reed shaken by the wind?" His love and grace will see to it, and undertake for it. His strength will be made perfect in weakness, so that they will be able to say, as David, "I will most gladly (orig.) SWEETLY, therefore, glory in my infirmities, *that the power of Christ may rest upon me.*" The weakness that comes from without—from the open assaults or the secret crafts of the devil and man—His own divine and wonder-working power will bring to nought. If they can break Him, then they shall also break them; if they can quench Him, so them; if He can neither be broken nor quenched, then can they not be broken nor quenched. This was Luther's unanswerable argument: the grace in which he stood "*and rejoiced in hope of glory of God.*" If Christ conquer, then Luther must conquer too: "*Vivat Christus, moriatur Martinus.*" This made his ground so unassailable and immovable, and gave such an elevation and inspiration to his utterances, as well as grandeur and superhuman force to his actions, while he had to do with the external weakness of the Church of Christ, arising from assaults of enemies without. His great spirit seemed towards the close bowed down and well-nigh crushed when he was called to deal with the inward weaknesses of the Church: the frailties, grievous inconsistencies, irreconcilable feuds, heart-burnings, animosities of Christian men and Christian parties one towards another, about which we should often become despondent but for such words as, "*He shall not break the bruised reed.*"

There is wonderful encouragement, beauty, and power in the particular form which the promise takes here. For the weaknesses incident to and inherent in His people He gives a special assurance: the Church would die out if left to itself—to the human element in it. For those the Lord's patient love and grace has provided; but then, as regards the pressure of afflictions, persecutions, temptations from without, He takes those all as belonging to Himself, as His own matter altogether. He puts Himself in the place of His afflicted people. What is done to them He takes as done to Him: Himself is answerable for the issue. "*Whoso toucheth you toucheth the apple of his eye. He shall not fail nor be discouraged.*"

The promise here seems naturally and obviously to suggest the thought to you and me, brethren and fathers in Christ—Only make sure that Christ's cause and yours are one, that your eye is singly and simply directed to His truth and His glory; no selfish views, worldly views, party views, dimming your clear perception of what makes for the growth of His kingdom, exalts His cross, and prepares the way of His second coming. Then be of good courage; quit you like men: you might be broken and quenched, but He cannot. To you, as to St. Paul, the Word is sure: "*Speak and hold not thy peace; for no man can set on thee to harm thee, for I have much people.*" The thought there is the same; your cause and mine, your interests and mine, while you are true to your great trust, holding fast the faithful word, can never be dissociated and sundered; therefore the grace of perseverance shall be given. The witness shall be both prolonged and

enlarged. As thou hast borne witness at Jerusalem, so at Rome. "*No weapon forged against thee shall prosper.*"

We all have a painful sense of the boastful, self-confident way in which proud enemies of the truth give it out that, under their attacks, Christ's cause is in a fair way to be broken down and the light of His truth quenched; we know how Hinduism seeks to support its crumbling and tottering pillars by buttresses derived from Bradlaugh and Tyndall; how many sappers and miners there are at work, bent on the downfall of God's truth, many more than there are at work at Plevna; yes, and more storming parties told off, closer circumvallations, nearer and narrower approaches, prepared. And Mohammedanism is not ashamed to borrow reinforcements from the works of Bosworth Smith and Davenport translated into the vernacular. Insolent literary pretenders and sciolists are not ashamed to write elaborate descriptions of what the Christ of the future will be—a Christ of their own creation, whose colossal power and wisdom, and whose triumphant ascendancy over the realm of mind and knowledge, will tower above and overshadow the wrecks of Christendom, will consign to oblivion and bury out of sight the disastrous failures of Christ and His Gospel.

And there are times when the wheels of the chariot of Christ seem to drag heavily; the Word of God does not run: even the most hopeful missionary's heart is conscious of depression. They ask, "*Why is His chariot so long in coming?*" As R. Clarke from Amritsar lately said,\* "*In the Punjab we feel just now very weak. Things which do not seem for our welfare are taking place. What is hoped and longed for does not occur. Yet, in feeling our utter weakness, we are led, I trust, to see how God is and will be all in all. It is He who does everything which is really for good, we as often make mistakes (words truly apostolic and Pauline). If it were not for trust in Him, that He will protect and carry on His own work, it would sometimes seem as if everything were falling to pieces. The world and the evil one seem so often to have it their own way, and God's work goes on only with so much difficulty and so much weakness and so great anxiety. If only we had more faith in the blood and the water (for justifying and for sanctifying too) which flowed from the Saviour's wounded side, things would go on better, and our anxieties would cease. You need prayer at home: here it is death to be without it.*"

We may well thank God for such words, for we learn that not only is God's word of promise for us, as we have it in the text, but He is gravating it afresh on the hearts of His servants, and making their lives to be fresh and speechful witnesses of it. He is making it to be re-affirmed and reasserted in the experience of His Church and people.

This year has been to ourselves of the C.M.S. a year of some unusual anxiety, of some temporary depression; but the very fact that you have not been allowed to succumb, and that the calm, assured steadfastness of

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\* These words, unlike the hopeful tone of my dear brother's letters, have been called out in part by some difficulties connected with the Central Normal School he is anxious to see built in Amritsar, and for which the desired funds come in too slowly. The school promises to be of very great promise and value.

trust which sustained our veteran leaders and fathers of the Society is not found wanting to this crisis in their successors is hopeful and inspiring—a crisis I call it—for the surrender of some of our mission-stations, especially that of Constantinople (the necessity of which I deeply deplore), is a crisis—a crisis which we should very seriously take to heart. One might almost look that the spirit of the saintly and heroic Pfander should rise to protest against the abandonment of a work in which his God so remarkably blessed him and set before him so open a door. Yet it is not the Society that is in fault; it is not given to shutting God's open doors. It must be a failure in the workers *abroad* or the workers at *home*—the failure of the one to inspire confidence, or the other to signify their confidence and approval by sustained or increased effort. We have seen from the text how impossible it is that, in the issue and upshot of things, Christ (the Servant of Jehovah, who is Jehovah) should be broken. Yet it may be no thanks to us, or in spite of us, that HE is not broken or quenched. Oh, may God forbid our lot should be with him who knew his Lord's will and did it not; that our portion be appointed us with the unbelievers; with the children of Ephraim, who, being harnessed and carrying bows, turned themselves back in the day of battle; with those whose supineness and cowardice, want of self-sacrificing perseverance, ranked them among the faithless servants who, had it been possible, would have contributed to *break* and to *quench* Him whose kingdom we look for and hasten! God forbid it should ever be spoken of us from the throne, "As far as in *them* lay, the Lamb that shed His blood for them, that was for them exalted to be a Prince and a Saviour, was broken, was quenched!"

Finally, the text closes with a summary of the great end and purpose for which He bears so patiently and long-sufferingly and tenderly with His Church; yea, and even with those who look to wear out His patience that He may be broken and quenched at length. It is "*that He may set judgment in the earth; the isles shall wait for His law; He shall bring forth judgment unto victory;*" or, as St. Paul expresses in substance the same great end of the Divine patience, "*that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life.*"

That falsehood, unrighteousness, and wrong, beneath which the earth groans, for the correction and removal of which the Church of Christ prays and labours, shall not be borne with any more by that God, who is a God of truth, and without iniquity. False names, pretences, impositions, hypocrisies, specious disguises, shall be unveiled—all unmasked and discovered at the great appearing! How could it be that God, who is the truth and "*cannot lie,*" and to whom "*the lying lip is an abomination;*" who is "*the habitation of justice;*" to whom the Church, God's elect, evermore cry day and night, "*Arise, O Lord, judge Thou the earth;*" should suffer wrong and falsehood for ever to overlie and crush under and prevail over His truth, as if the lie were in its nature stronger and more enduring than truth? It is a great and continual teaching of the Word of God that one of the sure

and blessed results of the Advent of the Lord Jesus will be the rectifying of all false standards of righteousness and truth. He will bring forth judgment; lay it to the line and plummet; bring human judgments (true or false) to the test and criterion of His truth—the *Truth*. As our hymn strikingly and simply puts it:—

“O quickly come! Great Judge of all:  
For awful though Thine advent be,  
All shadows from the truth shall fall,  
And falsehoods die in sight of Thee.”

And the tendencies of the kingdom of Christ to produce this over-coming of the false by the true, this triumph and victory (as well as love) of truth, are continually witnessed to and exemplified, though the kingdom is but in the germ and scant rudiments as yet.

The love of truth, and hatred and intolerance of a lie, is an indispensable result and most certain sign of the entrance of the word and kingdom of Christ into the heart, or home, or people. It is characteristic of the new earth that “*he that blesseth himself in the earth shall bless himself in the God of truth.*” Men far removed and even alienated from Christ can discuss truth and commend it—yea, be loud in its panegyric, and make even boastful claims to the monopoly of it; but to create it and establish it in its rightful rule in the heart is from Him whose workmanship we are, “*created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.*”

It is given to the missionary and student of mission-history often to see this word impressively illustrated in the mission-field. They see how words, wholly misappropriated in Paganism, Mohammedanism, and other non-Christian systems, attain to their true and real significance in Christians and the Christian faith. I cannot doubt this is one of the senses of the text, clear to the eye of God’s prophet, as when he said, “*O Lord, the hope of Israel, the Gentiles shall come unto Thee from the ends of the earth, saying, Our fathers have inherited lies and vanity, and things wherein were no profit.*” And at this Advent season, and in connexion with to-day’s services, this view may be helpful and the promise encouraging. A great time or day is spoken of, and a great end to be accomplished on that day, devised from eternity, steadily kept in view through the course of intervening ages, and held before the eyes of the Church by provisional and preparatory processes of His Providence, in which they are called both to sympathize and to co-operate—“*We, then, as workers together with Him.*” Prayer is eminently one of the ways in which we are brought into God’s plans—brought into sympathy and co-operation with Him. Of this great end we are well assured that it is never forgotten or lost sight of or deviated from, any more than the stream rolling in torrent, or falling in cascade and spray-shower from the mountain side, though its course be strangely curved and seemingly retrograde in parts of its course, can ever forget whitherwards it is bound—bound by laws unerring and irreversible—to make for its ocean-goal. So it is here:—“*I the Lord have spoken it: I will do it.*” This poor fallen world,

where the throne of iniquity has established mischief by a law, and justice so often *faileth*, and *truth is fallen in the streets*, shall be the scene and habitation of righteousness—shall not be a witness only, but the very seat and throne of truth. That right and truth, which has its home in God, which has its fount and source of being in God, and is manifested in Him who is the brightness of His glory, His eternal Word, the abode of His fullness, who alone can say, “I am THE Truth”—that right and truth must vindicate and manifest itself before the worlds. He will and must set judgment on the earth. If that “MUST” were not a necessity of His being and of His other glorious attributes of faithfulness and truth, it is a necessity of His grace, of that wondrous grace to which alone we owe that word which in old inspired Scriptures Divine Wisdom spoke:—“*I was daily His delight, rejoicing always before Him, rejoicing in the habitable part of His earth, and my delights were with the sons of men.*” But in the missionary aspect of the text, which I am persuaded is one of its true aspects, have we not the fullest assurance here that God’s truth will exalt and establish itself victoriously, triumphantly, over all those misapprehensions—those fatally mistaken and erroneous views of men on questions the most vital—on those grave questions about which men have got the right words, but understand by them the wrong thing, and so wander on in darkness and are bewildered, and “*grope in the noonday as in the night,*”—such words, e.g., as incarnation, new creation, second birth, immortality, union and communion with God; and others such as sacrifice, worship, faith and works, self-renunciation, atonement, law and grace, form and spirit, and the like?

In respect of all these, we are assured that (as was said before) *all shadows from truth shall fall, and falsehoods die in sight of Thee*. It is a day known to the Lord—not day and not night; not chequered; not a perplexing intermixture of night and day; “*but it shall come to pass that at eventide it shall grow light.*” Unlike other eventides, this eventide is close on day-dawn; this sunset close on sunrise—a sunrise for which the heart and life of Christ’s true members must devoutly pray.

“On heathen lands afar,  
Thick darkness reigneth yet;  
Arise, O Morning Star,  
Arise, and never set!”

Think what joy it must be for a spirit like Arnold’s, with its intense, ardent thirst of truth, which he ever found embodied and impersonated in Christ as the central orb and substance of truth, to see that great promise of our text in its grand final fulfilment—a promise which the Missionary Church, with what often seemed fruitless energizings and agonizings, has striven from age to age, in brighter times and in the dark, to act upon and hasten forward its fulfilment,—“He shall not be broken nor quenched, till He hath set *judgment in the earth.*”

What precious foreshadowings, fore-echoings of these things have we sometimes found in the confessions of our converts in the heathen field! Take the case of Govind Shastri—a convert in one of our least

fruitful parts of the harvest-field, perhaps. His history has deeply affected and impressed me. On one occasion, before his baptism, comparing the Gospel revelation of the Son of God Incarnate with what is taught in Hindu Shasters, of the spotless Incarnation yet to be, he said to the missionary, "Whoever the Dhanvantari Incarnation may be, one thing is certain, that whatever is said of the Incarnation (in our books), the fulfilment of it is realized in Jesus Christ alone; for it is He who is God Himself, and, making a sacrifice of Himself, has put an end to sacrifices, and He, bearing life in Himself, has become the Giver of life." On another occasion, after his baptism, he remarked to the missionary, "If I were a Sunyasi, I should be sitting on the water's edge of the Gunga, and people would come to bless themselves in my name. Now I am here a poor sinner, but I have my Gunga. My Gunga is the blood of Jesus—the stream of water and blood from His pierced side—and I am happy through its cleansing power and the blessing of peace."

So with regard to the great Advent season we now commemorate, let us hear the witness my dear brother Gordon sends us from the frontier from Pind Dadan Khan:—"The hills are never out of sight. There is the salt-range in front, and there are glimpses on clear days of the sunny barriers of Cashmere behind, reminding one of that ridge of Moab mountains which was in David's view when he said, 'I will lift up mine eyes unto the hills,' &c.; 'We see not yet all things, but we see,' &c. And He is not without His witnesses everywhere. The expectation of His coming and kingdom is alive among Hindus as well as Mohammedans. They find nothing unfamiliar in the thought of the absorption of all creeds, castes, and languages into one, at His reign. The former often reconcile this doctrine with their popular belief in one whom they call Ne Kalank, the tenth or Sinless Incarnation, whom the latter speak of as Imam Mahdi, as the coming deliverer. The Mussulman holds among his traditions that '*There is no Mahdi save Jesus, Son of Mary.*' An old Sikh stopped me one day on the road with the question, 'When is Christ coming?' as though it lay much on his mind. A Mohammedan officer, who made me his guest, hoped that His coming might be near, 'for when He comes I will lay my turban at His feet,'—and he gracefully suited the action to the word." Are not such words helpful in quickening and stimulating our praise and our prayers? Yes, I do believe, among the many untold pregnant blessings embraced in this promise, one is the enthroning of that truth which puts the reality of things instead of the unrealities of misused words. At Chunba, Mr. Hooper heard Sohun Lal, an old student and Brahmin once, now a Christian preacher in his old mountainous home, far up in the Himalayas. He was preaching on "Become as little children" (twice born), &c. "I will illustrate this to you," he said. "You Hindus, when little infants, call a stone a stone; you know no difference between this stone and that; but when you grow older you are taught differently; you say, 'This stone is only a stone, and this stone is an idol. I must worship this as my God, or believe my God is in it.' Now you must become as you were when you were little children, and find no difference between stone and stone. 'This I may throw away, and that I must worship.'"



"So, again, the same dear young Christian student, whom it was a privilege to know and talk with, said one day, 'We Hindus had lost our true mother, but we didn't know it; we were trained up by an unkind stepmother—Hinduism. We thought she was our true mother, and we held to her and loved her; but we found out our mistake at last. Since we have learnt to know Christ and His Gospel and salvation, we have found out our true mother, and have forsaken the other, and are happy and at rest.' Such in substance were his words."

All these teachings in Scinde, on the Jhelum, on the Godaveri, on the Indus, have been, under God, the outcome of the teaching of the Evangelists of the Church Missionary Society. Are they not of the very truth of God? And does not this give us a happy, quiet confidence, that it is to have a blessed share in the fruits of this promise?

If its aim has been to bind up its cause and its work, its principles and its practice, its machinery and its agents, with Him of whom it is said, "He shall not be broken nor yet quenched,"—not forgetting loyal and dutiful allegiance to our Ancient and Reformed English Church—only putting *first* that which ought to be done, and, second, that which ought not to be left undone—truth first, order second, but honouring and thoroughly respecting both,—if such has been its aim, both professed and followed after, can we doubt that, spite of weaknesses inseparable from all that is human, "He will not break the bruised reed," &c.?

And, in spite of prognostications of failure and disaster, and secession of some lukewarm friends, and of some few genuine and conscientious, but misinformed or mistaken, friends, who yet, we trust in God, will return and place a more unshaken confidence than before in an instrument which it has pleased our God to use more largely and bless more richly than any other which He has ever put into the hand of our Reformed Church, for the extension of the Word and Kingdom of His dear Son,—I would only ask those honest and conscientious (though seceding) friends, not so much to distract yourselves by poring over the pages of the Ceylon Controversy as to take a larger survey of the Mission-field, and to make themselves masters of the past history of the Church Missionary Society, and to see how many living, enduring, lamps of Gospel truth it has both kindled and kept alive in the midst of the gross darkness of heathenism.

One or two weeks (I believe) of unprejudiced and thoughtful study would convince them, if not dishonest and uncandid, that it would be ungenerous and unreasonable to take their hand off so great a work, and cast discredit on a Church Institution which God has so signally honoured, and with which many like myself must ever heartily praise God that we have been so long associated.

Yet even if (which God forbid!) our Societies, and the branch of Christ's pure apostolic branch to which we belong, should ever be swept away by the torrent of impiety, lawlessness, and ungodliness, preceding and ushering in the great Antichrist, the promise is ours, let us hold it fast: work, pray, give, in the courage and strength of it. "*He shall not be broken nor quenched.*"

## CONFUCIANISM.\*



HE recognized religious systems of China are three—Confucianism, Buddhism, and Taoism. There are, besides, Mohammedanism and Christianity, each numerously represented, but of so recent introduction, and, from a Chinese point of view, so peculiarly exotic and sectarian, that they cannot yet be thought of as *Chinese* religions.

The three great national religions do not divide amongst themselves the population of China, as, for instance, the worship of Vishnu and Siva do in India, or as Roman Catholicism, Greek Orthodoxy, and the Reformed Creeds do in Europe. They rather form a threefold cord, which binds the thoughts and lives of the whole population, with very few exceptions. Not to speak of Taoism, which, in its present form, may be called an organized system of *fetish* and magic, strongly tinged with Buddhism, it may be said generally that the ordinary Chinaman is Buddhist *in his thoughts about the soul and the unseen and future world*, Confucianist *with regard to morals*. Buddhism, for the people, is potent as an ecclesiastical and ritual system; Confucianism is the educator and censor of the nation. Indeed, but for the fact that it has a *cultus*—the most indispensable *cultus* of all—it would be truer to describe Confucianism as a code of politics and morals than as a religion.

It is usual to date the rise of Confucianism from the sixth century before Christ, when the great sage flourished whose name it bears. K'ung K'iu, as he was called in his family, and whose *cognomen*, by which he is often named in books, was Chung-ni, lived from B.C. 551 to 479. From his twentieth year he seems to have been engaged either in official duties, or in intercourse with disciples, who thus early in his life began to gather round him. In old age, looking back to boyhood, he dictated a brief autobiography in these quaint words:—"At fifteen the bent of my mind was towards learning; at thirty I felt ground under my feet; at forty I had ceased to doubt; at fifty I understood nature; at sixty my ear was docile; at seventy, following my mind's bias, I yet did not overstep the line of duty." (*Analects* ii. 4.)

Although posterity has canonized and all but deified him, Confucius was so far from claiming intuitive knowledge or instinctive virtue, that he took pains to deny to himself even the credit of originality.

"A cherisher of the old, and who gets to know the new, is competent to teach." (*Anal.* ii. 11.) Such a teacher, he did not refuse to be taught. "One who repeated (doctrines) but did not originate; who accepted authority and loved the past." (*Anal.* vii. 1.) He is always alleging traditions of his beloved past in the form of exemplary private or public conduct, more seldom in that of ancient sayings, drawn chiefly from the days of the primeval sovereigns Yaou, Shun, and Yu, some 1500 years before his own time—an epoch now beginning to be included in

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\* A Paper read at a Meeting of the Cambridge Graduates' Missionary Association, February 22, 1877.

the region of myth. Next to those great men, he found guidance in the deeds and words of the chiefs of the house of Chow, the princes Wên and Wu, and the duke Chow. These heroes, themselves now treated as only semi-historical personages, flourished about eleven centuries B.C., and are reputed by the Chinese the undoubted founders of the Chow dynasty, which held the throne 800 years till B.C. 255, and under which Confucius and his great continuator, Mencius, lived and taught.

Already, in the days of the sage, the central power had grown feeble; and the quasi-feudal princes of the great states into which ancient China was divided were usurping its authority and waging war upon each other, often without the semblance of deference to the titular suzerain. It was in this political and moral chaos that Confucius made trial of his principles, and, so far as contemporary influence is the test, conspicuously failed in recommending them. In one state, indeed, he is related to have been allowed to put them in practice, and, for a brief period, with admirable results. Law and order prevailed; crime and punishment all but disappeared; the people were happy, the state grew powerful; until, the neighbouring principalities becoming jealous, one of them, more subtle than the rest, instead of levying war, resolved to check the envied prosperity by a stratagem which was only too successful. Objects of pomp and luxury, fine horses and accomplished female minstrels, were sent as a present to the court in which Confucius was minister. They were received in spite of his earnest protest. The prince and his court gave themselves up to pleasure; state affairs were neglected; and in a few days the disappointed philosopher, finding his services superfluous, reluctantly took his departure.

A century after the death of Confucius, Mencius was born, to die an old man within fifty years of the fall of the Chow Dynasty. The evils that vexed the soul of Confucius were aggravated when Mencius succeeded to his duties, and to a fame only second to his. Like Confucius, he also essayed to correct them by recommending the tradition of primitive antiquity to the feudal rulers, and, like him, without success. Mencius is said to have sat at the feet of the disciples of Confucius' grandson, himself one of the canonized hierarchy of the religion, so that he was a lineal descendant, as to doctrine, of the earlier master, whose principles he fully accepted, adding applications and developments of them which show a subtler intellect, if not altogether so simple and austere a virtue.

It is doubtful whether either of the great sages committed his teachings to writing. But two works exist, reputed to be at least the compilation of their immediate disciples, from which the manner and scope of their teaching may be gathered. These are the *Discourses* and *Sayings* of Confucius, called *Analects*, by Dr. Legge; and a similar but much larger collection of those of Mencius, which goes in China by his name.

Both these works, the general authenticity of which is unquestioned, though the actual compilers are uncertain, contain references to earlier books—historical, poetical, and mystical.

Mr. Chalmers, a missionary of the L.M.S. at Canton, in a recent

pamphlet on theological terminology, has a critical note which is worth quoting in this connexion. He says, "The Confucian *Analects* may be taken as the earliest authentic record of Confucius' sayings and doings." In that document we find the following evidence as to Books:—

1. "The *Book of Poetry* is quoted correctly [i. e. in accordance with the existing text] five times; portions of the Book are referred to and correctly described seven times, and the number of Odes is given roundly as three hundred—nearly correct. Both Confucius and his disciples were quite familiar with the Book. So also was Mencius. They seem to have committed it to memory."

2. "The *Book of History* is quoted, differently from the one we have now, and without apparent point, twice. There is another passage which has been taken as a quotation, or compilation of quotations, but it is doubtful."

3. "Defective Records.—The following passage occurs, *Analects* iii. 9:—"The Master said, I could describe the ceremonies of the Hia and and of the Yin dynasties, but the succeeding dynasties, because of the deficiency of their Records and of their Scholars, could not attest my words."

4. "The *Yih* [or *Book of Changes*] is once mentioned but not quoted; nor is any clue given as to its character."

5. "The *Book of Ceremonies* is mentioned, and a book with that title is quoted by Mencius, but the quotation corresponds with nothing in the reputed Confucian *Book of Ceremonies*."

The gist of Mr. Chalmers' note is to show how uncertain all literary history and criticism is earlier than the *Analects*, or about B.C. 400.

The various Books to which he refers are commonly cited in China as the *Five Classics* or Canonical Works, and the *Four Books* or Scriptures.

The Five are the *Yih* or *Changes*, the *She* or *Odes*, the *Shu* or *History*, the *Li* or *Ceremonies*, and the *Ch'un-t's'iu\** or *Annals*.

The Four are the *Ta-heo* or *Great Learning*, *Chung-yung* or *Principle of Equilibrium*, the *Lên-yu*, or *Discourses and Conversations* (the *Analects* of Dr. Legge), and *Mencius*.

Upon the fall of the Chow dynasty the whole of these books, except the first—the mystical Canon of Changes—were proscribed and ordered to be burnt by the successful usurper, Sze Hwang-ti.

When his family gave place, fifty years later, to the dynasty of Han, earnest efforts were made to recover the lost treasures; and about a century B.C. a text had been formed, under Imperial Patronage, of nearly the whole of the ninefold Canons—one of the principal editors being a descendant of Confucius. Uncertainty respecting some books, sections, and phrases was acknowledged at the time, and has bequeathed matter for critical inquiry and conjecture to the scholars of after-ages.

Amongst these the most conspicuous flourished under the Sung dynasty during the eleventh and twelfth centuries of our era. A chief

\* Lit. "Spring-Autumn," an expression for a year, and anciently used as a name for *Annals*. (Cf. Dr. Legge's *Prolegomena* to the *Ch'un-t's'iu*.)

distinction of their writings is the thoroughness with which they—and in particular Chu-tsze, the best known of them all—affect to explain, in the sense of a materialistic philosophy, every trace of divine or supernatural doctrine contained in the ancient Scriptures.

This view, though controverted by other authors, both of earlier and later periods, is all-important to the Christian missionary, because it is at present the *authorized* view for every Chinaman who aspires to distinction by the royal road of literary accomplishments, and is therefore, with the rarest exceptions, contemporary Confucianism.

The personal history of the great master, and the history of the text and exposition of the accepted Scriptures of his system, are, of course, matters of interest to the student, even the missionary student, of Confucianism. But it must suffice for me to have indicated thus hastily their merest outline.

I come now to the inquiry, *What is the scope of his teaching*, as we find it in the Confucian Canon, and as it is unfolded by the expositors, and accepted, with more or less practical results, by the people?

The answer briefly is *human duty, founded upon the goodness of human nature, watched by conscience, vindicated in critical cases by Heaven.*

The *Great Learning*, one of the Four Scriptures, commences thus:—“The way of the Great Learning consists in the clearing up of dear virtue, in renovating the people, in (advancing till it) rests in the highest good.”

The *Principle of Equilibrium* (*Chung-Yung*)—another of these elementary, yet always in China authoritative, writings—opens with the words:—“Heaven’s ordinance we call Nature; Nature’s leading we call the Way; the observance of the Way is religion (or instruction).”

A more elementary book still, the Trilateral Classic—the house-book in which nearly every China boy learns his letters (or rather *word-signs*)—lays it down that, “at man’s beginning, the original of his nature is good. By nature we are near (to the good), by imitation we go off from it.”

Mencius—who had to wage war with heresies, one of which preached *universal, as contrasted with relative, love*; the other declared *man to be originally bad*—asserts broadly, in answer to the latter view, that man is biassed towards the good, as distinctly as water is inclined to seek its own level; that as you must use force to drive water upwards, so you must use force to divert man from virtue. That force he finds in the passions, an accretion upon nature and in custom.

He says in a remarkable passage:—“Sympathetic pity is the principle of charity; the sense of loathing—shame (at wrong), the principle of righteousness; self-depreciation, the principle of manners; the sense that approves and condemns, the principle of conscience (lit. knowledge). Men have these four principles just as they have the four limbs.” (*Mencius* ii. 1, vi. 5, 6.) Elsewhere, after a similar analysis of human nature, he exclaims:—“Charity, righteousness, manners, and conscience are not from without (like) polish (on metals); we possess them of course!” (*Ibid.* vi. 1, vi. 7.)

To the four cardinal virtues, thus ascribed to human nature, a

fifth—namely, faithfulness or loyalty—is added for the sake of symmetry.

The *sphere of action* for these virtues, for this virtuous human nature, is *mar.* Relation to any higher sphere—duty to God—is practically unknown. "O, my soul, thou hast said unto the Lord, Thou art my God," is a flight far beyond the utmost aspirations of Confucian or pre-Confucian divinity. The words that follow are all in its spirit:—"My goodness extendeth not to Thee." (Psalm xvi. 2, Authorized Version). "Merit," for Confucius, "lives from man to man, and not from man, O Lord, to Thee."

He discoursed of man, of his personal duties, his family relations, the aggregate of families in a feudal kingdom, of kingdoms in the empire. The primitive models aiming at universal peace promoted good government in each feudal state; aiming at that, they insisted on the performance of relative duties in the family; and to attain that they taught man's duty as an individual. (Cf. *Great Learning*, Text. v. 4.) But they never taught that man is the child of God, and that the Dweller in eternity loves to draw near to the lowly soul that yearns for and seeks him.

"Reverence the deities (or spiritual beings), but stand afar off from them" (*Anal.* vi. 2). "You cannot yet do your duty to men, how can you perform the service due to the spirits?" (*Ibid.* xi. 11.) "He was not wont to discourse of prodigies, physical strength, anarchy, or the divinities (spiritual beings)" (*Ibid.* vii. 20).

As the invisible God entered sparingly into the philosopher's teaching, so the invisible future world is altogether omitted there.

"Dare I ask about death?" says a disciple in a text already quoted from *Analects* xi. 11. "You know not life, how should you know death?" is the only reply.

Not that a God, a divine heaven, is unacknowledged. "Nature is Heaven's ordinance." "Heaven sent the Master, a herald to the world." "Heaven speaks in its silent order." (Cf. Psalm xix.)

"Heaven is not to be murmured at, nor should we cherish resentment against men." "Heaven gave the Master virtue; what harm can a wicked man do him?" "Crime against Heaven is mortal; there is no room left for supplication." These and many similar passages occur in the three Confucianist Scriptures.

Besides Heaven there is the more personal Ti, the divine potentate whose title occurs most often in the reputed earliest books. A passage in the *Analects* (Book xx.), which purports to be a quotation from the Historical Canon, though the precise original is nowhere now to be found, reads thus: "Yaou said, 'Come then, O Sheen! Heaven's ordered series stays at thy person; hold fast the due medium; if the world be in misery, heaven's grant (of sovereignty) to thee will for ever cease.' Shun charged Yu to the same effect. T'ang said, 'I the mean and lowly Li, offering the sable victim, venture to declare to the universal sovereign, the lord Ti, that I dare not pardon them who sin, and that I will not keep back the servants of Ti, the choice of whom depends on the mind of Ti. Whosoever I personally sin, let it not involve the myriad regions.

If the myriad regions sin, let the crime be imputed to me the sovereign.””

Yaou, Shun, Yu, and T'ang—now by western students reputed mythical personages—“stand at the dawn of Chinese history,” the first three occupying the years from B.C. 2357 to 2197, the fourth flourishing in the eighteenth century B.C. as the deliverer of the people from the degenerate house of Yu.

The God of their worship, however, the Ti, or diomi potentate, the sovereign Heaven, is a potentate rather than a father, a potentate not a creator.

The universe came into being, not by the word of God, Ti, or Heaven, but by necessary evolution. There is in the Canon of Changes and the Commentaries—for Confucius himself says little on the subject—a great ultimate principle, enclosing in itself both matter and law, which somewhere in eternity produced two powers, and the two powers interacting in space—a cosmic marriage—gave birth to the five elements, from which were developed the universe of things. God is somewhere in—if He be not the *pleroma* and the essence of—this process and entity. Man is, among the myriad things, the most sentient and spiritual being. God is Heaven and Earth—Cosmos. Man is a little Heaven and Earth, the Microcosm. The vagueness of speculation on this great and all-important theme is illustrated by many passages in the works of the great sceptical commentator, Chu-tsze, already mentioned. Chu-tsze had an axiom that “Heaven (or God) is Law.” We have a record of conversations between him and certain disciples on passages in the Canonical books. Amongst the questions raised by the disciples is the following:—“The historical Canon makes the patriotic Prince say, ‘Heaven sees as my people see; Heaven hears as my people hear. The people complain, and Heaven calls me to avenge them.’ Now, our master teaches that Heaven and Law are interchangeable terms. How is this to be understood, since *law* cannot see and hear?” “Heaven,” answers the philosopher, “is rightly said to be Law. In philosophy they are interchangeable terms. But the passage in the History is, of course, incontrovertible. Law cannot see and hear. It may therefore be argued that there is One above who actually sees and hears, and is the Ruler of all.” I am obliged to quote from memory, but do so closely enough, I think, to the sense of my author.

So vague a deity, it may well be conceived, is not likely to be invested in the people's conscience with the tender attributes of Father and Saviour. Yet even in China the *testimonium animæ* is not quite unheard. The most solemn adjuration is “Heaven”—or “Father's Heaven”—“knows it.” And when danger presses, and death seems imminent, the idols are forsaken, and the despairing idolater falls prostrate under the open sky, perhaps on the deck of his sinking ship, and cries to Heaven—or to Heaven and Earth—for pity.

I have said that Confucius teaches duty in relation to man, with a regard for the censure of conscience, and a vague reference to the sanctions of Heaven. I have added that God cannot be said to be

denied or wholly ignored, though the doctrine concerning Him is vague and meagre, and apparently materialistic.

Vague as he is about God, Confucius is as precise as possible concerning man. The doctrine of *reciprocity*, as it has been called, expressed in such phrases as, "Do to others as you would have them do to you;" "Live and let live;" "Do not to others what you yourself dislike," and so forth, is not for a moment allowed to obscure the primary importance of specific relative duty. Categories of five are a favourite formula with Chinamen. There are five planets, five colours, five viscera, five elements. I have enumerated the five cardinal virtues. There are also five social relations—those, namely, of the child and parent, the elder brother and the younger, the husband and wife, the sovereign and his minister, and of friend and friend. And it is these five relationships within which the virtues are to find their special sphere. Filial duty is the essence of love, and deference to an elder brother the essence of righteousness (*Mencius* iv. 1, 27). Love all men certainly, but love them, so our sage teaches, in the order of relationship. This was urged with special energy by Mencius in opposition to the rival school of Meh Ti, who taught that love was due to all men, without preference for one's kindred. But neither he nor Confucius seems to have intended to deny the remoter duty when they inculcated the more immediate. When one was lamenting his loneliness in his family because his elder brother's misconduct had interrupted the dutiful intercourse between them, the answer spoken by a disciple, but embodying, it seems, the master's views, was as follows:—"Life and death are ordered for us; wealth and honours depend on Heaven. The good man who is reverent and circumspect, and treats others with deference and propriety, *has all within the four seas for his brothers!* Why should a good man grieve as though he had no brothers?" (*Anal.* xii. 5.)

Kind care from the elder, deference on the younger brother's part, form the *fraternal* pair of duties.

The *husband* should be just and kind, the *wife* chaste and submissive. Concubinage is lawful in China with a view to offspring, but is by no means creditable as a sensual indulgence.

*Friends* are to stand by each other, to keep faith, and, if higher duties (to the parent or the sovereign) do not interfere, to die for each other.

The *prince* is to be just and considerate; the *minister* absolutely loyal and devoted, but not abjectly obsequious.

When these relative duties are performed, the individual is virtuous, the family is well-ordered, the feudal kingdom has good government, the empire enjoys tranquillity, heaven and earth are at equilibrium. And that is the *summum bonum*. We nowhere read that God blesses, or even takes notice of, the pious soul, much less that "He has prepared for them that love Him such good things as pass man's understanding." Love to God is not included in the five-fold categories. And here it is not hard to win the assent of the thoughtful Chinaman when we ask him to observe the omission of this, the principal of all, and which in popular, and even in the canonical, religion is mentioned frequently. "The son," we say, "honoureth his father, and the servant his master ;



why leave Him out who is truly the Father and Master of us all? *Heaven breeds no man without his meat; earth quickens no herb without a root.* So truly says your common proverb. How can you treat the body merely as a gift and trust bequeathed by your parents? Why not rather follow the lineal tree from branch to branch till you have found the stem, and then the root, and asked whose offspring was the root? Does not tradition answer truly, that '*Heaven begat the five sons* who first peopled the centre and the four corners of the earth'?"

For Confucius, however, and for the thorough-going Confucianist, all this is too uncertain to be pressed. God is omitted from all the orthodox categories, and God's blessing is not sought as the help or the reward of virtue.

What is the doctrine of *sin* under these circumstances? Original sin, a sinful nature congenital in every man, is strenuously denied. There is the mysterious passion-nature, which, leaguings with corrupt custom, seduces so many from the way. But this is an accretion, not genuine nature. Confucius' dogma is not, with ecclesiastics, that God *made* man upright, but that every man is *born* upright.

Nevertheless, defect, trespass, sin—the net that entangles all wrongdoing, crime and doom expressed by the same word—this is acknowledged to be practically universal.

"The master said, 'A saint I have never beheld; might I but see a good man!' Again, 'A virtuous man I have not beheld; might I but see a consistent man!' He went on to say that all was affected, unreal; where was consistency to be found?" (*Anal.* xxv.)

How, then, does he deal with sin? What, in his view, does it entail? "When you trespass," says he, "do not shrink from reformation." "When you are conscious of trespass, be sure to reform." Trespasses he recognized in himself; but not gross, presumptuous faults. For them he knew of no remission. Heaven must judge them. A wily courtier, all-powerful with his prince, whose power he was usurping, annoyed at the sage's indifference, sent to him the following enigmatical question:—"Is it better to worship the god of the kitchen or the god of the place of state?" "Nay," was the indignant reply, "he who has sinned against Heaven has no place left where he may pray forgiveness" (*Anal.* iii. 13).

Yet a future judgment, another world, and, much more, precise teaching about heaven and hell, are all absent from the orthodox system. And even the Confucianist who has retained primeval truth, or imbibed Buddhist notions sufficiently to admit the idea of posthumous reward and punishment, does not associate them with an immortal soul, or much less with a revived body, but with his own name and fame after death, and with the worldly future of his posterity.

I have failed in my object if the view I have given you of Confucian ethics is not on the whole a favourable one, supposing also that one may lawfully disassociate man and his Creator when we are thinking of ethics. If that could be granted, the longer I look at and think over the Confucian teachings the more I wonder at the general good sense, balance, and rectitude of the principles and their application. They

are not Christian, they are not even Mosaic; but, speaking under correction, I dare not place them below those of the Koran.

The defects of the system, which are not far to seek, are such as result from the primary error of ignoring God. Unspirituality, halting veracity, imperfect charity—these are some of them. “May one repay injuries with kindness?” “No! if you do so, with what will you repay kindness? Requite injuries with justice, and kindness with kindness!” (*Anal.* xiv. 36.)

But it would be idle to look for Christian elevation or generosity in the maxims of a Gentile teacher 500 years before Christ, and in a country in which God had been even less retained in the consciousness of the people than He is at this day amongst the nations of Western Africa.

I mentioned at the outset the Confucianist worship or ritual. I must not close without a few words of illustration, though the want of books and of leisure, which I have felt throughout, will on this point make it even harder to offer what is worth saying. Confucianism has no priestly order, and is almost wholly without idols strictly so called. Its most universal *cultus* is the worship of deceased ancestors. Every Chinese home has a shrine; almost every group of families owning a common ancestor has a temple, in which are preserved the memorial wooden tablets, “thrones of the man or divine spirits,” of the forefathers of the family within a limited number of generations. Twice a year, in spring and autumn, offerings of food and wine are presented; prostrations, invocations, and *actual prayers*, are made before the imaginary presence.

Every walled city in the empire has its Temple of Confucius, or Temple of Learning, in which are preserved the tablets of the sage himself and of seventy or eighty of his disciples, successors, and expositors—Mencius and Chu-tsze amongst them. In these temples, on a fixed day of spring and autumn, animal victims, wine, and other offerings are presented; the hierophant being the highest civilian of the district, attended by the subordinate officials and the literary graduates. Here also prostrations and invocations are made as if to the present spirit of the great dead. At Peking there is an imperial temple of the sage, in which the Emperor himself leads the worshippers; and the assistants then include, of course, the highest dignitaries of state.

But besides and beyond the ancestors and the sages, worship is also paid, of a similar character but with more elaborate ritual, including fasting and lustrations, to Heaven and Earth, whose temples are found at Peking, and also at the eighteen provincial capitals. In times of drought, flood, or other national calamity, special worship, accompanied by earnest confessions and supplications, is offered to this last object of worship—the highest, materialistic as it is, known to the Confucianism of the present day.

The literary class, who are all in a certain sense Confucianists *par excellence*, have objects of especial worship more distinctly idolatrous than those I have enumerated. Such especially is the God of Lite-

nature, a star deity of the Taouists, but whose chapel is constantly found within the precinct of the Temple of Learning.

But it is time I brought to an end this hasty and most imperfect sketch of Confucianism, and in doing so I may be permitted to give utterance to some of the feelings the subject has excited in me ever since I began to acquire a knowledge of it in the course of my duty as a missionary. Of these feelings the first I will express is respect for the ancient teacher who taught so well and lived, on the whole, so consistently. Psalmists and prophets, far away in the west, moved by the Holy Ghost, had already uttered and laid up in writing for our learning precious truths concerning God and heaven, concerning sin and pardon and spiritual new life and adoption into the divine family. But no echo of their teaching seems to have reached China, nor any gleam of that inspired light to have touched the soul of Confucius.

He knew aright neither God, nor man as related to God, nor, therefore, sin and doom, or pardon and hope. But God had not left him without the accusing and excusing voice of conscience as a guide in matters of human duty; and to that he gave reverent heed, conforming for the most part his life to its dictates, and preaching them liberally and candidly to high and low.

The respect inspired by his moral excellence and his real humanity is ever accompanied in my mind by regretful sorrow at the dreary blanks in his system and the corresponding defects in his life, where the Creator and Father, His power and truth and love, His authentic law and promise, and the sinner's repentance towards Him and humble hope and faith in Him should be, where we actually find them in the lives and words of Abraham, Moses, David, and Isaiah, so long before the Chinese Teacher's birth.

And then naturally arises, thirdly, awe—if not dismay—at the task that lies before us missionaries, to help in disenchanting a great people of their overweening reverence for their sage, in bringing them back to the Way, the Truth, and the Life, which even in his day had so completely dropped out of sight in China, that he could found duty on no firmer base than human instinct, rising out of the artificial rock of a materialistic natural order.

Our only hope in the face of such an enterprise lies, under God, in a competent understanding of the ancient system we wish to supersede, together with constant access to the Throne of Grace, and an ever-deepening knowledge of, and reliance on, God's Word.

Wherefore, brethren, pray for us!

G. E. MOULE.

## BISHOP SARGENT ON VISITATION.



THE following graphic and interesting notes of visits to the head-quarters of some of the many pastorates under his supervision have been kindly placed at our disposal by Bishop Sargent. They bring the scenes of Christian village life most vividly before our eyes, and show how, in spite of many drawbacks, our holy religion is laying a firm hold of Tinnevely converts; how the pastorate system is telling on the congregations; and how, too, the Christian village headmen may be, and are being, drawn to the front to take the part which they ought to take in supporting the Native pastor. The working of the Native Church in its every-day life is here presented to us. We trust that the Bishop's narrative will call forth many prayers for Tinnevely, as we are sure it must call forth many a hearty thanksgiving to God for raising up for the infant Church there so true-hearted a chief pastor:—

*Notes on the Palamcottah District.*

MANARKADU, *Friday, 8th June, 1877.*—This place is only about six miles north-east of Palamcottah. The congregation here had never been a very flourishing one, but it was hoped that under a pastor the people would improve and show more spiritual life—that, at least, they would do more for the support of their own teachers. In this, however, we have been disappointed. The circumstances of the people are such that the majority of them seem always impoverished. Another sure sign of an unsatisfactory state of things is the little interest that is shown in the education of their children. I don't think that, after thirty years' connexion with us, above four persons from the congregations have qualified themselves for mission employment. I know a few individuals are true men, and striving to act as Christians should, but they form a very small minority. We had an honorary catechist here, but he is now old, and has nearly lost his sight. One family also of the weaver class, belonging to a class considered sacred as priests by the others, shows some earnestness in the Christian profession; but the others are very indifferent. I went to the place, therefore, with anything but a disposition to be pleased. The Native pastor has lately been changed. The new man is one of those set free from the Sivagasi district, and I was wishful to let him have a fair start by any influence I could command.

A small substantial church was built here some fourteen years ago, towards which the people contributed very liberally; but since then they seem to have shut up their hearts, and the reports brought me by the last pastor were generally discouraging. Perhaps we should take into account the fact that they have, within the last three or four years, been engaged in removing their houses or building new ones on a new site, and this has caused expense. Formerly they lived on low ground, between the church and the rice-fields. The church was the only building on the elevated sand-bank that runs parallel with the river; but they have now occupied the high ground between the church and the river, and thus have got into a healthier locality. As I was talking to the people about this change, I remarked that they must be badly off for water in their new place. The headman replied, "Far from it; I have dug a well there, and close by I accidentally discovered an old well, constructed on the primitive plan of using circular belts of burnt clay." I said I should like to see it, and so went to the place, followed by a large company. I passed through a part of the garden, and came to a rather large well, which the headman had built with rough stone and mortar. "It has a good supply of water, and the garden filled with coconut and various other trees seemed in flourishing condition; but where is the

old well you told me off?" "There," said the people, pointing to a place about twenty feet off. "Well," I remarked, "this reminds me of what is said on a more important subject: who knows?" No reply. "To him that hath," I added, and then several voices chimed in, "To him that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he seemeth to have." "Yes, the headman (Visuvasam) laboured industriously in digging and building a well for his garden, and his industry has been rewarded by the discovery of another well." When I went up to the other well, which lies just upon the boundary of his ground, there was a woman on the spot, with her vessel let down to the bottom, ready to draw up full. The well was very narrow, not more than three feet in diameter, but deeper a good deal than the new well. About six feet from the present surface began the earthen hoops, in a state of good preservation. While standing here, they pointed out another place, about 200 yards off, where was another similar well, lately discovered. It was now evident to my mind that this had anciently been the site of a village, but westerly winds had so drifted the sand that the people could no longer live comfortably, and, seeking a residence elsewhere, the wells had gradually filled with sand. No one here had any notion or tradition respecting this, and now people thought they were occupying a new site. How far the sand will interfere with their comfort remains to be seen. As I was returning, the headman said the better way would be through his house. So I followed him, and was very much interested to see what I had never before seen in a Native's house—four pretty white rabbits eating boiled rice out of a wooden dish.

When I got back to the church, and was seated in front, under the open pandal, the whole congregation of Pallars from Kilapatti, a mile off to the east, came in a body and expressed their pleasure at seeing me. I got them all to sit down—some twenty men and women—and began to question them about Christianity. I was pleased with the replies they gave to my simple questions; but the pastor added, what made me still more pleased, that he never went to their place but as many

as were at home at once met in the prayer-house for service, and, besides that, he believed they paid great regard to the Sabbath-day. "Yes," added the English schoolmaster from that neighbourhood, "I was speaking to a Brahmin the other day, and said, 'You don't get the Christian Pallars to work for you on Sunday; that must be a loss to you.' He replied, 'True, I cannot get the fellows to work on Sunday, but on other days they work well, and I can always trust them when I am not looking on.'" I considered this most valuable testimony to the character of these poor people.

The second bell for service beginning to strike, I went into the church, and it was not long before it was full on the men's side, and three-parts full on the women's side. When the Native pastor concluded the prayers, I said, "I am not going to give out a text this evening. My mind is interested in what I have been seeing, and I will take that as the subject and question you. You all know that Visuvasam Nadan has discovered a well; now, what is the *first well* we read about in the Bible?" "The well in Nahor, where Eliezer prayed, and met Rebecca as the future wife of his master's son." "I see you have passed over the well mentioned before that in the history of Hagar. But now tell me the next mention of a well." "The well that Jacob came to and met Rachel." "That was, then, I suppose, the same well you mentioned before. But now another well?" "The ruined well into which they cast Joseph." "Another, remarkable in the history of David?" "The one in the man's court in which David hid himself." Another voice: "That was not David himself; it was his servants who hid themselves there." "Very good; the well in David's own city?" "That was Bethlehem." "Yes, who remembers something about the well there?" Silence. "I see you have forgotten that when David, fatigued and distressed, exclaimed, 'Oh! that one would give me drink of the water of the well of Bethlehem, which is by the gate,' three valiant men went and brought him some. Go on now to the prophets. What does Isaiah say about a superior kind of well?" I could hear the schoolmaster prompting them, and saying, "Look at Isaiah xii." So I said, "Read it." "Therefore with joy

shall ye draw water out of the wells of salvation." "Where are these wells to be found?" "In JESUS CHRIST." "Where does He refer to Himself in this sense?" "If any man thirst, let him come unto Me and drink." "Very good; but now Visuvasam for a long time had a well of which he knew nothing, because closed with sand. Now, if the wells of salvation be closed, what use can they be to us? Can any one tell me of a text which shows that the well of salvation is not a closed well, but always available?" After a little while, a voice was heard, "In that day there shall be a fountain opened (an open fountain in Tamil) for sin and uncleanness." "Very good. Now tell me about a well in the New Testament." "The well where our Saviour met the woman of Samaria." "What was the difference between the water which the woman drew and which the Saviour had to give?" "This was living water." "Now, the great question is, who among this congregation have indeed drunk of this water of life? Will those who have drunk be content with keeping it to themselves?" "No, they will tell others." "I was glad to see that Visuvasam had not enclosed his well so as to exclude others taking the water. I suppose, when the discovery was made, the news spread fast on all sides?" "Yes, it was soon heard everywhere in the village." "If the people valued spiritual things as they do temporal, how much more earnestness should we see in regard to the Gospel! How people would press to hear and to receive! Now, what are you doing for others?" In this manner I endeavoured to make the subject profitable.

I found from inquiry that the schools were not attended as regularly as they ought to be; so, before leaving, I called up the headman and spoke seriously on the matter. I had done so on my arrival, but then his reply was, "The people are poor; this is the busiest part of the year for climbing the palmyra; what can we do?" But now I had been to his house, and spoken kindly about the well, he no longer kept to his old song, but said at once, "We are to blame; we are behindhand compared with others; but it shall be so no longer; we will do whatever can be done to improve this state of things." This was all I wanted, if only he will keep to his word. Without the help of these head-

men, the Native pastor can effect little in making the boys come to school.

I came away from the place somewhat more pleased than I was in going there. The late pastor had no doubt prejudiced me against the people, as he was very much depressed, and hardly looked upon anything in an agreeable light.

ALVANERI, *Sunday, 17th June, 1877.*—Arrived at about six o'clock in the morning, and met Rev. M. Perianayagam at the tent-door, who told me that by a happy concurrence this was his birthday; so we sat down together and read God's words and prayer together as the best way of commencing the day. He is now fifty-three years old, and has been in the pastorate twelve years. We conversed of the joys and sorrows connected with his work. He could speak of several as experienced Christians, but others showed no sign of spiritual life. He was sorry that just now the people were eagerly engaged in contending with the famine. Last year the palmyra produce failed, but there was the *field crop* to depend on, though below the average; this year the field crop has failed, but the *palmyra produce* has been equal to the average. This is all that the people have to depend on for their livelihood. For more than a year and a half the people in those parts have suffered greatly from scarcity, and great difficulty has been experienced in getting anything from them for the Church Fund. Everywhere in Tinnevely there are many who have had to part with their jewels to procure the necessities of life. I took up the Church report and found that the increase among the congregation was very little, comparing the past year with 1871, *e.g.* :—

	1871.	1877.
Total of Congregation . .	290	330
Baptized . . . .	282	315
Communicants . . . .	95	94
School Children . . . .	70	70
Subscriptions to Church Funds . . . .	Rs. 51:12.	50:12.

There are, however, in this number sixty-five persons away from the village, who have gone, eight of them as policemen, their families gone also; others have left temporarily for other places where they can get a living. There are five other villages attached to Alvaneri, in which there are 403

Christians, besides the circle of Maruthakulam, where there is a deacon; this circle contains six villages in which there are 812 Christians.

I was not ready to attend early morning service when the Litany only is read, and which at this time of the year is attended only by the school-children and a few women. At noon we had Divine Service, and then the church was almost full. The responses were very general and hearty, but the attempt at chanting the *Gloria Patri* was a failure, they dragged every note to such an immense length. The people generally seemed thoughtful and attentive. I preached on the Ascension of our Lord, and, whenever I asked a question, there was generally a fair answer. But I was sorry to observe that neither before nor after the service was there any Bible-class. It seems that for a few weeks at this season of the year it is impossible to get the young people together; they come in from palmyra forests merely to attend service, and start off again immediately after.

I was sorry also to observe how fast the church is falling to decay. Large open cracks are seen on all sides, and the roof is giving way. Several of the couples have broken, and this monsoon will bring the whole roof down if nothing is done to repair it. This was one of Mr. Pettitt's first churches in the Gothic style. The walls are too thin for their height. The roof must be taken off, and new wood introduced where needed, and then only the *pantile* must be used. Mr. Perianayagam says that the people are aware of the danger, but think it may stand another monsoon. I am sure it cannot. They commenced some time ago to collect money, and managed to get about Rs. 50. I have promised them Rs. 50 if the Rs. 50 collected by the people is paid into my hands, and they can manage beyond that to beg or borrow Rs. 100 more. I think that, if the people give the needful wood, the repairs may be completed for Rs. 200.

The catechist here, though a good man, is not efficient. He is very old, and has been too long in the place, it being his native village. Mr. Perianayagam again would wish to pension him, but where are the funds to come from? The schools, both boys' and girls', seem to be doing well. Before

leaving the place I spent a little while with the pastor and his family in his own house. He has been greatly troubled by the frequent illness (mentally) of two of his married daughters. I left them with prayer.

On my way I stopped at a small village attached to Alvaneri, one mile to the west. As the people knew I should be passing by, they were all ready, so that I had hardly been in the little church two minutes when it was filled. About two years ago this place was burnt down accidentally. The people built it up again, but as yet have not been able to provide a door to shut out intruders at night. I saw an old man sitting near the end. "Why, that is my old friend, your father," said I, speaking to the headman. "I am getting very old now. I must be some eight or nine years older than you, sir, for I remember when you first came here." "Well, how old are you?" "Seventy-seven." "Ah, then, you are a good deal older than I am. But now tell me, and let all these people hear your testimony. Do you regret having become a Christian? Has not God dealt graciously by you all this time?" "Yes, yes, I have much to be thankful for, but I have had my trials." "True, but all has been designed for your good. The strokes of a father inflicted in kindness on the son." "That is true, sir." I spoke a few words from the second lesson, describing the Christian's condition as a *stranger* and a *pilgrim*. As I am coming away, one of the headmen came up and said, "Sir, you sent my son home from the boarding-school three months ago for a trivial fault. I hope you will have pity on him and take him back." "Well," I said, "*you* lack pity on your son, not I, in speaking of his fault in that way. How will he improve if you do that? Do you call stealing a mango-plant from my garden to bring to your garden here a trivial fault?" Here many chimed in, "He committed a great fault, a great fault." "Well, but," said the father, "if the Bishop has not the mercy of a father, where shall I go for pity on my son?" This is just the way that Hindu parents caress and indulge their children when they do wrong. I declined to entertain the subject of forgiveness till more time should pass, and a clearer view be taken of his sin.

MARUTHAKULAM.—I reached this place at 6.30, and was told by Mr. Perianayagam that the people would not be ready for service till seven o'clock; but the village was alive at once, and I got into the church and sat down. I saw that unless the Native pastor and I got into the chancel and performed the service from the rails, there would not be room for all the people. I was told that, if I waited a little while longer, there were a few more men who wished particularly to be present, but who had not yet come in; so, to employ the time usefully, I called up the reading-class of boys (13), and of the girls (9), and began to question them. They had all read to the 15th chapter of Matthew. I am sorry to say that they seemed quite bewildered, and answered my questions very badly. Upon my expressing my surprise, a catechist from a neighbouring village explained that the Government examination had been held only lately, and since then the palmyra season had taken up much of their time and attention; that they have to learn so much for the Government examination, their faculties being limited, they could not retain all that was taught them from the Bible. I could not accept this argument as justifying the lack of information in these children. "How can they know these things when they are grown up," I asked, "if they neglect them now?" The pastor replied that some of the children ought to have answered my questions better, but he thought they were excited and confused; but added, "Ask the grown-up people, and you will see how well they all know the history you have been asking." The church was now full, and I thought it best to begin the service. The pastor, I thought, read too rapidly, and some of the young people responded too loudly. However, there were no sleepers. A lyric was sung with great spirit, and then began

my sermon, taking the second lesson for the day, especially dwelling on the condition of the Christian as a pilgrim, and then his duty of following the steps of the Divine Saviour who hath left us an example. The people answered very fairly the questions which I asked occasionally in my discourse. I did not dwell much on the questions, but strove to direct their thoughts to *Christ our Divine Exemplar*. When our Diocesan visited this place last year, he held service in this church for the first time. The building (of brick and tiles) was completed at the expense of the people, aided by only a few subscriptions from friends. They have also made over a little land to the church as an endowment to keep it always in repair. The following are the statistics of the congregation as compared with 1871:—

	1871.	1877.
Whole number . . . . .	317	376
Baptized . . . . .	240	326
Communicants . . . . .	50	85
School Children . . . . .	58	77
Contributions to Church Fund . . . . .	Rs. 64	Rs. 55

With the exception, therefore, of subscriptions to the Church Fund, this congregation has fairly increased within the last five years. There are many people here good Christians, but they are sadly involved in a lawsuit regarding land which they occupy. It was in this village that a poor woman, having just been churched, was about to have her child christened, when, unknown to the pastor, *she took off her gold earrings and laid them on the table!* When we think how much Native women love their jewels, we cannot estimate this act of self-denial and gratitude too highly. If English ladies would sometimes in church lay their jewels on the plate, what rich offerings should we have!

#### *Notes on the Mengnanapuram District.*

June 27th, 1877.—Arrived at Armuganeri at 4.30 a.m. As I approached the village I was awakened from sleep by sounds that seemed like the tones of musical glasses, but, arriving on the spot, I found them to be the chimes of the church gongs. The gongs of the four nearest churches had been brought together, and for the first time in these parts, as they said, they were struck in

succession, so as to give the notion of a peal of bells. The sound was really pleasing. The pastor and leading men of the place were ready to receive me in official form, but I begged them to postpone the honour intended, and allow me another hour's sleep before beginning the duties of the day.

At seven o'clock, had an interview with some of the people, and arranged for a



mid-day service. I asked if I might now have the school-children up for examination, but the teachers begged that I would wait till ten o'clock, when all would be present from the several hamlets. I therefore occupied the spare time in conversing on the past history of the place. This is the first time I have come here, but I had heard much about the place from my dear friend the late Mr. Thomas, of whose labours I here saw what I consider an illustration of our Saviour's testimony in reference to the faithful services of His disciples, viz., that they "should go and *bring forth fruit*, and that their fruit should *remain*." It was shortly after his settling at Mengnanapuram, thirty-nine years ago, that four or five individuals from this place became Christians. The chief employment of this class at that time was to go about wherever they chose in the fields, and dig up a small wild plant, from which a red dye was manufactured. The Government of the day leased out this industry for some Rs. 2000 a year, and, with their licence in hand, these men could go anywhere—enter fields and gardens at pleasure with an iron-pointed bar, which they struck into the ground close by the root of the chaya plant, then, moving the bar so as to loosen the earth, they seized the plant and drew it up with its long root uninjured. Within a radius of a mile and a half from this place there are some thirteen hamlets. The leading men from each combined and determined that Christianity should not be allowed an entrance into their circle, and means must therefore be used to force back those who had already placed themselves under Christian instruction. A system of persecution and violence was begun; but the converts not only stood their ground, but year by year so gained accessions that in ten of the hamlets they now number 1095, of whom 207 are communicants. The subscriptions to the Native Church Fund last year was Rs. 336. Two pleasing facts came to my notice. One is, that fifty of the subscribers engaged two years ago to add from one to two annas every year to the amount of their several subscriptions. One man now pays Rs. 32:2; another, Rs. 20:14. The other fact is, that a *Heathen Friend Society* was formed here, to which also the people subscribed; and from the fund so formed

they paid two young men of the congregation weekly to go out and preach to the heathen; but as the heathen persisted in objecting to their preaching by saying, "Oh, you are paid for all this talk," they have lately arranged to go out two and two every week in the year, and *take no pay*. This plan has been carried out the last four months, and their report is that they get a better hearing, free from the old objection that used to be cast in their teeth, and with more comfort, too, to their own minds.

At nine o'clock had the pastor in for reading of God's Word and prayer; and when that was over, the school-children presented themselves. In all there were eighty-nine boys and forty-one girls, but there are many more on the roll. I had all the reading children together—in all thirty-four—of whom fifteen were Christians, and thirteen heathen, and six Roman Catholics. They read the fourth chapter of St. Luke, and, with very few exceptions, read very nicely. But their answers to my questions were not so satisfactory. The Christian children answered very fairly, but the heathen and Roman Catholic children did not do so. This is easily explained by the fact that the Christian children hear so much of Bible history whenever they attend Divine Service, but the other children only hear these facts as they read in school-hours.

I next gave out a passage for them to write on their slates. Two-thirds of the girls and two-fifths of the boys wrote without a mistake, the rest were more or less wrong.

After this we took up arithmetic, and now was the trying lesson—only about one-third did the sums correctly.

At this stage of proceedings I was reminded by something that transpired that the schools here are supported by kind friends at Southbrough, near Tunbridge Wells. Tinnevely will ever have to cherish a grateful remembrance of this beautiful English village, as the source from which female education in Tinnevely got its impulse and support. Since 1840—the time that this important branch of Christian effort began—what a change has come over a large portion of the females in our several congregations! Female education has gone hand in hand with the preaching of the Gospel, and the results are truly pleasing. One of our little Christian girls now

knows more, not only of true religion, but of true history, geography, arithmetic, and needlework, than the proudest heathen women in the village.

I suppose I kept the children too long standing, the day being very hot, for one girl fainted away. I suppose I looked as if I felt the heat too; so, to prevent my fainting, one of the men called quickly for a fan, and gave it to one of the boys, who began to fan me most vigorously. I was struck, on looking at the fan, to see the indication of artistic device in this out-of-the-way place. The construction of the fan was as simple as possible—the leaf of the palmyra tree cut into shape, the inner fan-like portions kept open or spread out by a running zigzag insertion of the same material, and the stem of the leaf serving for a handle. On each partition of the leaf there were letters, which gave the quotation from a suitable text of Scripture:—"He bringeth forth the wind out of His treasures" (Jer. x. 13).

It was now twelve o'clock, and the people were ready for service. It was a pleasing sight to see the building filled from one end to the other. In fact, to allow of space, I had to stand within the chancel rails and address the congregation. The responses were louder than usual, but still regular, i.e. the words were uttered at the same time, and so would be intelligible to the heathen, who stood silently looking in at the doors and windows. The singing was very good. I never heard in a village church in Tinnevely so animated a style, not only with their lyrics, but also with our English hymn-tunes.

The church here is too small for the congregation when they meet for Divine service on Sunday. There are four churches, within less than half a mile of one another, large enough for the congregation in the immediate neighbourhood, but not large enough to hold the people of the whole circle. Consequently, it has long been in contemplation to build a large substantial church on a central point. But each hamlet considers itself the centre, and there has been no proper concurrence of the people. As I was leaving in the evening, I stopped on my way to look at one of these churches—neat, but only

thatched, when the headman said, "My wish is to build a substantial church here, and I have laid by Rs. 1000 for the purpose." "How much better for the general good would it be," I said, "if you gave this sum towards the proposed central church!" "Well," he said, "I will do so. If you think that the better plan, I will concur, and give my money for that purpose." I was glad to hear him say so, for his example will greatly influence others; besides which, I know he is a man that will do what he says.

Arrived at Mengnanapuram at 9 p.m. thoroughly tired with the journey over the sand-hills. Mrs. Thomas, as usual, most kindly received me, and did everything to make me comfortable.

28th, 9 a.m.—Had breakfast with all the Native clergy, except Rev. J. David, who was not well. Discussed various subjects with the principal men, and at twelve o'clock met all the members of the Church Council. There were sixteen clergy and twenty-seven laymen present; but as proceedings were about to commence, Rev. J. David, who thought he might be strong enough to fulfil, as usual, his office of Secretary to the Council, fainted away, and had to be taken home. This devolved increased labour on me. The Council sat from 12 to 2.30, and from 3.30 to 6. Before the meeting closed, another of the pastors fainted away, or rather fell into a fit. I think there was something very depressing in the atmosphere this day.

At 7.30 we had service in the church, when one of the Native pastors preached. It was a clear, good sermon, but wanting, I thought, in illustration. It is customary here, as soon as the preacher gives out his text, for one of the boarding-school boys to go up to the side of the preacher's desk, and turn the half-hour sand-glass that stands on a ledge close before him. On this occasion this duty was forgotten at the proper time, but as the preacher was supposed to have been rather long over his first part, the boy went up and turned the glass as soon as the preacher gave out the second head. This was a reminder which probably prevented the discourse going beyond twenty-five minutes.

*(To be continued.)*

## In Memoriam—Francis Newcombe Maltby.



Y acquaintance with F. N. Maltby began in the autumn of 1832 at Mangalore, in the district of Canara, on the Malabar Coast, and ripened into a friendship which for forty-five years was intimate and uninterrupted. At Haileybury College he had distinguished himself by taking the gold medal for Sanscrit, and the still higher honour of the prize for the best English essay. This marked him to be the first man in the College. His love of reading distinguished him during all his life. Even when a young man, he had always a book in his hand, and he availed himself of even a few spare minutes to read it. His reading was of the most miscellaneous character, from the deepest to the lightest subjects. His memory was powerfully retentive, and he had at his command a store of poetry, history, &c., which his modesty and humility prevented his ever making a show of, but which, in the course of conversation upon almost every subject, came forth to illustrate it with admirable propriety. His judgment and opinions, founded and matured by his extensive reading, were sound and of a decided character, and were consequently always much valued.

As a public officer in the E.I.C. Civil Service, he distinguished himself both in the judicial and revenue departments. In the former, his decisions showed his knowledge both of the principles and practice of law. In the latter, his one object was the improvement of the country and welfare of the people committed to his charge. His administration of the district of Canara on the Malabar Coast, from 1850 to 1855, by his successful effort to open out the resources of the country, will long be remembered. The last appointment he held in India was that of British Resident at the Court of his Highness the Rajah of Travancore. The Rajah esteemed him as a friend.\* Perfect cordiality prevailed between him and the able Dewan, Sir Madhaon Row, and the effect was the establishment of a system of Government which makes Travancore prominent among the Native States of India.

The following extracts from official documents tell how much Mr. Maltby's services were valued by the Indian and Home Governments:—

Extract from the Minutes of the Government of Madras in 1862:—  
 "The foregoing is a brief *resumé* of the more important points noticed in the late Resident's Report. The Governor in Council cannot close his review of this paper without placing on record the high sense which he entertains of the service rendered by Mr. Maltby during the short period for which he has held the office of British Resident in Travan-

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\* A kind letter of condolence on the demise of his "esteemed friend" has lately been received from the Rajah of Travancore, and also one from Sir Madhaon Row, now Prime Minister at Baroda, in which he says, "A truly good and great man has passed away. In the whole course of my experience I never met one who approached nearer the ideal of human perfection. Accordingly, I have ever entertained great veneration for him who now is gone for ever."

core and Cochin, and his regret that failing health should have compelled Mr. Maltby to quit a post which he was filling with so much credit to himself and to his Government, and with so much advantage to the States to which he was accredited. Mr. Maltby's administrative ability, and earnestness in the discharge of his duties, have been long recognized by the Madras Government, and he has fully supported his former reputation by his services in Travancore and Cochin."

Extract from Despatch of Sir Charles Wood, Secretary of State for India, to the Madras Government, dated 27th December, 1862 :—"The reforms carried out, both in Travancore and Cochin, during the comparatively short period in which Mr. F. N. Maltby has filled the office of Resident, have been of the highest moment to the prosperity of the two territories, and her Majesty's Government concur with you in entertaining a high sense of that officer's valuable services."

What particularly distinguished Mr. Maltby was the variety and not often united character of his tastes and pursuits. While literature engaged his mind, he was, as a young man, an eager player of cricket and quoits. Whenever he had an opportunity, his gun too was brought into play, and he was a remarkably good shot. Ornithology occupied a good deal of his attention, especially when living in the Neilgherry Hills on sick certificate in 1840. He had a keen eye for observation; he had a nice taste for the fine arts, and a neat hand for drawing. His numerous sketch-books carried reminiscences of every place he visited. Water-colour painting from nature was a constant source of amusement. Gardening was his hobby, and every morning before breakfast he was at work. The ground around his house at Harrow showed at once his taste in laying out, and his indefatigable industry. It was one of his greatest pleasures to present his friends with a bouquet of choice roses.

I never met a person whose motives were so free and so uninfluenced in his conduct by self-interest. His invariable affability and kindness to the Natives made him to be greatly loved by all; at the same time there was a dignity about him which made him to be equally respected. Unselfishness and kindness of heart were his characteristics; wherever he went, wherever he dwelt, he attached to himself a circle of friends. Another characteristic was his exceeding broad charity of heart and tongue. He ever entertained the kindest feelings towards those the constitution of whose mind—and whose opinions consequently—differed from his own. Never was he heard to say an unkind or uncharitable word of any one.

He entered upon his public life a moral young man, and it was pleasing to see how with advancing years the Spirit of God strengthened his faith and increased his desire and ability to do his Master's work. There was a uniform consistency in his Christian character; he never professed an opinion or followed a practice which he did not cordially approve of, in order to please, or for fear of offending others—always modestly yet firmly holding and expressing his own opinions. When in Canara and Travancore, the missionaries had his cordial sympathy and warm and substantial support. At Madras, in 1856, I

found him teaching a class in the Sunday-school in the Fort Church, under the Rev. T. Dealtry. He was also at that time a member, and took a lively interest in the proceedings, of the Madras Committee of the Church Missionary Society. M. J. R., in his "Recollections of John Fryer Thomas," in the August number (1877) of the *C. M. Intelligencer*, has vividly sketched the assembly of the Committee in the upper room of the C. M. House at Madras. No less distinguished was it at a later date, in 1856: two Secretaries to Government, two members of the Board of Revenue, and a Judge of the Sudder Court, along with others, assisted with their counsel the then Secretary, now Bishop of the Mauritius (Dr. Royston). The highest and most experienced administrative ability in the country was in fact engaged in the management of the C. M. Society's Missions.

On Mr. Maltby's retirement from India and return to England in 1862, he joined the Committee of the C. M. Society, and no duty did he fulfil more willingly, or take a greater pleasure in, than in his visits to Salisbury Square.

The Rev. W. Gray, Secretary to the Church Missionary Society, wrote as follows to Mrs. Maltby:—"At the last meeting there was formally mentioned to the Committee the removal to his heavenly rest of your late beloved husband and our very dear friend. Not a few present expressed their affectionate sense of Mr. Maltby's high Christian character, and of the great value of the services which he was called to render to the cause of our Lord. The Committee resolved to put on record their own sense of the great loss which the Society has sustained in his removal from among us, and they have requested me to convey to you the assurance of their heartfelt sympathy."

Mr. Maltby joined also the Committee of the London Society for Promoting Christianity amongst the Jews. The Chairman of that Society writes, "I shall more particularly miss his quiet, sound Christian judgment, and his valuable suggestions in circumstances of difficulty and delicacy"; and the Secretary writes, "Our Committee will feel that the Society has lost a wise counsellor, and they an earnest, faithful colleague. I can testify to the genuine respect in which he was held, and to the influence which his calm judicious mind impressed upon all with whom he came in contact. His was indeed the wisdom of the world consecrated to the service of God."

The following Minute was recorded by the Society:—"The Committee, having received the painful tidings of the death of F. N. Maltby, Esq., record their unfeigned sorrow at an event which has deprived the Board, of which for twelve years he was an esteemed member, of his valuable services; and his consistent Christian character and highly cultivated mind, combined with sound judgment and earnest interest in the cause of Israel, rendered him a coadjutor whose place cannot easily be re-filled."

Mr. Maltby took also a great interest in, and was a member of the Committee of, the Indian Christian Vernacular Education Society.

Mr. Lockhart Gordon, Secretary to that Society, writes to Mrs. Maltby as follows:—"At the last meeting of this Committee I was

requested to put on record our sense of the great loss which the Society has sustained by the death of your husband. It was stated by General Alexander from the Chair, that the counsel he gave on all subjects brought before us was marked by sound, sober, Christian sagacity, and therefore we all esteemed it much. Then, again, the interest he took in all our operations was so warm, as well as persistent and wise, that it greatly stimulated us. For myself, I feel I have lost a true personal friend, whom I cordially leant on for comfort and guidance, and it was always given in a most brotherly way. We shall all miss him very much, and deeply sympathize with you in the removal of such a godly husband."

For fifteen years Mr. Maltby was one of the churchwardens of the church at Roxeth, Harrow, and the congregation of that church will ever have a pleasing recollection of his tall figure following the clergyman into the church. Grateful will they ever be for the efforts of himself and co-trustees in securing faithful and earnest pastors.

His leisure hours were occasionally occupied in writing upon subjects which were occupying his mind. Several valuable articles written by him appeared in the *Calcutta Review*, and latterly he contributed many pages to the *Christian Observer*.

The dangerous illness which compelled him finally to leave India at a time when higher honours were about to have been conferred on him, had permanently, though not perceptibly, weakened his constitution, and his last illness, which developed itself so suddenly and unexpectedly, was the result of a constitution prematurely worn out by his long residence in that country.

The same childlike faith and simplicity that marked his life, supported him on his death-bed. Not a fear or shadow of a doubt disturbed his soul. He knew in whom he had believed. He whispered to me when very weak, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." And the Lord did keep him in peace. Patient to a degree, he several times expressed his fear that he was impatient, and his regret that he gave so much trouble—sincerely anxious lest his beloved partner should over-exert herself, and not give herself sufficient rest.

His body was taken to Harrow, and laid alongside that of his beloved and only daughter, of whom he often spoke—mourning and yet rejoicing at her peaceful, happy end.

F. A.

# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.



AST month we completed the systematic review of the Society's Missions begun in January 1876 in the first number of the new *Intelligencer and Record*. We now enter upon another two years' cycle, and begin again with the same Missions, North India and North-West America.

The North Indian staff, inadequate as it is, has received some slight increase in the two years, the additions having more than sufficed to fill ordinary vacancies. We have lost by death the Rev. H. Davis, of the Santal Mission, and by retirement the Revs. C. Bomwetsch, C. H. Blumhardt, and J. A. L. Stern; while the new names are the Revs. D. T. Barry, W. R. Blackett, J. Blaich, J. A. Lloyd, G. B. Durrant, H. U. Weitbrecht, H. Williams, A. Bailey, C. P. C. Nugent, and H. D. Williamson (who sails this month); and Mr. J. Tunbridge. The Revs. J. Vaughan, R. Clark, W. Keene, F. H. Baring, and A. W. Baumann, who were in England

### RETURN OF NATIVE CHRISTIANS IN CONNEXION WITH THE C.M.S. NORTH INDIAN MISSIONS FOR 1876.

PLACE.	No. of Congregations.	No. of Christians.			Catechumens			Communicants.	No. of Baptisms.			Contributions by Native Christians for Religious and Charitable Pur- poses.		
		Adults.	Children.	Total.	Adults.	Children.	Total.		Adults.	Children.	Total.	Rs.	a.	p.
Calcutta, including Kidder- pore, Thakurpukur, Kristo- pore, Agarpara, Barnagore, and Bonhoogly .....	12	803	468	1271	15	4	19	388	15	47	62	97	15	0
Bardwan .....	4	65	62	107	2	...	2	45	...	4	4	13	14	6
Krishnagur, including Cha- pra, Bellohpore, Kapasdan- ga, Joginda, Ratnapore, Solo, Pabna, and Ranaghat.	54	3170	2605	5775	1	2	3	417	1	239	240	391	10	3
Bhagulpur .....	3	141	201	342	...	...	...	80	6	21	27	239	13	7
Santal Mission, including Taljhari, Godda, and Hiram- pore .....	16	763	793	1576	37	37	74	595	80	149	229	130	10	9
Benares, including Chunar ...	6	244	181	425	...	...	...	129	3	38	41	245	0	3
Jaunpore and Azimgurh .....	2	34	22	56	1	2	3	28	...	2	2	96	7	7
Goruckpore .....	3	201	306	567	...	...	...	167	2	35	37	344	4	6
Almabad .....	1	252	225	477	...	...	...	135	2	21	23	504	1	9
Agra, including Muttra and Secundra .....	3	227	499	726	3	16	19	224	21	28	49	187	2	4
Allypore, including Bulund- shahr and Saron .....	3	35	21	56	2	...	2	29	2	4	6	...	...	...
Meerut, including Idka and Anfield .....	6	355	365	720	...	...	...	279	14	47	61	577	8	2
Jubbulpore .....	4	69	70	139	...	...	...	34	6	34	40	118	14	3
Lucknow .....	1	221	156	377	...	...	...	143	5	28	33	401	4	11
Fyzabad .....	1	36	31	67	4	...	...	25	7	1	8	76	8	7
Koteghur .....	1	25	27	52	...	...	...	22	...	3	3	59	14	0
Kangra .....	2	32	22	54	...	...	...	24	1	4	5	76	5	3
Umrkot .....	1	148	140	288	4	...	4	133	17	26	43	1166	8	0
Lahore .....	1	45	45	90	...	...	...	35	2	9	11	114	12	6
Medan .....	1	29	20	49	2	2	4	29	2	5	7	298	11	9
Peshawar .....	1	67	38	95	1	...	1	32	...	7	7	356	11	3
Dera Ismail Khan .....	1	12	15	27	...	...	...	10	1	2	3	88	0	0
Bannoo .....	1	6	6	12	4	...	4	6	1	1	2	50	1	0
Total .....	127	6980	6368	13348	76	63	139	3008	188	755	943	8201	4	11

**RETURN OF ANGLO-VERNACULAR COLLEGES AND SCHOOLS IN THE C.M.S. NORTH INDIA MISSION FOR 1876.**

PLACE.	No. of Schools.	No. of Teachers exclusive of Missionaries.				Average Attendance.		No. on the Roll according to Religious Distinction.		
		Europeans.	East Indians.	Natives.		Boys.	Girls.	Christians.	Mohammedans.	Hindus.
				Christians.	Others.					
Calcutta:—										
Cathedral Mission College.....	1	1	...	1	2	60	...	5	...	70
Mirzapore.....	1	...	...	5	4	112	...	25	...	140
Garden Reach.....	1	...	...	3	8	175	...	4	32	196
Thakurpukur.....	1	...	...	1	2	35	...	14	2	25
Agarpara, &c.....	3	...	...	12	222	3	...	4	6	274
Burdwan.....	1	...	...	2	81	...	...	...	...	...
Krishnagpur.....	1	...	...	2	120	...	...	...	...	168
Bhangulpore.....	1	1	...	2	83	...	...	53	15	23
Benares—Jay Narain's College.....	1	...	...	3	453	...	...	25	103	443
Sigra Infant School.....	1	...	...	4	38	25	...	74	...	1
Jaunpore.....	4	...	...	5	13	216	25	4	50	206
Azimgarh.....	1	...	...	...	...	...	...	...	...	...
Goruckpore.....	5	1	1	23	544	90	155	129	...	483
Allahabad.....	4	...	...	10	9	301	45	114	32	263
Agra—St. John's College, &c.....	3	...	2	10	326	28	...	78	95	247
Muttra.....	1	...	...	1	2	25	...	2	0	22
Meerut.....	1	...	...	2	13	245	...	16	136	164
Jubbulpore.....	2	1	...	7	9	307	...	3	99	280
Lucknow.....	6	...	...	9	24	623	19	65	118	522
Unrisur.....	14	...	1	13	42	451	...	19	146	1105
Kangra.....	2	...	...	2	6	124	...	6	21	127
Mooltan.....	4	1	...	4	19	437	...	3	136	373
Peshawur.....	2	...	...	5	14	299	...	7	112	259
Dera Ismail Khan.....	6	...	...	3	12	285	...	5	164	184
Bunoo.....	1	...	...	1	3	50	...	2	32	27
Total.....	68	5	6	126	275	5512	290	683	1432	5616

**RETURN OF BOARDING SCHOOLS ATTACHED TO THE C.M.S. STATIONS IN NORTH INDIA, FOR THE YEAR 1876.**

PLACE.	DESCRIPTION.	Native Christian Teachers.		No. of Pupils.		
		Males.	Females.	Males.	Females.	Total.
Agarpara.....	Boarding School.....	1	3	1	33	34
"	Orphanage.....	1	4	12	63	75
Krishnagpur.....	Training Institution.....	4	...	22	...	22
"	Boys' Orphanage.....	...	...	15	...	15
Taljhari.....	Boys' School.....	4	...	61	...	61
"	Girls' School.....	1	3	...	37	37
Godda.....	Boys' School.....	4	...	47	...	47
"	Girls' School.....	...	...	...	...	...
Hiranpore.....	Two Normal Schools.....	4	1	33	20	53
Bhangulpore.....	Orphans and Hill Boys' Schools...	3	4	50	64	114
Benares, Sigra.....	Boys' Orphanage.....	4	...	48	...	48
"	Girls' ditto.....	1	3	...	56	56
"	Female Normal School.....	...	1	...	59	59
Goruckpore.....	Boys' and Girls' Orphanage.....	3	9	90	85	175
Agra, Secundra.....	Orphanage.....	6	11	189	152	341
"	Normal School.....	...	...	9	...	9
Jubbulpore.....	Boys' and Girls' Orphanage.....	3	2	14	19	33
Unrisur.....	Girls' Boarding School.....	1	1	...	49	49
"	Boys' ditto.....	3	...	50	30	80
Lahore.....	Theological Seminary.....	1	...	16	...	16
Total.....		43	41	663	690	1353



at the time of our last review, have returned to India, as also, for a time, the Rev. W. T. Storrs; and the Revs. Dr. A. B. Hoernle and T. R. Wade are about to sail. On the other hand, the Revs. J. Welland, J. Erhardt, and A. P. Neale, and Mr. R. J. Bell, are still at home, and the Revs. S. Dyson, Dr. Baumann, and H. Stern, will be coming shortly. The Native clergy are two less in number. The Revs. J. Kadshu and S. Nand have been removed by death, and the Rev. F. Abel, we regret to say, on account of unsatisfactory conduct; and while two new men have been ordained, the Revs. Ram Charan and Joseph Carter, the latter, we hear with regret, died at Lucknow on Nov. 6th.

RETURN OF VERY ACULAE SCHOOLS IN THE C.M.S. NORTH INDIA MISSION FOR 1876.

	Schools.	No. of Native Teachers.		No. of Scholars on the Roll according to Religious Distinction.					
		Christians.	Others.	Boys.			Girls.		
				Christians.	Mohammedans.	Hindus.	Christians.	Mohammedans.	Hindus.
BOYS' AND MIXED SCHOOLS.									
Calcutta District.....	32	12	32	12	386	952	1	...	...
Agartala.....	5	4	10	10	34	208	...	...	...
Burman.....	9	2	9	...	75	326	...	...	...
Krishnagur District.....	48	68	36	249	500	933	254	...	...
Santal Mission.....	39	13	25	57	224	248	24	...	...
Bhadrupore.....	5	5	3	8	9	127	37	...	...
Benares.....	6	2	6	...	10	141	...	...	...
Asimgurb.....	8	5	15	5	45	450	...	...	...
Gorakhpore.....	3	8	6	35	40	245	...	...	...
Alahabad.....	1	...	1	...	20	55	...	...	...
Agra.....	2	2	...	...	...	62	...	...	...
Boondshuhur, &c.....	5	5	1	9	7	137	...	...	...
Meerut, including Ikla and Ann- fald.....	3	8	...	120	3	6	13	...	...
Jubbulpore.....	7	1	6	...	31	263	...	...	...
Koteahur.....	5	1	5	7	1	110	...	...	...
Kanara.....	1	1	1	...	8	24	...	...	...
Unrisur.....	4	...	4	...	52	105	...	...	...
Peshawar.....	1	...	...	...	49	33	...	...	...
Bunoo.....	1	...	2	...	27	36	...	...	...
Total.....	195	137	152	512	1531	4451	323	...	...
GIRLS' SCHOOLS.									
Calcutta.....	2	6	...	...	...	...	20	...	56
Agartala.....	6	6	1	...	...	...	10	2	137
Burman.....	1	1	...	...	...	...	2	...	19
Krishnagur.....	3	4	2	...	...	...	36	...	115
Benares.....	3	5	11	...	...	...	...	40	224
Asimgurb.....	1	...	...	...	...	...	2	24	24
Alahabad.....	1	2	...	...	...	...	...	22	6
Gorakhpore.....	4	11	...	...	...	...	29	30	70
Agra.....	3	2	1	...	...	...	...	44	53
Alahabad.....	1	1	...	...	...	...	2	2	28
Meerut.....	1	1	3	...	...	...	...	...	46
Jubbulpore.....	2	3	...	...	...	...	1	38	33
Lucknow.....	6	3	4	...	...	...	...	132	...
Koteahur.....	3	2	2	...	...	...	7	...	19
Kanara.....	2	3	...	...	...	...	4	9	45
Unrisur.....	26	4	21	...	...	...	...	269	387
Alahabad.....	1	3	5	...	...	...	...	73	...
Peshawar.....	2	3	9	...	...	...	5	83	4
Total.....	68	60	59	...	...	...	117	768	1271
Grand Total.....	253	197	211	512	1531	4451	440	768	1271

The total numbers, including six brethren on leave, now stand as follows :—European and East Indian Missionaries, 55 ; ditto, lay agents, 12 ; Native clergy, 18.

The statistical tables on the preceding pages are for 1876. Those for 1877 we shall not receive for some months. Compared with the figures of two years previously, these tables show some slight progress, though far from what our eager hearts expect. There is an increase of 600 in the number of Native Christians, more than half of which belongs to the Santâl Mission. The communicants are 100 more. And there were 100 more baptisms (one half of them adult) in 1876 than in 1874. The total number of schools of all kinds seems to be rather less, but there are 4000 more scholars, an increase of nearly thirty per cent. The tables do not show the numbers of Native teachers and catechists, but they have increased from 536 to 584.

## I. BENGAL.

Bengal includes Calcutta with its out-stations, Burdwan, the Krishnagur district, Bhagalpur, and the Santâl Mission.

### Calcutta.

Before presenting a detailed account of our missionary operations, we must refer to the 52nd Annual Report of the Calcutta Church Missionary Association, which is a kind of auxiliary to the Society, raising a local fund amounting to some 300*l.* a year, maintaining with it a band of Native catechists, and subsidizing some of the schools. The Report for 1876, which has lately reached us, takes an able and comprehensive survey of the condition of Non-Christian Native Society. The corresponding survey two years previously was printed *in extenso* in the *Intelligencer* of January, 1876. We can only now give some extracts.

Concerning the Census of Calcutta taken on April 6th, 1876, the Report says :—

The total population of the town on the night of the 6th April was 429,535 ; but this figure represents the population of one half of Calcutta only, as it excludes the swarming population of the suburbs, and the enormous crowds of those who flock into the city for daily employment from the towns and villages along the river, and the lines of railways.

Of the total population, 278,224 are Hindus, 123,556 are Mohammedans, and 33,885 Christians ; those belonging to other religions, or to no religion, being 2870 souls. The Hindus thus compose about two-thirds ; the Christians about six per cent. of the entire population.

The Hindus are, of course, divided into an immense number of castes, of which the most numerous are the Brahmans and the Kayasths, being 33,914 and 32,073 respectively. The Census

reporter remarks that “ the comparatively small number of artisan castes (12,864) would seem to show that caste is fast dying out in the town as an exclusive system of hereditary occupations.”

The number of Native Christians in the town is 2636. This class numbered 2466 in 1872. In 1865 the number was given as 1441 only. The Jewish community numbers 952, but 5 Jews by birth have returned themselves as Methodists, and three as Mohammedans. There are 1876 Buddhists in Calcutta, of whom 762 are Chinese, 789 Mughls, 62 Burmese, and 252 Jains. As regards the Brahma Somaj, which has been in existence for almost sixty years, it will surprise our readers to learn that its members have as yet reached but the very small number of 479.

The Miscellaneous list is likewise sug-

gestive. It includes Unitarians, Deists, Theists, Atheists, Secularists, Positivists, Free-thinkers, Latitudinarians, and Infidels, besides "seventy-five persons who do not profess even Latitudinarianism." Thus Calcutta is not only the emporium of many nations, but the emporium of all the religions of the world.

In regard to public places of worship,

The Report draws a painful picture of the moral state of the city. One passage it is particularly humiliating to read:—

The vice of intemperance is spreading among the Bengalis in an alarming manner. Formerly a more public use of liquor was confined to the lower strata of Hindu society, but now the habit is making its inroads among the higher classes also, drink and "Western civilization" being regarded by many of them as fast and inseparable friends. Last year, people's eyes were opened to the enormity of the evil by the *Sûlav Samachar*, a vernacular paper, which published the names of over a hundred educated Natives who had ruined themselves but recently by excessive indulgence in European liquors. Many of these men had titles to their names, and all occupied respectable positions in Native society. This melancholy circumstance becoming known, one of the Native papers naturally remarked that

the following enumeration may be found interesting:—The Hindus have 199 idolatrous temples; the Mohammedans, 117 mosques and imambaris; the Christians, 31 churches and chapels; the Jews, 2 synagogues; the Brahmas, 2 mandirs; the Chinese, 3 temples; and the Parsis, 1 agiari or temple of the sacred fire. . . .

"if this be one of the fruits of English education, the sooner we have done with it the better." Corroborative evidence of the spread of drunkenness among the Bengalis may be gathered from the Calcutta Census and the Excise Administration Reports of 1876. According to the former, there are in the city 362 licensed dealers of intoxicating liquors, and 163 sellers of *ganja* and opium. But their number is constantly increasing. Only a few weeks ago the revenue authorities gave permission to open new grog-shops in the town, and we are grieved to have to add that one of them was set up in a well-known Native quarter, in disregard to the feelings and wishes of the Hindus of the neighbourhood, who had to memorialize the Lieutenant-Governor to be delivered of the plague.

It may be remembered that, a few years ago, an association was established to support the tottering fortunes of Hinduism, called the Sanatana Dharma Rakshini Sabha, or Society for the Preservation of the Eternal Religion. This Society has lately been dissolved. Not, indeed, that such a circumstance proves that idolatry itself is dead; "but," says the Report, "as regards the educated Natives of India, nothing is more clear, from the ridicule and indifference with which this society was treated, than that an affectation of 'orthodox' Hinduism is regarded by them as an anachronism and an absurdity." But the Report goes on to give "a glimpse" into the mind of an "educated" Hindu, by reprinting what it justly designates as a "heartless and cruel article" from the *Banga Darsan*, a widely-circulated Bengali monthly magazine, in vindication of the shocking custom of *Suttee*.

Some interesting information is given respecting the Brahma Somaj. The Progressive Brahmas, led by Keshub Chandra Sen, are, it is said, distinctly "receding from the reception of the Gospel." The more Conservative section "leads but a ghost-like existence"; and there is a touching passage respecting one of its leaders:—

The two principal leaders of the Adi Brahma Somaj have withdrawn from the inconsistent position of their party by seeking refuge, one in asceticism, and the other in the cold, dreary deserts of

Positivism. The venerable Debendra Nath Tagore has gone to the Himalayas to spend his days there in a fashion in which he thinks the old Rishis or Hindu saints have spent theirs; and, regarding

Babu Akhoy Coomar Dutt, the accomplished Bengali author, the *Mirror* recently furnished the following melancholy information :—

It need not be said that Brahmas still cherish much reverence for Babu Akhoy Coomar Dutt. . . . How wonderfully the intellectual keenness and love of research, which for sixteen years nearly characterized this remarkable man, drove away a vast amount of error and superstition from the Brahma Somaj, is known almost to every member of our Church. . . . But he has done his work now, and, shattered in health, in heart, and in faith, these twenty-four years he has passed away, not to death, but to an obscurity worse than death, from which there is no hope of rising again. In a little garden-house at Bally, on the other side of the water, neatly and handsomely kept, he is watching the last embers of his once valuable life slowly going out.

Concerning the painfully interesting class of "borderers" the Report says :—

It is a redeeming feature in connexion with Brahmaism, that there are among them many educated men of logical minds, who, being dissatisfied with the inconsistencies of the Somaj, are feeling after something more solid and soul-satisfying. These men will be compelled by their intellectual and spiritual nature to go further than they yet intend. They are aware of their sinfulness, and long for peace with God. They seek a means for which Brahmaism has left no room. Their conversion to Christianity depends upon how we help them out of their transition state, and is, we think, only a question of time. That such state of expectancy exists in various parts of Bengal may be learned from the following instances :—

A—has passed for some time out of the half-way house of Brahmaism, and of him it may be safely said that he is standing on the very threshold of the kingdom. He received his first impressions of the truth of Christianity through Dr. Kay. But the fear of man, which bringeth a snare, has hitherto kept him back from confessing the Saviour in his appointed ordinance. He never comes to us but by night, and he has thus been visiting us regularly for over a year. Latterly he lost several members of his family by death, and the fear of dying himself unbaptized made him ask for baptism. He would not, however, consent to be baptized publicly,

Hearing of this intelligence, and fondly believing that Akhoy Babu was seeking after something better than Brahmaism could offer, we deputed two Native Christian brethren, one of whom had been formerly associated with him in the Adi Brahma Somaj, and from whose face now beams the light of Christian happiness and peace, to Bally, to preach to him once more the glad tidings of salvation through Christ. The result of the interview, though not unexpected, was nevertheless very saddening. It was found that Akhoy Babu had become a confirmed atheist, and the message sent from him was, "Tell your Saheb that I feel obliged to him for his kind interest towards me, but my mind is made up, and I shall not embrace a religion which has been abandoned by the scientific men of Europe."

so went to a Native brother clergyman, and begged him to baptize him in private. Of course his request was refused, and now he is hanging back again.

B— is a timid follower of Christ. He was born a Mohammedan, but renounced faith in the false prophet many years ago, and is now all but a baptized Christian. He knows his Bible well, and is supposed to have regular Christian worship at his house. He was the instrument, in God's hands, of strengthening the faith of another Native brother, who is now an honoured and active minister in the Church of Christ; but with him too, alas! baptism is the boundary he cannot pass. When the matter is urged upon him, his reply is that he is waiting for a more convenient season, when he hopes to be able to take this step without offending his relatives and friends.

C—is another example to the point. He died unbaptized not very long ago at the neighbouring town of Naihatti. He, too, was a Christian in heart for many years. By his firm faith in Christ he was the means, under God, of making another Native brother decide for Christ, who for a long time was halting between two opinions, but now is actively engaged in sowing the seed of the Word among his countrymen. The circumstances of C.'s death are most affecting. When it was found that life was ebbing away,

his friends prepared to perform on him the rite of *antarjali*, desiring him to expire, as all orthodox Hindus would wish to do, on the banks of the sacred river. But C. refused to comply with their request, and asked a book to be brought which he kept concealed in his room. On its being produced and

examined, it turned out to be a Bible, from whose yellow and wrinkled pages it was evident that it had been diligently used by its owner; then, taking the sacred volume, he placed it on his forehead, and, lisping once more the Name above all names, he died.

The Society's work in and around Calcutta may be thus summarized. The Rev. D. T. Barry is labouring with untiring zeal as Secretary to the whole North India Mission. The *Old Church*, with its influential English congregation, and its manifold parochial agencies for the good of the poor Eurasian population, is mainly for the present under the charge of the Rev. A. Clifford, who has for three years worked there most acceptably. *Trinity Church*, Mirzapore, with its congregation of 365 Native Christians, of whom 135 are communicants, has its Native pastor, the Rev. Piari Mohun Rudra. *Christ Church*, Cornwallis-street, is temporarily without a regular clergyman, the Rev. C. Bomwetsch having lately retired after thirty years' service. It is much to be hoped that this important station will soon be strongly occupied. The *Cathedral Mission College* has been carried on by its able Principal, the Rev. S. Dyson, assisted by the Rev. Dr. C. Baumann and the Rev. T. R. Hodgson (temporarily removed from Agra); but the two former are about coming home, and although the Rev. Dr. A. R. Hoernle is going out as Acting Principal, some further assistance will be urgently needed. Dr. Baumann has also been the laborious Secretary of the Calcutta C. M. Association (mentioned above), superintending the Native catechists that work in connexion with it. His return home, and that of the Rev. A. Stern, leaves Calcutta without a literary or evangelistic C.M.S. missionary.

The out-stations of *Kidderpore* and *Thakupuker* have been under the charge of the Rev. Modho Sudan Seal, and *Kistopore* under that of the Rev. Rajkristo Bose; but owing to Mr. Seal's weak health and advancing years, Mr. Bose has removed lately to Thakupuker, and will only be able to visit *Kistopore* occasionally. At *Agarpára*, the Rev. F. J. De Rozario still labours after more than forty years' service; and the Orphanage Girls' Schools, and zenana work there, still employ the devoted energies of Miss Neele. There is a small congregation of 24 souls at *Banhugli*, six miles from Calcutta, which we think has not been mentioned in any previous reports. It commenced twelve years ago by the conversion of the family of a musical instrument-maker, who used to buy tracts and read them to his neighbours. A Native catechist named Luke ministers to them. They have given a signal proof of earnestness by raising Rs. 600 towards the cost of a little church.

Of some departments of the foregoing multiform operations, we have little to report. Mr. Rudra's first two Annual Letters, after his ordination and appointment to Trinity Church, were printed in the *C. M. Record* of Oct. 1875, and our own number of Oct. 1876. *Kidderpore*, *Thakupuker*, and *Kistopore*, were fully reported on in our last review (Feb. 1876), and nothing of any special interest has occurred since. The same may be said of *Agarpára*.

#### EVANGELISTIC WORK.

We take some interesting extracts from the Report of the Calcutta C. M. Association:—

There has been a large amount of evangelistic work carried on in connexion with the Mission. This important branch of our work has engaged the undivided time and attention of six catechists, two Kol preachers, and two Bible-women. They have preached the Gospel in the vernaculars, morning and evening, in chapels and in the streets, the Lepers' asylum, the almshouse, the various hospitals of the city, and in the suburbs. From their weekly returns and journals it appears that their audiences varied from 100 to 200, and that the people, on the whole, especially those of the middle and lower classes, are at present better disposed to the Gospel message than they have ever been before. But they were most cordially welcomed in the towns and villages in the neighbourhood of Calcutta, to which they go on regular preaching tours lasting from one day to a fortnight. We shall now indicate some part of their work by translating a few extracts from the reports of one or two of our vernacular agents. Babu Roopchand Guey, the Nestor of our Native catechists, writes thus:—

I am well known in the town, and many of those who hear me love me and honour me. For this I am very thankful, for this makes it evident that the people at last begin to understand and appreciate the truth and superiority of the Christian religion. There are amongst them who would gladly be baptized, but the fear of excommunication from Hindu society holds them back. One young Brahman, however, came forward last year and was baptized. Another Brahman, an old man, was about to be baptized, but was suddenly carried away by death. Three other Hindus of lower caste, whose acquaintance I made in the pauper hospital, likewise desired baptism, but as I could not promise them shelter and support, they have not yet taken the desired step. Five other persons are inquirers, and the light of Christianity has begun to dawn in their minds. Our work in the Lord, therefore, is not in vain. Marks of progress are likewise observable at the neighbouring town of Barrackpore, to which I go on two Sundays in the month to hold Divine Service for the benefit of the zenana teachers. On these occasions I preach to the Babus, whom I meet either in the train or in the bazaar. Once I found there some educated Babus who called themselves Christians, and who were well acquainted with the leading doctrines of our holy religion. On being asked where they had been baptized, they answered,

"We are Quakers; we do not acknowledge the necessity of water baptism." Very encouraging was a visit I lately paid to the fair of Mahesh, a place near Serampore, at which the famous Jogannath car is drawn every year. Crowds listened to us as we preached Christ crucified to them, and what struck me most was the presence of many women, one of whom burst into tears as she began to understand the love of God as exhibited in that marvellous sacrifice. Afterwards she purchased from me some books and tracts. God be praised for these streaks of light and hope! I also go to my Hindu friends and relatives, who years ago cast me out on account of baptism, and for a long time refused to see my face; but, thank God, a great change is coming over them, and they now not only receive me again into their houses, and show me tender hospitality, but even suffer themselves to be taught of the error of their ways, and to be instructed in the way which is everlasting.

The Rev. Rajkristo Bose reports:—

I go to gentlemen's houses and lodgings to preach to them the Gospel. The audience generally consists of all sorts of persons; educated and uneducated, rich and poor, thoughtful and careless. Some hear the Gospel with gladness, and try to understand it, and if they have anything to ask, they do so with propriety and intelligence.

A few of these have come forward, and were, according to circumstances, baptized in connexion with other Churches. There are, however, many others who secretly believe in the Lord Jesus, but have not the courage to confess Him before men. . . .

Latterly much progress has been made in the work of enlightening the females of this country. Mrs. Bose (my wife) regularly visits the zenanas, to whom she preaches the Gospel. She says that some of them firmly believe the Lord Jesus to be the only Saviour of mankind; but to be baptized they think it is impossible for them, because they are under strict subjection to their husbands. If it happens that a female expresses a desire to embrace Christianity, the husband, instead of inquiring himself into the truth which she wishes to follow, falls immediately into a great rage. Hence many of them believe, but dare not avow it to their husbands. About four years ago, a gentleman's wife on her death-bed requested her husband to bring her a cup of water. When the water was brought, she said, "This is my religion," and, taking a handful of water, she prayed, "Oh, my dear Saviour! My Lord Jesus Christ! As Thou hast ordained, I now baptize myself in the name of the Father, the Son, and the Holy Ghost." With these words she sprinkled the water on her head. This astonished her husband and children,

who of course try to keep the matter secret, as they are afraid of being outcasted. . . . .

Last year I went to a place called Aggrad-wipa, 100 miles from Calcutta. This spot is sacred to the Hindus. Here is an idol raised by Chaitanya, and a large fair is held annually. Men of different sects resort to this place from different parts of Bengal to discuss and prove that their own faith is true. We had the pleasure of being present there last year, and words are too poor to describe the joy we felt in preaching the Gospel to the various Hindu sects of Ramat, Boul, Narda, Vaishnava, Uddashin, Karthavaja, Balarami, Sahebhdhani, Darweshi, &c., &c. Hundreds of them came to our lodgings and said that the Christian religion was true, and that theirs was not true and infallible. They also said that they would like to know more of Christianity, and so bought Bibles and tracts from us.

In the neighbourhood of Naihatti there is a village called Kanthalparah. Here are many famous Hindu pandits, men deeply learned in the Hindu shastras, and one of the most famous among them is one Mahesh Churamani, who acts as *purohit* or family-priest to many Brahmins of the place. Our preacher, Jadubindu Ghosh, went and spoke to him from the Psalms of David, proving that the Hindu shastras were false, and that heavy punishment awaited the idolaters. He preached with so much enthusiasm that the words went straight to the Churamani's heart. He was convinced of the truth of Christianity, so much so that he threw the image of Kali which was in his house into the Ganges; and the room where the goddess was worshipping will, we trust, be soon converted into a house of prayer.

In reviewing the work of the year we must not omit to say a word about the efforts made by us for the benefit of the Mohammedans. Three of our agents are well acquainted with the Mohammedan controversy, being themselves converts from that soul-destroying religious delusion. They were diligent in visiting Mohammedan houses and preaching in Mohammedan quarters. We regret we have not more of them, for they do important service among a large section of the community whom our schools attract far less than they do the Hindus. Last year a great commotion was caused among the Calcutta Mussulmans by the advent of a preaching Moulvie, who came all the way from Delhi—not for preaching Islam—but for the purpose of attacking and ridiculing Christianity. He drew large audiences, and is reported to have

counted them on several occasions by thousands. Besides the stock arguments of Islam *versus* Christianity, this redoubtable champion of Mohammedanism employed various new weapons, which, however, were not forged by himself, but borrowed from the armoury of modern European infidels. He openly challenged the ministers of the Christian religion, whether bishop, archdeacon, or clergyman, to come forward and answer his objections. Hearing this, we wrote to the Moulvie requesting him to give us an interview, and to talk over quietly with us the difficulties by which he professed to be staggered. The invitation was accepted, time and place were arranged, but who did not come was our friend the Moulvie. The evening previous to the appointed discussion, a deputation was sent to us with the information that the Moulvie could not come, owing to another engagement at a neighbouring town. Strange to say the Moulvie was seen that very day preaching as usual in a distant quarter of the town. Nevertheless, our catechists encountered him often, and by a skilful use of their sling and stone, as well as the exhibition of a most exemplary conduct under very trying circumstances, they confounded this Goliath of Islam, so that the by-standing crowds of Hindus were compelled to express their admiration for the Christians and Christianity.

A preaching tour was undertaken towards the end of last year by some of our agents and a voluntary preacher, Babu Madhu Sudhan Dáss, the headmaster of our Garden Reach Anglo-Vernacular School, in the direction of *Singhur*, a large village ten miles from Serampore, where, as is well known, rest the ashes of Carey, Marshman, and Ward. It is reached by Bidabatty, which is the railway station next after Serampore, and forms, as it were, the gate of a large district into which few Christian evangelists have hitherto penetrated. It lies in the direction of Burdwan, and at a point which forms about one-third of the distance between Calcutta and Burdwan. Singhur derives some importance also from the fact that through it passes the road to Tarakeswar—a famous shrine of the Hindus, to which about half a million pilgrims resort every year. In going from Bidabatty to Singhur, one meets

many covered bullock-carts, and if you ask what they contain, the answer will be "women." Some of them come from a great distance, having undergone many privations and great expense, in order to obtain a *darsan* or sight of the idol Tarakeswar. Babu Madhu Sudhan Dáss writes:—

We arrived at Singhur in the afternoon of 11th December, 1876. We had a mind to go out and introduce ourselves to some of the men who lived in the neighbourhood of the place where we had pitched our tent. But as the evening drew nigh, we found a considerable audience in the tent, and so we availed ourselves of this opportunity to preach to them the Word of God. . . .

Next day we visited a few houses in Singhur, a few in Doloogachee, and a few in Gopalnagar. These two villages are about three miles distant from Singhur. There are many respectable and educated men in these villages. We also preached in the bazaars. I cannot here refrain from recording a fact which shows how ignorant these men are of Christianity. Munshi Azizbari and I went to a Brahmin's house. A number of Brahmins were seated in a verandah. On hearing of our object in visiting them, one of them, an elderly man, whom I afterwards found to be very candid and simple, asked us, "To what caste *did* you belong?" I said I was once a Kayasth. He offered me to sit down on the mat on which he was seated. But he did not permit my brother to sit down with us, but gave him a separate seat, remarking that, after all, he was a Mohammedan. I opened conversation with him by showing that the caste system which prevailed in this country was an imposition and a deception invented by a certain class of men who practised upon the credulity of the people. I concluded my address by holding out to them the Cross of Christ, and by inviting them to the way to heaven and peace which he had worked out. He was so much moved by all I said that his almost motionless silence was for the first time interrupted by the words, "You Christians almost move a man to tears. All you say is very true, but we old men cannot renounce our ancestral religion." I entreated him to read a few tracts. He seemed determined not to know more of Christianity, lest the truth should make him free. However, we prevailed upon him to accept a few tracts, and he promised to read them.

On our way back we saw quite an assembly of men seated in an open piece of ground by the roadside. Some were working, some were engaged in chit-chat, some were smoking,

but evidently all had come there to bask in the sun. We preached here for a long time. We spoke of God's wrath, of eternal hell, of the danger of those who lulled their conscience to sleep over deeds of darkness. Here we were about to be interrupted by a young man, who was immediately rebuked to silence by the others. A Brahmin widow was hearing us with the deepest attention. When we said that God sometimes deprives us of what we consider the dearest object in this earth, be it a son, a husband or a father, or be it riches and intelligence, in order that we may love Him with all our soul and with all our might, she fell into tears; she wept bitterly and loudly. She said that she had lost her only son—her only hope in this earth—the only prop of her old age; but that she had not up to that time perceived the wisdom of God in her bereavement and afflictions. . . .

In the afternoon we visited *the Babus*, as they were called, of Singhur. They were once a very rich family, and second to none in Bengal. The master of the family heard us with great attention and with profound silence. They admired the missionary spirit of Christianity, and the Christians. This gentleman, it was evident from the short conversation we afterwards had with him, had never seen an educated Native Christian, and had a very bad opinion of Christianity and Christians. He came to our tent on a subsequent occasion accompanied by a few respectable people of the village, and gladly accepted of a few tracts and a Gospel we presented to him.

Singhur is a very promising field of mission-work. The people are very simple and open-hearted. They know almost nothing of Christianity. The people of Singhur, before we went there, were labouring under a false impression that all Native converts to Christianity were taken from the illiterate masses, that they had renounced their ancestral religion from sinister motives, and that, in consequence, they could give no reason of the hope that was in them. They were agreeably surprised to see Native Christians who had some education, and who could give a reason of the hope that was in them, and who, though they renounced their faith in Hinduism, still retained the manners and the dress of their country, and abstained from such food the taking of which would make them an offence to their weak Hindu brethren. If a pious, educated, Native Christian, and who had nothing outlandish in his mode of life, could be stationed at Singhur, I doubt not, judging from the favourable impression of Christianity which the people of the place have now, that, by the will and blessing of God, it will within a short time be changed to a Christian village.



## NORTH-WEST AMERICA MISSION.



**A**FTER the lapse of two years, we again come round to our Missions in North-West America. Since our last review, there has been a distinct increase in the staff employed. The Rev. A. J. Shaw, indeed, has retired; and the Rev. W. H. Moore (country-born) has died. But, on the other hand, the Rev. A. E. Cowley, Mr. E. J. Peck, and Mr. T. Clarke, have been sent out from England; and four country-born clergymen have been ordained, the Revs. A. Garrioch, John Sanders, B. McKenzie, and P. Bruce. Changes in the staff of country-born and Native lay teachers are not usually noted by us at home; but we must mention that the Tukudh Mission has lost the valuable services of Mr. Kenneth McDonald, who, after fulfilling zealously his five years' engagement with the Society, has entered the service of the Hudson's Bay Company.

The past two years, therefore, have been a period of extension in this Mission, particularly in the Moosonee and Saskatchewan districts.

We begin, as before, with the extreme north.

## I. NORTHERN DIVISION.—ATHABASCA.

The missionaries in the vast territories comprised in the Diocese of Athabasca, are—the Bishop, Dr. W. C. Bompas, whose head-quarters are now at Fort Chipewyan, on Lake Athabasca; Archdeacon R. McDonald, in charge of the Tukudh Mission, with Fort McPherson, Peel River, as his head-quarters; the Rev. W. D. Reeve, at Fort Simpson, the centre of the Mackenzie River district; and the Rev. Alfred Garrioch (country-born), at Fort Vermillion, Peace River. Some of the stations are occupied by schoolmasters.

It will be seen that Bishop Bompas estimates the scattered Indian population at 10,000, of whom 3000 are Protestant Christian adherents.

As the Diocese of Athabasca is almost entirely supported by the Church Missionary Society, it will be interesting to mention here that a Synod was held at Fort Simpson, on Sept. 4th, 1876, at which a constitution for the Diocese was formally adopted. On this occasion Bishop Bompas delivered an interesting charge, the more important paragraphs of which we subjoin:—

*From the Bishop of Athabasca's First Charge.*

1. At this, our first meeting in Diocesan Synod, it is right that I should congratulate you on the bond of union which this Synod forms, to link us, not only to one another, but also (through our connexion with the newly-formed Province of Rupert's Land) first with Manitoba, and the whole of the North-West Territories, and more remotely with the Churches of Canada and England.

2. The Right Rev. Bishop Machray, as our Metropolitan, forms the connecting link between the four Dioceses of Manitoba and the North-West Territories, while the Archbishop of Canterbury,

being our Primate, assures us that our connexion remains unbroken with the ancient Mother Church of England. Again, the Church of the Dominion of Canada, containing now two Ecclesiastical Provinces (a Northern and a Southern), should not be considered as disunited, but connected by this arrangement, just as the two Provinces of the English Church (a Northern and a Southern), at York and Canterbury, offer no obstacle to, but only complete the union of, the Church of England as an undivided whole.

3. It is also a matter for congratulation, in these dangerous times, that, by

the provisions of our Provincial Synod, our Church is secured in safe attachment to the faith and formularies of the Church of England, which all must admit to be Scriptural and moderate. At the same time we are happy in being removed, by distance, from the controversies of the Church at home. We have indeed a controversy here—the Romish controversy—but this is external to ourselves, and need not alarm us so long as the errors of Rome creep not within our own communion. The fact that we live among Roman Catholics makes it a duty for us all to acquire a knowledge of the true distinctions between the Protestant and the Romish religions, so that we may be able each of us to give a reason for the hope that is in us with meekness and fear, and that we may be armed against any sudden or unfair arguments that may be used to draw us aside from the truth.

4. At the same time it is probably best for us to assume towards Romanism the attitude of peace and forbearance, rather than of enmity and opposition. We may learn this lesson from the Romanists themselves, because by the active and unceasing hostility and opposition which they have ever shown towards Protestantism they have doubtless strengthened and increased it. Let us seek then rather to quench Romanism by the neglect of it. We can afford to do this the more as every year brings us fresh tidings of the failing strength of Popery in all parts of the world, and of the progress of Gospel Truth.

5. The very increase of the agents of Rome in this remote and desolate country gives evidence of her failing strength, as it shows that these agents are not needed, or perhaps are not tolerated, in more populous regions nearer home. Let us be content, therefore, in patience to instruct those that oppose themselves, and work for the long hereafter, when, according to the truth of Scripture, as well as the signs of the times, the power of Rome shall have utterly disappeared. The day of trial, we are assured, shall declare who amongst the builders of Christ's Church has wrought with God's own materials, the gold, silver, and precious stones of His Holy Word; and who, on the other hand, have used the wood, hay, and stubble of man's invention. "If any man's work abide, he shall receive a reward."

6. On the other hand, let us see to it that we suffer no compromise of our principles with those of Rome, nor intermingle with their idolatries. Whoso biddeth a false teacher God's speed or welcome is partaker, says St. John, of his evil deeds. Let the absence of idolatry, purgatory, confession, and mariolatry, and the sound preaching of the pure and health-giving Gospel, be sufficient indications of our Creed; and let us seek to adorn this holy doctrine of God our Saviour in all things.

7. In one respect the presence of the Romish priests may be of service to us. Were they absent, we should probably be in difficulty how to deal with tribes of Indians who might wish to make a confession of Christianity, while their lives still remain inconsistent with its principles. As it is, all such mere formal professors will doubtless prefer to connect themselves with Rome, as a system expressly arranged to enable men to flatter themselves with showy forms of an external religion, while their continuance in their sins is connived at, and any thorough change of heart and life is not required.

8. As we are thus partly relieved from the embarrassment of the formal connexion with our Mission of unconvinced professors, it is important for us to seek that our own work be deep and thorough. Let us then not accept any as Christian converts in connexion with our Missions but such as we believe to have been the subjects of a real change of heart by the grace of Christ and His Holy Spirit. Others must of course be admitted to instruction, and from such an endeavour should be made to select those whose hearts are touched to form a band of inquirers for more careful and constant training with prayer and pains.

9. The most common and open vices of the Indians, and those which seem to keep them most from the reception of the Gospel, are the practices of gambling, conjuring, and impurity. To their abandoning of these habits, therefore, our efforts should be specially directed, and no Indian should be considered as a Christian convert until he has entirely abandoned them. Dishonesty also, although not originally habitual to the Indians, has now become very general with those about the forts, and efforts should be made to check it.

10. The practice, which it would be wrong to discontinue, of baptizing all the Indian children who are brought to us for the purpose, throws upon us a great obligation to provide for them, as they grow up, instruction in the Christian faith. It seems impossible, at present, to keep the Indian children regularly at school in any numbers, and the only alternative seems to be to arrange a short form of elementary instruction, which shall be systematically taught to the children by rote at their camps, or wherever opportunity may offer.

11. It is a melancholy fact that there is still but one completed church in our Diocese, and this, though more than two years have now elapsed since a grant was offered us by the Society for Promoting Christian Knowledge of 500*l.* for erecting additional churches. The school-church at Fort Norman is, however, now approaching completion. Let us all make an effort to have some plain buildings erected at our different mission stations for Christian worship. The House of God is the chief visible sign which we are still allowed to retain of God's presence amongst us, and I take it to be of great importance that the heathen should be reminded, by this constant memorial before their eyes, that the introduction of Christianity into their country by the missionaries is a reality, and more than a mere tale; and I do not know of any way in which we may better seek to call down a divine blessing on the land in which we live, than by exerting ourselves for the erection of places of worship in the name of the Saviour whom we serve. All might do something in this matter by providing us with labour, materials, or furniture for the new churches.

12. Our plans for education, in which I have been interested ever since my arrival in the country, eleven years ago, have also proved hitherto partly abortive, and I take this to be a lesson that, in missionary work, efforts for education must follow and not precede the work of evangelization. Meantime, the mis-

sionaries themselves have to undertake educational duties. I am still, however, earnestly desirous that at least one school be formed in the Diocese, where the elements of a sound English education for children should at all times be procurable. It is very desirable that this subject should be further considered by us in Synod and private conference, with the hope, by God's help, of arriving at last, by perseverance, at some successful scheme of education.

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17. Economy of funds and scarcity of provisions oblige us at present to confine our mission agents and stations to as few in number as possible. The stations proposed to be occupied at present are the Forts Vermillion, Chipewyan, Rae, Simpson, Norman, McPherson, and Rampart House, at each of which it is earnestly desired that a church may be erected.

18. I am glad to be able to testify, in returning from my recent journey, that the Indians of the Tukuth Mission are making fair progress in Christian instruction. I had the pleasure of administering the rite of Confirmation to more than one hundred of them. At Fort Norman, also, I was pleased to find among the Protestant Indians a readiness to learn. At Fort Simpson I was very pleased to find, during the first winter, after my return from England, a marked increase of attention to religion and attachment to our Mission among all resident at the Fort. I cannot feel, however, that this has been sustained as I could have hoped during the past winter; but I would trust the Christian spirit among you may now be revived and increased again. At Fort Chipewyan, I am glad to hear of a regular attendance at Divine Service, and at Fort Rae of a spirit of inquiry among the Indians. I would fain hope that the efforts now making to extend and strengthen our Mission in the southern portion of the Diocese may be permanently successful.

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The following extracts from Bishop Bompas's letters give full information respecting the progress of the Mission:—

*From Letters of Bishop Bompas.*

*Fort Simpson, Mackenzie River,*

*Nov. 22nd, 1876.*

Immediately after I wrote you in

spring, I started hence by boat upon a visit to the northern parts of the Diocese, and I have much cause for grati-

tude to the gracious Providence which has directed and preserved my steps. Day by day we passed small parties of Indians, to whom I was able to speak a few words of exhortation, or to administer medicines to the sick, or baptism to the children, and at the trading-posts I had opportunities of speaking to several.

At our Mission-station at Fort Norman, I found progress made. Two houses and a small church are now erected there, and the Indians are glad to attend daily prayers and to receive instruction when at the Fort.

In company with Archdeacon McDonald I visited all the three posts connected with our Tukuth Mission, and administered confirmation to those whom he had prepared for the rite—more than 100 in all. I found the Indians progressing in the acquirement of religious knowledge, and Archdeacon McDonald zealously engaged in teaching the children to read the Gospels in their own language.

The Loucheux language is a hard one to read and write, but I think the children will master it, they are so persevering, and Archdeacon McDonald deserves great credit for the accuracy with which he has rendered the Gospels into Tukuth.

It seemed needful for me to return hither in the autumn, which rendered my visit to the north rather hurried, but I was able to see most of the Indians for a short time.

Archdeacon McDonald returned hither with me, in order that we might hold a Synod to confirm the Resolutions of the Provincial Synod held last year in Manitoba.

Mr. Reeve will send you a copy of the proceedings, but it is important that our attention be not occupied too much with formal matters.

*Fort Chipewyan, Lake Athabasca,  
March 5th, 1877.*

We have now a good mission-house here, and I hope to continue this as my head-quarters, and mission agents arriving from outside can reside here till located. Archdeacon McDonald has also a good mission-house at Peel's River, and I hope both here and there a small church will be put up next year. Mr. Garrioch is preparing to put up a mission-house at Vermillion this winter, and we have a small house and church

at Fort Norman. Progress altogether is but slow with us, and there are many drawbacks, of which not the least is scarcity of provisions and difficulty of importing supplies. Still I doubt not the fulfilment of the Divine promise, that if we seek first the kingdom of God and His righteousness, all other things will be added.

*Portage La Loche, Athabasca,  
August 20th, 1877.*

We must thank God for His preserving mercies over our Mission party through the past twelvemonth. We have been kept in life and our wants supplied in this distant wilderness, and cared for by an all-reaching Providence, the same as the crowds in busy cities at home. Our Mission party now numbers eight—four ordained, and four unordained, three of each being married. You may be sure that we should welcome an addition to our number, though the scarcity of provisions and supplies, and the sparseness of the population, necessitate caution in increasing our staff.

The upper part of Peace River is the most promising part of the whole country, and here we have as yet no Mission. A Mission farm there would, I think, prove the beginning of a Christian settlement.

At Vermillion also, the Rev. Mr. Garrioch reports that the Indians are willing to connect themselves with his Mission, and put themselves under his instruction, and he hopes to begin a little farming as soon as he can obtain the needful implements, and put up Mission buildings.

I am convinced that in these desolate wilds the Gospel must be known by its fruits, and that by teaching the Indians to cultivate their land we may win their hearts to seek God's grace for their souls, also to produce fruits of righteousness. A Missionary here ought to be either a school teacher, a farmer, or a doctor, or else endeavour to combine all three with the preaching of the Gospel. In the northern parts of the diocese, a little gardening is indeed all the cultivation that can be attempted, but in all parts schooling for both old and young (for both are alike ignorant), and medicines for the sick, are much required. A good deal of effort has been made during the past year in teaching schools at Fort Chipewyan,

and I trust the school which I have been striving after for ten years is now fairly started there.

The Hay River Indians are attached to our Mission, and are in charge of Mr. Wm. Norn, catechist, who, however, resides at Fort Rae for greater facility of obtaining provisions. He is intended to visit all the Indians round Great Slave Lake.

Fort Simpson, the first establishment of our Mission stations, presents a more cheering aspect than before, in respect to the Indians trading there, for last spring I was pleased to see the church there for the first time quite full of Indians, attentively listening to God's Word. I trust that their natural listlessness is giving way to the claims of the Gospel, and that with a little more perseverance we shall see their hearts won for Christ. The Rev. Mr. Reeve has now returned to this post, of which he consents to retain charge for two years, after which, at the end of ten years' service in the work, he thinks it needful to take his increasing family to England for education.

Fort Norman station is now in charge of Mr. Allen Hardisty, while Mr. Hodgson is intended for the present to keep school at Great Bear Lake. The Fort Norman Indians are fond of their teacher, and like his services.

The Tukudh Mission is, as you are aware, our most successful one, and I only regret that Archdeacon McDonald, after fifteen years' hard work there, is left single-handed. I should like to consult you in what way you think his hands might best be strengthened. I should prefer, if possible, to send him one of Mr. Kirkby's sons, rather than any other helper; but as these are still young, if an older volunteer could be found, either at Manitoba or in England, he should not be refused, but it needs a man of Mr. Duncan's energy and patience, and of a hardy constitution and activity. I should like to see some of the Loncheux themselves trained for teachers, but we have not yet been able to organize a right training institution in the north, in consequence of scarcity of provisions, and my own frequent itinerancy. St. John's College, Manitoba, seems too distant to send our Indians there, but if the indefatigable Bishop of Saskatchewan is able to open his projected training college at Battle-

ford in the spring, we may be able to avail ourselves of it for the training of our students. Should provisions become less scarce, the same thing may be attempted in the north.

To report my own travels, I am able to say thankfully that I have been enabled within about the last thirteen months to traverse the extreme breadth of the diocese from north-west to south-east—a distance of about 2000 miles—passing over, in going and returning, about double that distance, and visiting all the Mission stations and other posts on my route. The chief part of the diocese remaining still unvisited is Peace River, which I hope, God willing, to mount this fall. This extends about 700 miles further south.

You will hardly wonder that these extended travels prove inconsistent with domestic life, and that Mrs. Bompas, being left alone in the rigorous climate, and among the sometimes chill hearts of our northern clime, has lost her health from exposure to cold and insufficient food. There is no doubt that the domestic hearth, where it can be had, will convey Christian lessons to the Indians, but the frequent itinerancy to which I seem called made me hesitate much in bringing Mrs. Bompas to the north at first, as I think you are aware. I trust, however, that the attempt on her part to devote her life to the Mission work, which has resulted in the sacrifice of her health, will be accepted by our common Lord.

I have now sent Mrs. Bompas to Manitoba, and trust that, though somewhat shattered, she may bear the journey. Should her life be spared, I hope she may render us as much help from outside as she could do if with us, for the great desideratum in these distant wilds is a link of connexion with the civilized world; and though a married Protestant ministry, according to the Scripture rule, seems specially desirable in the presence of the boasted celibacy of the Romish priesthood, yet I think it may sometimes be a gain to the Mission cause where a missionary is able to forsake wife as well as home for the Gospel's sake. This separation is often called for in the pursuit of commerce or the profession of arms, and ought not to be made too much of when weighed against the claims of the Gospel.

I do not wish to offer just now definite statistics of our Missions, but I should make a rough estimate as follows:—

Total estimated Population of Diocese, 10,000; connected with the Romish Mission, 5000; connected with our own Mission, 3000; unconnected with either Mission, 2000; Children at School, 100; Communicants, 100.

Any population that may exist in unknown Arctic regions is not included.

I commend to your sympathy this "ultima Thule" of Mission enterprise, depending on the fostering care of our Heavenly Father and Gracious Saviour, with the Divine Spirit, to crown our efforts with success.

### **Tukudh Mission.**

The Mission to the Tukudh or Loucheux Indians to the west of the Rocky Mountains, on the upper waters of the great Youcon River, continues to be most successfully carried on by Mr. R. McDonald, upon whom the Bishop has conferred the office of Archdeacon of the Mackenzie. The Native Christian adherents (including candidates for baptism) number 1460, and more than 100 have lately been confirmed. There are eighteen lay teachers, all (or almost all) of whom we believe to be unpaid. They are called "Christian leaders," and conduct daily prayers for their respective bands of Indians.

#### *Report of Archdeacon McDonald.*

*Fort McPherson,  
January 27th, 1877.*

The time has again come round for sending you an Annual Letter, and it is with feelings of thankfulness that I would recognize the measure of blessing which has continued to attend the work of evangelization.

Owing to hard times which prevailed during the greater part of the past year among several of the tribes, it was impossible to visit them as usual; and much had to be left undone that might otherwise have been attempted. But I hope that the Christian leaders were enabled to supply this want in some degree. Among the others, a considerable advance was made by some in an increasing knowledge of Divine truth, and I trust there has been a corresponding growth in piety. The baptismal register shows a total of 1393. The Lord's Supper was several times administered: the communicants number 112. Confirmation has been administered by the Bishop to 133. Nine deaths occurred, all children but one, of whom I am thankful to say that he was, I trust, prepared for the event. He was unconscious for three days before his death; but he had frequently expressed his faith in Christ, and his hope that when called hence he would depart to be for ever with the Lord.

In February my brother visited the Peel River and La Pierre's House In-

dians, who were encamped together about seventy miles distance, in a south-westerly direction from Fort McPherson. He found John Tchietla and William Sekut, two Christian leaders, very diligent in conducting daily morning and evening prayers and teaching. John Tchietla was keeping school daily with about forty pupils. He did not possess much capacity for teaching to read, still he rendered good service.

On the 31st March I set out on a missionary journey to the Youcon, leaving my brother at Fort McPherson to continue there till the end of April, after which to proceed to La Pierre's House to pass the next month at that post. On the third day I arrived at La Pierre's House, where I spent about a week. Resuming my journey, I arrived at Rampart House after six days' travelling. There I learnt that provisions in store were scarce, that the Indians connected with that post were still suffering from want of food, and that the American traders at Fort Youcon were in similar circumstances.

In this emergency I determined to return to La Pierre's House. A week after I arrived there, my brother joined me from Fort McPherson, and we passed the spring together. All the Indians of that post assembled there at the beginning of May; and that month was passed pleasantly, teaching them daily, morning and evening and at other

times, and conducting school with an average attendance of about twenty-five pupils. All made fair progress, and at the end of that time the greater number were reading the New Testament in Tukudh.

On the 2nd June I started for Fort McPherson to meet the Bishop. I reached there on the 6th June, and was sorry to find only about a third of the Peel River Indians assembled, the rest not having yet come in from their hunting-grounds. The day following the Bishop arrived. Four days were subsequently spent there; and on Sunday, the 11th, the Bishop administered confirmation to twenty-three individuals, of whom thirteen, who were previously communicants, afterwards received the Lord's Supper. Three of the communicants belong to La Pierre's House. A few Esquimaux having arrived, the Bishop had them assembled, and endeavoured to teach them a little through the Hudson Bay Company's interpreter.

The next day the Bishop and myself, with two young men carrying for us, set out to cross the mountains, it being necessary to reach La Pierre's House by the 15th June, in order to secure a passage thence in the Hudson Bay Company's boat to Rampart House. La Pierre's House was reached on the third day. Two days were kindly allowed for the Bishop to see the Indians and administer confirmation. That rite was administered to fifty-five individuals, of whom twenty-nine afterwards received the Lord's Supper.

The day following we embarked in the boat for Rampart House, and in the evening of the 20th June reached that post. Only about 120 Indians were assembled of the five following tribes: the Tranjik-Kutchin, Netsi-Kutchin, Vuntet-Kutchin, Hun-Kutchin, and Truthtsyik-Kutchin. A few had left the day before through want of food. Others had been prevented from coming through a continuance of hard times. There was a great scarcity of provisions in the fort, and the Indians around were famishing. They therefore could not remain long and all despatch had to be used to allow them to depart as soon as possible to procure food for themselves. Two days

after, confirmation was administered by the Bishop to twenty-nine individuals, all of whom afterwards received the Lord's Supper. The most of the Indians took their departure the same day. I would have accompanied the Hun-Kutchin and Truthtsyik-Kutchin, but want of provisions prevented my doing so. Three days more were spent at Rampart House, when we embarked in the boat on its return to La Pierre's House. On the 5th of July that post was reached, and three days after we arrived at Fort McPherson. As we were to pass about a month there, we were pleased to find a few Indians encamped at the place.

Two days after, a few Indians came on a visit from the fisheries up and down the river, and a good many children came to attend school. The Bishop shortly after visited a camp of Indians up Peel River, and was away for nearly a fortnight. He administered confirmation to ten individuals, and baptism to six, of whom two were adults. After his return he confirmed seventeen more, and the Lord's Supper was administered to twenty individuals. Daily morning and evening prayers in Indian were conducted by me at the fort, and school was kept with an average attendance of twenty pupils.

On the 7th August the Peel River boats started for Fort Simpson, and at the Bishop's invitation I accompanied him thither. We arrived there on the 1st September, and, three days after, the first synod of this diocese was held.

The return trip to Fort McPherson was accomplished in nine days. I remained there till Dec. 5th, and then set out on a missionary journey to the western side of the Rocky Mountains. Nearly a fortnight was passed at La Pierre's House, with the most of the Indians of that post. I proceeded as far as Rampart House with a view to spending a few days with a tribe of Indians connected with that post, but scarcity of provisions among them prevented my visiting them. It was only yesterday evening I returned to this place, where there is also scarcity at present; but it is hoped that the Indians will ere long succeed in procuring provisions.

## THE MONTH.

### Some Liberal Gifts.



T is with much thankfulness that the Committee have received information of the special efforts which have been and are being made by many of the Society's friends to provide for its financial necessities. We desire to call attention to a few examples, in the hope that others may be encouraged to a like liberality.

The Tunbridge Wells Association has this year celebrated its Jubilee, and has raised a special fund on the occasion of 1000*l*. The congregation of St. Margaret's, Brighton, are sending up 1000*l*., instead of their usual 500*l*. or 600*l*. The Dean of Carlisle lately raised 600*l*. by an appeal to a few friends. On the Sundays preceding and following the recent Day of Intercession, the congregation of Christ Church, Hampstead, contributed 380*l*. At the Parish Church of Sheffield, on the Day of Intercession itself, a 500*l*. note, marked "Answers to Prayer," was put into the plate. At St. Paul's, Onslow Square, 700*l*. has been raised, and it is hoped the amount may reach 1000*l*. In a large rural Association, efforts are being made to double all the annual subscriptions—perhaps the very best form an advance can take, on account of its promise of permanence. We trust that these are but instances of what is being done in many parts of the country.

Considerable interest was aroused by an appeal from a North Indian missionary published in the *Record* newspaper a few weeks ago, which described in vivid language the practical effect in the mission-field of the Society's resolution in July last to strike 1000*l*. off the North India estimate for Native agents; and within a few days, one friend sent the whole sum of 1000*l*., begging that this retrenchment might be countermanded by telegraph, and several others offered liberal contributions towards the same object. One could not but feel a jealous sympathy for other Missions which, as our readers know, have had to suffer quite as much from the pruning-knife, and to wish that a like generosity might so replenish the General Fund that the Committee should be able to deal equal mercy all round; but this did not prevent the suggested telegram being joyfully sent to Calcutta.

It will be remembered that when the deficit of last year was first announced in May, four friends gave 1000*l*. each, and others smaller sums, towards making it up. Our readers will have observed from the acknowledgments in our Contribution List month by month that liberal gifts have come in for the same object, and the Deficiency Fund now amounts to 10,500*l*.

And at the very same time that the spirit of liberality has been manifesting itself towards the spiritually famishing heathen, no less than 6500*l*. has been paid in to the Society in a few weeks for the Indian Famine.

All this is truly matter for humble and heartfelt thanksgiving. It is a proof of interest in the spread of the Gospel, and of confidence in the Church Missionary Society. We earnestly trust that it may be taken as an indication that the Society's friends are sensible of the urgent need there is for largely increased support.

At the same time, let it be distinctly understood that much still needs to be done. God has given us signal tokens for good; but the deficit of last year is not made up yet; the extended work of the present year is far from being yet provided for; and, as to the future, there are at present no suffi-



cient indications that a permanently augmented income will be forthcoming at all adequate to the expansion of the Missions. It is already clear that most of the Missions will require grants for 1878 considerably in excess of the preceding year; and this must be the case where the Lord blesses the work.

Two questions need to be asked at this juncture. First, may we look for a permanent advance in the regular income? If the liberal contributions mentioned above are merely the result of a special effort for present emergencies, they will certainly fail to meet the necessities of the case. Secondly, are there any signs of a wider interest in the Society's work and sympathy with the missionary cause? If those gifts come merely from the extra self-denial of already self-denying old friends, we thank God for them, but we want something more. The supporters of the C.M.S. are giving—of that there is no doubt; but are they working? The message from Gideon to Joshua we would send to every true-hearted friend—"Slack not thy hand from thy servants; come up quickly, and help us."

### Frere Town.

NOTHING of any great importance has occurred in our Mombasa Mission since our last notice of it; but it is time briefly to report progress.

The staff at the present moment consists only of Commander Russell, the Lay Superintendent; the Rev. J. A. Lamb; and Mr. Handford, the schoolmaster. The Rev. H. K. Binns has come home on sick leave, and also Mr. Praeger, the young surgeon. Mr. Streeter, the Industrial Agent, has just come to England with his little motherless children (referred to in our November number). On the other hand, Mr. Harris, a lay agent who worked for some time under Mr. Price, has lately returned to East Africa.

Sixteen more liberated slaves were sent to the Mission by Dr. Kirk in October. The majority of those already in the colony have been recently settled at Rabbai, with a view to their supporting themselves by cultivating the ground; and those still at Frere Town are only employed half-time in the necessary work of the Mission, being allowed three days a week for work on plots of land in the neighbourhood on their own account.

The agricultural operations begun by Mr. Streeter, though not on a large scale as yet, are, we trust, an earnest of better things to come. In July he wrote that he had planted, at Frere Town, half an acre of cotton, half an acre of Indian corn, two acres of rice, two acres of mahogo (the staple food of the country), two acres of *kundi* (a kind of bean), and one acre of semsem for oil; also 350 cocoa-nut trees. At Rabbai he had six acres under cultivation. He had also begun digging stone for building purposes, and wood-cutting. In September he wrote that he had, in addition, three acres of *pogo*, and one of *kundi*, on fresh cleared ground; that he had gathered his rice crop, which did better than he expected, and also his first cotton-pods. Simple as these things are, they are new in the country, and have excited much interest among the people of Mombasa, including the Wali himself.

The removal of so many of the freed slaves to Kislutini makes that station increasingly important, and Captain Russell urges that it should be occupied by an ordained missionary and a lay agent. It should also be a centre of extended work among the surrounding Wanika. Several of them, Captain Russell wrote in September, "show a disposition to join the Book." William Jones is the Native catechist at this place.

Mr. Handford's school at Frere Town has been most successfully carried

on. Captain Russell calls it "our strong point." "In the course of a few years," he remarks, "there will be ready as teachers ten or twelve thoroughly well-educated Christian young men, ready and willing to go forward and bring their unfortunate countrymen to a knowledge of their Saviour." Mr. Handford, during a recent visit to Natal to be married, left the school in charge of his assistant, Henry Williams, one of the old "Nasik boys," in whom he could place "every confidence."

On Sept. 26th, the first annual meeting of the Native Pastorate Fund (started Sept. 1st 1876) was held. Captain Russell presided; and the speakers were Mr. Lamb, Mr. Streeter, George David, Ishmael Semler, and Isaac Nyondo. Mr. Lamb was able to report the contributions of the year as follows:—Subscriptions, \$35; donation, \$5; thankofferings, \$7 98c.; offertories, \$24 97c.; class contributions, \$36 2c.; interest, 1c. A good beginning has thus been made in the self-support of the Native Church.

The *Highland Lassie* continues to be most useful in running backwards and forwards between Mombasa and Zanzibar. It has also been of much service to Mr. Mackay and his comrades in connexion with the Nyanza Mission.

The following extract from Captain Russell's letter of November 7th gives a painful illustration of East African slavery:—

Five miles from Frere Town we saw a sight I shall not forget for some time. A slave-woman had been sent from here to Malindi to be sold there. Her new master put her in irons to prevent her returning to Mombasa. Notwithstanding she escaped and walked from Malindi to where we saw her sitting down, over eighty miles, with these irons on,

which only allow of an advance of two or three inches at a step. There were four men trying to wrench open the iron ring which goes round the leg, but they could not manage it. The poor woman accordingly determined to walk on to Mombasa, where I intend to make inquiries about her and report the case to Dr. Kirk.

### Lord Dufferin's "New World."

THE *Times* of November 28th credited the Governor-General of the Dominion of Canada with "introducing a new world to the knowledge of his countrymen." In a brilliant speech at Winnipeg, Lord Dufferin had described in a very striking manner the "great North-West" of British America, and the leading journal's comment upon it is that "the succession of enormous distances and strange surprises reads more like a voyage to a newly-discovered satellite than one to a region hitherto regarded simply as the fag-end of America, and a waste bit of the world."

Now this "new world" is simply the field, or rather a part of the field, of the Church Missionary Society's North-West America Mission. The country which, says the *Times*, "looks in the maps a mere wilderness of rivers and lakes, in which life would be intolerable and escape impossible," is the residence at the present time of fifteen English missionaries of the C.M.S., of whom eleven are married. We append an extract from Lord Dufferin's speech, with references in brackets to the C.M.S. stations in the territories he describes:—

Manitoba may be regarded as the keystone of that mighty arch of sister provinces which spans the continent from the Atlantic to the Pacific. It was here that Canada, emerging from her woods and forests, first gazed upon her

rolling prairies and unexplored North-West, and learnt, as by an unexpected revelation, that her historical territories of the Canadas, her eastern seaboard of New Brunswick, Labrador, and Nova Scotia, her Laurentian lakes and val-

leys, corn lands and pastures, though themselves more extensive than half a dozen European kingdoms, were but the vestibules and antechambers to that till then undreamt-of Dominion, the illimitable dimensions of which alike confound the arithmetic of the surveyor and the verification of the explorer. . . .

In a recent remarkably witty speech the Marquis of Salisbury alluded to the geographical misconceptions often engendered by the smallness of the maps upon which the figure of the world is depicted. To this cause is probably to be attributed the inadequate idea entertained by the best-educated persons of the extent of her Majesty's North American possessions. Perhaps the best way of correcting such a universal miapprehension would be by a summary of the rivers which flow through them; for we know that as a poor man cannot afford to live in a big house, so a small country cannot support a big river. Now, to an Englishman or a Frenchman, the Severn or the Thames, the Seine or the Rhone, would appear considerable streams; but in the Ottawa, a mere affluent of the St. Lawrence—an affluent, moreover, which reaches the parent stream 600 miles from its mouth—we have a river nearly 550 miles long and three or four times as big as any of them. But, even after having ascended the St. Lawrence itself to Lake Ontario, and pursued it across Lake Huron, the Niagara, the St. Clair, and Lake Superior to Thunder Bay, a distance of 1500 miles, where are we? In the estimation of the person who has made the journey, at the end of all things, but, to us who know better, scarcely at the commencement of the great fluvial systems of the Dominion, for from that spot—that is to say, from Thunder Bay—we are enabled at once to ship our astonished traveller on to the Kaministiquia, a river of some hundred miles long. Thence almost in a straight line we launch him on to Lake Shebandowan and Rainy Lake and River [*C.M.S. station*], a magnificent stream, 300 yards broad and a couple of hundred miles long, down whose tranquil bosom he floats into the Lake of the Woods. . . . From this lacustrine paradise of sylvan beauty we are able at once to transfer our friend to the River Winnipeg. . . . At last, let us suppose we have landed our traveller at the town of Winnipeg [*C.M.S. head-*

*quarters*—the half-way house of the continent, the capital of the Prairie Province, and, I trust, the future “umbilicus” of the Dominion. Having had so much of water, having now reached the home of the buffalo, like the extenuated Falstaff he naturally “babbles of green fields,” and careers in imagination over the primeval grasses of the prairie. Not at all. Escorted by Mr. Mayor and the Town Council, we take him down to your quay, and ask him which he will ascend first, the Red River [*three C.M.S. stations*] or the Assiniboine [*three C.M.S. stations*], two streams—the one 500 miles long, the other 480—which so happily mingle their waters within your city limits. After having given him a preliminary canter upon these respective rivers, we take him on to Lake Winnipeg, an inland sea 300 miles long and upwards of 60 broad. At the north-west angle of Lake Winnipeg he hits upon the mouth of the Saskatchewan [*five C.M.S. stations*], the gateway and high-road to the North-West, and the starting-point to another 1500 miles of navigable water, flowing nearly due east and west between its alluvial banks. Having now reached the foot of the Rocky Mountains, our “Ancient Mariner”—for by this time he will be quite entitled to such an appellation—knowing that water cannot run up hill, feels certain his aquatic experiences are concluded. He was never more mistaken. We immediately launch him upon the Athabasca and Mackenzie Rivers [*eight C.M.S. stations*], and start him on a longer trip than he has yet undertaken—the navigation of the Mackenzie River alone exceeding 2500 miles. If he survives this last experience, we wind up his peregrinations by a concluding voyage of 1400 miles down the Fraser River, or, if he prefers it, the Thompson River to Victoria, in Vancouver, whence, having previously provided him with a first-class return ticket for that purpose, he will probably prefer getting home *vid* the Canadian Pacific. Now, in this enumeration, those who are acquainted with the country are aware that, for the sake of brevity, I have omitted thousands of miles of other lakes and rivers which water various regions of the North-West [*and the whole Hudson's Bay district, or Moosonee Diocese—with twelve or fourteen C.M.S. stations*].

The Governor-General refers in terms expressive of great satisfaction to the good feeling which subsists between the white man and the red man—a circumstance which happily distinguishes British America from almost every country in which civilized settlers have intruded on the lands of the aborigines. Lord Dufferin mentions two or three of the causes of this; but there is another, surely, which he does not mention—the success of the C.M.S. Mission. For in those vast but sparsely populated territories there are now some ten thousand Christian Indians.

One section of the Society's work in this great country is described in our present number (p. 43).

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### **Mr. James Johnson's Report.**

WE have now received the Report, to which we have referred more than once by anticipation, of the Rev. James Johnson's visitation of our mission-stations in the interior of the Yoruba country. It was in June 1876 that the Committee determined, at the instance originally of Mr. Townsend, to appoint our excellent African brother to the general superintendence of the inland Yoruba Mission, that is of Abeokuta, Ibadan, and their out-stations, excluding Lagos and other places on the coast. Mr. Johnson was not able to leave his previous charge, Breadfruit Church, Lagos, to his successor, the Rev. Henry Johnson, until February 1877, when he proceeded to Abeokuta. After a three weeks' residence there, he started on March 21st to visit the further stations, and finished his tour on July 3rd. It is the Report of this journey that we have now received. The document is a lengthy one, and would occupy forty pages of this periodical; and there is an additional section of it yet to come; but large portions of it will be inserted, beginning probably next month. It will be found extremely interesting. We have not for a long time had so full an account of the Yoruba country and Mission—the material and social condition of the people, their superstitious customs, the influence of Mohammedanism, and the state of the Native Churches, particularly of Ibadan, the sight of which filled Mr. Johnson with thankfulness for the blessing vouchsafed to the labours in former years of Mr. and Mrs. Hinderer. We commend the Report, when it appears, to the special attention of our readers.

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### **The Work at Osaka.**

OUR readers will like to know what further news we have from our stations in Japan since the interesting reports and journals printed in our numbers for the first four months of last year. We have had but little news, however, from Yedo, Nagasaki, Niigata, and Hakodate. From Osaka we have full journals, from both Mr. Warren and Mr. Evington, and although no incidents of any special interest are reported, we find with thankfulness that the work goes on hopefully. The different services and meetings so fully described in the journals printed last year have been diligently continued, and preaching tours in the surrounding country have been occasionally taken. Mr. Evington says there are 1000 villages in the plain of Osaka in which no Society is at work, and he begs for two more missionaries! The most effective mode of making known the Gospel while itinerating appears to be by inviting audiences to the hotels. Attentive listeners, and sometimes thoughtful inquirers, are gathered by this means.

Takasu Jinyemon (it appears, as we supposed, that he has both names—the first the family one, the second personal), the jinrikisha-drawer, continues a most faithful and true-hearted helper. He was about to open a shop in the city for the sale of Christian books. Of the meetings in his house, and in those of two other Native Christians, Mr. Warren writes, “The way in which these meetings are now held, openly, publicly, and with the full knowledge of the police and ward officers, conclusively shows that Osaka is no longer closed against the Gospel. Three years ago, when I came to Osaka, they would have hardly been possible.” Outside the house of one of the Christians, Nakaniishi, a lantern is suspended at night, bearing a notice that “the doctrine of the true God may be heard within.” No baptisms during the year have yet been reported, but Mr. Warren has a class of four men and seven women who are candidates.

The mission-chapel (of which a picture appeared in the *Gleaner* of Nov. 1875) was, in August last, transported bodily to the opposite side of the street. “The joiners,” writes Mr. Evington, “took out the flooring, and, by long poles placed inside and out, they bound the building together that it might not twist out of shape, and then, raising it upon rollers, with levers and a windlass dragged it across the road.”

Another curious entry in Mr. Evington’s journal mentions that *Peter Parley’s Universal History* is a text-book in nearly all the Government schools, and that many Japanese derive from it a knowledge of the creation and early history of mankind as given in Scripture.

Miss Oxlad, who laboured so efficiently for the Female Education Society at Hong Kong, has this year taken up her residence at Osaka, with a view to influencing the Japanese women. She will be a great help to the Mission.

### North Pacific Mission.

SINCE our last reference to Metlakahla, in our number for July, some items of news have come to hand, which we may briefly note.

The Rev. A. J. Hall, who was sent out in May to reinforce the Mission, and particularly to provide it with a clergyman in full orders, arrived safely on August 6th. He writes, like every other new comer, of the delight caused him by all he saw at Metlakahla. “It is marvellous,” he says; “we don’t play at missionary work here—all is real. No ‘Stranger than Fiction,’ or any book, can adequately set before the world a faithful representation of what Christ has done here.” An account of his journey and first impressions appears in this month’s *Gleaner*.

We hope that, before this, Bishop Bompas, of Athabasca, has visited the Mission, at the request of the Bishop of Columbia, in whose diocese it is, and who has authorized him to perform such functions of ordination and confirmation as may be necessary.

It will be remembered that Mr. Duncan has been very anxious to begin a Mission among the Indians at the north end of Vancouver’s Island, near Fort Rupert, which is 300 miles from Metlakahla (See *Intelligencer*, July 1876, p. 429). In April last, one of the Tsimshian Christians, John Tait, was sent to visit the place, and his reception by the chiefs was most encouraging. Metlakahla being now well provided for, Mr. Duncan proposes undertaking this new work himself.

Mr. Collisson continues his labours at Massett, on Queen Charlotte’s Island, the beginning of which was described in our number for June last. A

letter full of faith and hope has been received from him. In June he had a truly providential escape from drowning. Having to visit Metlakahltla, he proposed accompanying Mr. Williams, of the Hudson's Bay Company, who was then at Massett on a tour of inspection. But just as they were about to leave, a heavy gale injured the half-built mission-house, and compelled Mr. Collisson to stay and repair the damage. Mr. Williams started; but, sad to say, his canoe was upset, and he and his Indian crew were drowned, except one man, who was picked up after clinging to a spar four days and nights. A few days afterwards Mr. Collisson sailed, and arrived at Fort Simpson just as the poor fellow was landed there.

### The Industrial Home in the Seychelles: A Naval Officer's Testimony.

THE following very gratifying letter has been received by the Secretaries from Lieutenant J. H. Sanders, of H.M.S. *Fawn*:—

*H.M.S. "Fawn," Zanzibar,  
10th Sept., 1877.*

Having not long ago visited Seychelles, and spent two days with Mr. and Mrs. Chancellor, you may possibly like to hear an account of the Mission from a visitor. They had in June last about fifty-seven boys and girls, of ages varying from five to twenty years, I should say. Both Mr. and Mrs. Chancellor seemed to display great tact and firmness in the management of them. They receive at the Mission any who may wish to enter it, irrespective of previous character; and when I tell you this, you will easily understand that the older girls of eighteen to twenty years of age are not easily managed; and yet Mrs. Chancellor has the most perfect control over them, and I think she told me they had never been guilty of the slightest disrespect to her. I had great pleasure in asking the boys questions on the Bible to see what a wonderful knowledge the older ones had of that book as far as they had read, which, I think, was to the end of Judges, besides the Gospels; and in two or three cases there was cause for far deeper joy in the evident deeper insight which these few seemed to have into the spiritual teaching to be derived from what they had read. I do not mean to say that they appeared to be really converted Christians, but there were certainly evidences of the Holy Spirit pleading with them—in fact, evidences which give rise to great hope, and tend to cheer those who are seeking to win souls. I may mention that one of those who seemed to give hopeful evi-

dences came down from the Mission with me and remained on board for the night. The following day I was walking round the upper deck and came suddenly on my friend reading a Church Service. Whether it was his own or lent to him I cannot say, but he could not possibly have known I was coming, so could not have done it from a desire to show me how good he was. Mr. Chancellor very wisely instructs them as much as possible in English, and not in the Creole language of Seychelles, as the Roman Catholics always teach in the language of the place. The boys were far better up in Bible knowledge than the girls, and in fact would, I think, put many English boys of the same age to shame, although they have only been a little over a year, I think, at the Mission. There is a good reason for the boys having the advantage over the girls, and that is that the elder girls have all the washing to do. Mr. and Mrs. Chancellor never teach them in the Bible without giving them practical lessons from what they have read, and the result, as shown in the way they answered, proves that if they have not applied the teaching in their lives, it is not for want of knowing what God looks for in man. The day at the Mission seems wisely laid out, out-door work being interspersed between the hours of school.

I would also remark that Mr. Chancellor is very particular in the children falling in, breaking off, marching to school, and standing properly at attention while being taught or questioned *vivâ voce*—a thing that some people

might laugh at, but which, with all deference, I would remark I think a very important thing in the management of children, and especially Native children. Mr. Chancellor is very fortunate in having as his right-hand man (as we say) a most earnest man named Pickwood, a Creole. He was sergeant of police, but God wanted his services in the Mission, and so He put it in his heart to give up his appointment. He is a most single-minded man, and will, I trust, continue at the Mission. There is undoubtedly a great deal of opposition to the Mission in an indirect way, owing to the Roman Catholic influences at work in the islands—the greater part of the population of these islands being Roman Catholics, and the priests very active.

Considering the many difficulties under which the Mission labours, I think that its success is wonderful, and it only shows that the Lord reigns and will surely prosper His own work. They are planting coffee, cocoa, and vanilla

The following, from Mr. Chancellor himself, gives a painful glimpse of the difficulties of his work:—

*Venn's Town, Capuchin,  
Seychelles, Sept. 15th, 1877.*

Since I last wrote to you we have had joys and sorrows, sunshine and clouds. August 29th we married six of our protégées, and perhaps a short history of their lives will interest and enable you to form an idea of the characters we have to deal with. A— entered the Mission October, 1875. Her mother is a bad woman. She left her first husband (?) to live with another man, and has done her best to persuade me to allow her daughter to visit her in town. She always pretended to be sick, and wanted the girl to nurse her, but I, suspecting her motives, visited her and found the sickness a mere pretence. A— is a volatile girl, and if I had acceded to the request of the mother the consequences would have been appalling. Now she is the wife of W. K—, a steady, industrious, well-disposed lad, who joined us in August, 1875. He is now employed as monitor in the school, and bids fair to be a very useful man. More, I trust that God's Holy Spirit has commenced a good work in his heart.

D— entered the Mission Sept., 1876. Her past life, poor girl, from all

on the Mission land, but the plants are still very young. As they flourish well in other parts of the island and are generally its staple produce, there is every reason to hope they may prove a great means of support to the Mission.

When the building now in course of construction for the boys is completed, I think the Mission will be thoroughly well arranged. The climate at the Mission is delightful, being 1500 feet above the sea; and though for some reasons it is very inconvenient to have the climb to the station, yet the advantages far outweigh all other considerations—in fact, I am sure the Mission would never succeed if within easy access from the town. The one great drawback to the present position of the Mission is the distance from the fresh-water supply, which has to be brought quite a quarter of a mile up the steep side of the hill.

I think I have now told you the ideas of the Mission I carried away with me, and if they can be of any little service to you I shall be very glad.

himself, gives a painful glimpse of the

accounts, was not conducive to godliness. She is now married to E. O—, who joined us Sept., 1875, a steady but rather indolent lad. He is now employed as a labourer on the Mission property.

R—, who entered March, 1876, was formerly allotted to a planter. She, poor girl, had two husbands (?) before coming to us, but, on the whole, is a good-hearted creature, well disposed, but very easily led away. We married her to a steady Mosambique, who resides not far from the Mission. They appear to be very happy together.

I now come to the last—a most painful case. I— joined March, 1877. She was allotted to us by Government, as also were all the others with the exception of A—. It is only necessary to refer to the information-book in the police-station to ascertain her character. We did our best to persuade her to drink of that "living water" which Christ offered to the poor Samaritan woman, and we really did think that her vulgar, low disposition was beginning to yield to the influences of Christian love. We married her to a man called R—. They chose each other. About a week after marriage, an old

companion in sin enticed her to go to town, as there was a man-of-war in the harbour. (This woman, being married to a man who earns his own living, ceases to be under our jurisdiction.) It is unnecessary for me to tell you her reason for going. She became intoxicated the first day, which, of course, speedily betrayed her to her old habits. She has returned her wedding-ring to me, and refuses either to live with her husband or to return to the Mission. Such cases are so common in the Seychelles that very little or no notice is taken of them.

Perhaps you may be somewhat surprised when I tell you that we still have hopes of this poor wayward creature. She has heard the truth and knows the difference between right and wrong, sin

and holiness. Many a time has my wife bent the knee in prayer with her; in fact, she arose from her knees to follow her wicked tempter.

The others are giving satisfaction, and, I think, regard us with affection. Two couples reside upon the property, and always attend prayers and Divine Service.

The above will enable you to form a conception of our ins and outs. We now number fifty-eight, and would be able to obtain many more if I could occasionally get away in order to look them up. A family of fifty-eight children requires no little attention. There are always some sick, and as no one understands medicine here but myself, and I very imperfectly, I am obliged to be on the spot.

### Conversion of a Brahmin at the Noble School.

THE news conveyed in the following deeply interesting letter from the Rev. J. Sharp, Principal of the Noble High School, Masulipatam, will be received with heartfelt thankfulness:—

*Masulipatam, Oct. 8th, 1877.*

It will give you much pleasure to hear that the Lord has given us another Brahman convert from the Noble School. About eleven years have passed since the last one, and nearly eight have elapsed since the last convert of any sort came directly from the school. There have been several approaches to coming out, but none have remained firm to the end. At the end of last year one young Brahman made a very strong profession of his desire to be a Christian, but he gave way within an hour to the solicitations of his relatives, and went home with them to heathenism. It has been a long, long waiting with hope deferred, and often sad disappointment, blighting the most promising prospects. But a little light has now broken through the clouds, and in place of the Rev. Ai. Bhushanam, who was this year removed to his well-earned rest, we have now another young convert from the high-caste ranks.

He was eighteen years of age on Sept. 27th, according to his horoscope, which is in my possession. During my visit to Ootacamund last year he was removed from my branch school by his father on the strength of a report from another boy that he had leanings to-

wards Christianity. But he was allowed to return to us in January, and entered the lower 4th class of the High School. His convictions quickened into real earnestness some three months or more ago, and he has been reading the New Testament and such portions of the Old Testament as he could get hold of in Telugu with avidity during this time. He has been very eager to get any tracts or little books on religious subjects in Telugu, and he has, I believe, been practising private prayer regularly. I have been surprised to find how clear and firm his views of Christian truth have become. On many points he is very ready with quotations from the Telugu Bible, and the very first time he knelt down to pray with me I saw that he was no novice in seeking the spiritual help a sinner needs through the atoning blood.

I waited till he was fairly turned eighteen, that there might be no case to show that he was a minor, and then permitted him to come when he liked. He came on Saturday afternoon, the 6th, and at once wrote a letter to his father, urging on him the main points of the Gospel, and saying that he had resolved to be a Christian. His father is an old Veidika Brahman, held in the



highest veneration as a Maha Rishi in the town on account of his strictness in religious ceremonies. He lives mainly by the contributions his reputation gets him. He is perhaps seventy years of age. This son is the only surviving one out of three, and of the three daughters one is a widow.

The aged father and mother—the former nearly blind—the widowed sister, and some other relatives, came to my house soon after 5 p.m. Schoolboys and others, who hurried up, were kept outside the compound, as the youth did not wish to see more on that occasion than his closest relatives. The latter soon settled down with him on the ground under my pandal. The mother held the son very tightly clasped in her arms, sitting behind him, the father in front. The usual affectionate entreaties were plied in many forms, with wearisome repetition, to induce him to go back with them or to go to a married sister's house for that night alone, with profuse promises of the liberty to follow his own choice, which would be given him in the morning if he should still wish to be a Christian. He was wise enough firmly to resist all such deceptive solicitations. He told them he had come to my house of his own free-will, in obedience to Christ's command to love and follow Him more than even father and mother, and that it would be his duty to remain where he was, even if I should order him to go to his home again, or a crowd should trample him to death. When their appeals were almost more than he could bear, he prayed audibly for help to the Lord Jesus, and entreated Him to bring his parents after him, instead of his going back to idolatry and them. Once, when his mother for a few minutes relaxed her hold of him, he fell on his knees, with his hands on the raised basement of the verandah, and prayed aloud fully and earnestly. Sinayya Garu, Mr. Thompson, Mrs. Sharp, and I sat or stood by, while this heartrending struggle went on for four hours. Then the young man became worn out with it, and tried to free himself from his mother's grasp, and run into my study. But before he had got clear away she caught him again, and went in with him. The father and others followed, and he had to come out again. After a time, another bolt was more successful, and

he got away in the dark into my bedroom. His relatives up to that time had been tolerably quiet, and had several times tried what good-natured coaxing and flattery would do. But when he had escaped from them, and we tried to persuade them to go home for the night, they began to be very noisy. Their cries and entreaties gradually changed into howls and shrieks, and abuse of us and our religion. The mother, too, first got a good way into the house, and then, on being made to go out again, began to beat her head on the verandah floor. Nothing we could do would appease them; so we had gradually to shut all the doors and remove the lights, leaving them outside. It was long after 10 p.m. before they moved down, first to the garden road, and then finally started for their home near the great bazaar; and all the time the angry shouting and wailing were kept up. It was eleven before we could take our food and have prayers, and nearly midnight before we got to bed. Even then the excitement would hardly let us sleep.

When all was quiet, the youth broke his caste by asking for a good draught of water, as he was extremely thirsty and exhausted. Sinayya Garu sent him some curry and rice from his house. He sat down to eat as usual with his hand, and, of course, old habit at once reminded him then of his sacred Brahminical thread. He at once, of his own accord, took it clean off, and gave it to me.

Early on Sunday morning the relatives came again. The boy sat down to talk with them again, and began to read them some passages from the New Testament, while I held a plausible Brahmin, who had come with them, in conversation, and walked him and the little crowd, principally formed of schoolboys from the Hindu school, back to the gate, and left two or three policemen to keep them outside. Before I got back to the house, the party there had broken up, and the relatives were coming away, indignantly complaining that the boy had been pulling off his mother's upper cloth. It appeared that she had taken a black powder tied in a corner of it, and, while talking to her son and holding him, was secretly getting it out to apply to him in some way. He detected the device, and tried to seize the

powder. So they moved off defeated, and have not appeared again.

At four o'clock in the afternoon we took him in a bullock-coach to the church, and during the Telugu service I baptized him. We dropped a very objectionable part of his old heathen name, and made it Ramasastrulu. His surname is Darbha, which means the sacred grass used for Vedic sacrifices. Mrs. Sharp, Mr. Thompson, and Sinayya Garu stood witnesses. By Mr. Clayton's wish, I preached the sermon after the baptism. There were a large number of boys from both the Noble and the Hindu schools present, and twenty-eight of them stayed also through the English service.

To-day school has gone on as usual, and the boy has been in his class. Before his baptism I cut off his sacred tuft of hair, and, of course, he has had to bear a good deal of banter. I am told the Brahmans in the town are very angry at a conversion from their ranks cropping up again here, after they had put it down as a thing of the past. They are trying to make the best of it by saying that he is only low in the school—a lad who knows nothing—and so on. And there are the usual lies being spread, that I first broke his caste, and *then* sent for his father, &c. But as the attendance, both at the High School and the Branch has not been affected by the occurrence, and I have not yet heard of any boys leaving the school on account of this event, I think public opinion here views these conversions very differently from what it once did.

At the time when the last Brahman converts here were received (1866), there was a Brahman youth in the school who

seemed on the high road to follow them. But he went back in his convictions, and got interested, as far as I can judge, only in worldly success. Afterwards he was appointed head-master of the Government School at Gunter, on a salary of Rs. 50. To-day I have been told that he has suddenly died of dysentery!

While D. Ramasastrulu was having the interview with his relatives on Saturday night, an offer came to him from a rich Komati (merchant) neighbour and friend of his father's, to give him at once Rs. 200 as a present, if he would come home, and the offer seems to have been a *bonâ fide* one, which would have been carried out.

I have had several very nice pupils in past years, with the same surname—cousins of this youth. One of them, eleven or twelve years ago, in filling up his application for admission to the first examination in Arts, put in the column headed "Religion"—"Non-Hindu." Soon afterwards he died. He had a strong leaning to Christianity, and I think there is much ground for hoping that he had laid hold of Christ as his Saviour before his death, though he, like the dying thief, never came to baptism. When he was very ill, he sent for me to give him medicine, but his relatives would not let him take it. They attributed his illness to his having kicked one of the idols in the house out of contempt for it. The father of our new convert makes, I am told, a clay image of Siva every day, and then worships it. Yet, again and again, his son had to beg him not to tell such lies in what he was saying at my house. How entirely the letter of religion gets divorced from its spirit by Brahmanism!

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the mercies of 1877. Prayer for continued mercies in 1878.

Thanksgiving for the spread of the Gospel in North-West America (p. 52). Prayer for the Bishop of Athabasca and his scattered flock of Christian Indians (p. 43).

Thanksgiving for the Brahmin convert at Masulipatam (p. 58). Prayer on his behalf; also for the educated and high-caste Hindus generally (p. 37).

Prayer for Frere Town, for the English and Native agents, the freed slaves, and the surrounding heathen. (P. 51.)

Prayer for the Seychelles Mission; especially for the depraved inmates of the Home. (P. 56.)

Prayer for a larger blessing on the work at Osaka. (P. 54.)

Prayer for Bishop French, of Lahore, and Bishop Stuart, of Waiapu.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Nov. 12th.*—Read letter from the Rev. J. Barton, dated Cambridge, November 5th, 1877, stating that his removal to Cambridge rendered it necessary that he should surrender his connexion with the Secretariat at Salisbury Square, but expressing the hope that in his new sphere he would be able to forward the interests of the work. Resolved that the Committee desire to take this opportunity of expressing their warm and thankful appreciation of Mr. Barton's valuable and self-denying services, both at home and abroad; and while they regret his dissociation from the work of Salisbury Square, they desire to assure him of the prayerful interest with which they all follow him to his new and important sphere of work.

On the application of Miss Whately, the Committee agreed to continue their grant of 100*l.* per annum to the mission-work carried on at Damietta.

A letter was read from the Rev. C. R. Matthews, dated Toronto, Ontario, Canada, September 10th, 1877, enclosing, for the approval of the Committee, a copy of the Constitution adopted for a Toronto Auxiliary to the Church Missionary Society, and stating their reasons for desiring affiliation with the Church Missionary Society. The Committee heard with much pleasure of the formation and proposed constitution of the Toronto Auxiliary, trusting that the hopes of the promoters of securing for the Dominion of Canada "the benefits of voluntary missionary work on an Evangelical basis" might be fully realized.

A grant of 100*l.* was made to the Directors of the Strangers' Home, for the purpose of continuing missionary efforts among the heathen to be found in London and large provincial towns.

*Committee of Correspondence, Nov. 27th.*—The Secretaries reported that a grant of fifty copies of each of the volumes on the Non-Christian Religions, published by the Christian Knowledge Society, had been made by that Society for the use of the students and missionaries of the Society; a grant of twelve Hebrew Bibles by the British and Foreign Bible Society, for the students at the Islington Institution; and a grant of Scripture Atlases by the Religious Tract Society, for Japanese students connected with the Society at Nagasaki. It was resolved that the thanks of this Committee be given to these Societies severally for their grants.

The Committee took leave of Mr. and Mrs. Harris, returning to East Africa. The Instructions of the Committee were delivered to them by the Honorary Clerical Secretary, which having been acknowledged, they were addressed by the Right Rev. Bishop Perry, and commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol.

*Committee of Correspondence, Dec. 4th.*—Letters were read from the Rev. F. Sullivan, of Brighton, stating that the congregation of St. Margaret's,

Brighton, was this year privileged to send 1000*l.* for the work of the Society—700*l.* to be devoted to the General Fund, and 300*l.* towards the deficit; and from the Rev. E. H. Bickersteth, of Hampstead, stating that a special contribution had been made by the congregation of Christ Church to the Funds of the Society, in connexion with the Day of Intercession, amounting to 382*l.* 14*s.* Reference was made by members of Committee to other similar efforts to increase the Funds of the Society. Resolved that this Committee desire to record their thankfulness to Almighty God for these encouraging tokens of increased support on the part of the friends of the Society.

A letter was read from the Rev. J. F. Schön, dated New Brompton, November 28th, 1877, enclosing a letter which he had received from the Institute of France, informing him that the Institute had awarded him a gold medal for the works he had sent in for the Volney competition. These works, Mr. Schön explains, were the Haussa Dictionary and Grammar. Resolved that the Secretaries convey to Mr. Schön their satisfaction at this second acknowledgment by the Institute of France of the linguistic labours of a missionary of the Society.

The Committee again considered the proposal made to the Rev. J. Wolfe by the Chinese authorities to remove the Mission to the foreign settlement at Fuh-chow, and agreeing with the missionaries of the Society at Fuh-chow on the unadvisability of surrendering their property in the city of Fuh-chow, and feeling that the views of the Society should be represented to her Majesty's Secretary for Foreign Affairs, adopted a memorial, which was to be forwarded by the President to Lord Derby.

In connexion with the proposed return home of the Rev. J. B. Wood from Lagos in the spring of 1878, the Committee agreed to the suggestion that a young missionary be set apart for the work hitherto carried on by Mr. Wood, and that meanwhile Mr. Maser be requested to undertake this work.

On the representation of the Palestine Conference, which was confirmed by the Rev. F. A. S. Bellamy, the Committee resolved that, in future, no ordained Native agent shall be permitted to have a seat on a local Medjlis unless he shall have the express sanction of the Conference, confirmed by the Parent Committee.

A letter was read from the Bishop of Jerusalem, dated Jerusalem, September 26th, 1877, bearing high testimony to the efficiency of the three Native pastors recently admitted to priests' orders—the Revs. Seraphim Bontaji, Michael Kawar, and Khalil Jamal. The Committee sanctioned the appointment of the Rev. Khalil Jamal to the charge of Salt, the Rev. Michael Kawar to the charge of Jerusalem, and the Rev. Seraphim Bontaji to the charge of Nazareth—Shefamer being left in the care of a catechist, and Mr. Huber being charged with the superintendence of the work carried on in the villages in the neighbourhood of Nazareth.

**NOTICE TO TREASURERS AND SECRETARIES OF  
ASSOCIATIONS.**

THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY request the Treasurers or Secretaries of Associations to transmit the proceeds of their respective Associations, *together with the Contribution Lists and Accounts*, as soon after the close of their Financial year as possible.

The Society's General Accounts are closed on the 31st of March, and all Moneys belonging to the year must be received at the Society's House by that date, in order to secure the insertion of the Lists in their *proper places* in the Report.

The Lists and Accounts (*written legibly to avoid mistakes in printing, and made up in the manner in which the same are printed in the Parent Society's Report*) must, in order to secure insertion among the Association Lists in the Report, be sent in not later than the 31st of March. BUT BOTH LABOUR AND EXPENSE MAY BE SAVED TO THE SOCIETY BY SENDING IN THE LISTS AND ACCOUNTS AS MUCH EARLIER AS IS POSSIBLE. The date at which the Accounts of the Association are closed, and the names of the Local Officers, should be specified. SHOULD NO NAMES BE GIVEN, IT WILL BE ASSUMED THAT THEY REMAIN THE SAME AS IN THE PREVIOUS REPORT, AND THE LIST WILL BE SO PRINTED. Where the Account or the List is a printed one, *two* copies should be forwarded.

Where an Association has Branches connected with it, the Accounts of the Branches must be forwarded to the Secretary of the Association some time before the period for forwarding the Accounts of the Association to London. When this is not done within a reasonable time, such Branches should be considered as self-excluded, and the Accounts forwarded without them.

To prevent mistakes, it is requested that Branch Associations will in every case, where practicable, forward their money and Lists through the Association with which they are connected, and not direct to the Parent Society.

The Committee would also point out, for more universal adoption, and more especially at the present time, the convenience of *making remittances on account* whenever any considerable proportion of the year's receipts is in the hands of the Local Treasurer. This course would tend to equalize in a greater degree the Income and Expenditure in the earlier months of the Society's Financial year, and *save the Society a considerable yearly sum.*

The Committee return their cordial thanks to the Treasurers of Associations, and to those friends who kindly fill the office of Secretary—an office which, they are well aware, draws largely on the time and attention of those who occupy it, but on the efficient discharge of the duties of which the prosperity of an Association chiefly depends.

By Order of the Committee.

EDWARD HUTCHINSON, *Secretary*.

## NOTES OF THE MONTH.

ORDINATION OF MISSIONARIES.—*N. W. America*: Mr. Patrick Bruce, country-born, was admitted to Deacon's Orders by the Bishop of Rupert's Land on June 3, 1877.

DECEASE OF MISSIONARIES.—*N. India*: Mrs. Dauble, wife of the Rev. C. G. Dauble, died at Lucknow on Oct. 9, 1877.—Rev. J. Carter, Native Pastor, died at Lucknow on Nov. 6.

RETURN HOME OF MISSIONARIES.—*Palestine*: Rev. R. Bellamy.—*Nyanza*: Mr. Sneath (saved from the wreck of the "European" on Dec. 5).—*Mauritius*: Ven. Archdeacon and Mrs. Hobbs.

DEPARTURE OF MISSIONARIES.—*W. Africa*: Rev. C. Baker, Rev. J. Quaker.—*E. Africa*: Dr. Baxter.—*Nyanza*: Mr. J. T. Last, Mr. J. Henry.—*Western India*: Rev. Jani Alli.—*N. India*: Rev. J. P. Ellwood, Rev. H. M. M. Hackett, Rev. A. W. Baumann.—*S. India*: Rev. H. Baker, Rev. E. Sell.

## REPORTS, &c., RECEIVED FROM THE MISSIONS.

*Yoruba*.—Rev. J. A. Maser, Rev. J. Johnson (Report of Visit to Inland Stations), Mr. J. B. Read (Accounts of Work at Leke), Rev. C. Phillips, Mr. M. J. Luke, Mr. C. N. Young, Rev. V. Faulkner, Rev. D. Coker, Rev. D. Williams, Rev. N. Johnson, Mr. D. O. Williams, Mr. S. Doherty (Journals).

*Mediterranean*.—Rev. C. Fallscheer, Mr. H. Dimshky (Lydda), Rev. J. Huber.

*Western India*.—Report of Sharanpitr Orphanage.

*North India*.—Report of Calcutta Corresponding Committee for 1876, Report of Calcutta C.M. Association for 1876, Rev. W. Hooper (Half-yearly Report of Lahore Divinity School), Rev. C. G. Dauble, Rev. B. Davis (Journal).

*South India*.—Rev. J. Sharp (Account of Conversion of a Brahmin Youth), Bishop Sargent (Notes of Visitation).

*New Zealand*.—Rev. T. S. Grace (Journal of Visit to the Hauhaus).

*N. W. America*.—Bishop of Moosonee, Bishop of Athabasca, Ven. Archdeacon Cowley, Ven. Archdeacon Kirkby, Ven. Archdeacon McDonald, Rev. J. Sanders, Rev. T. Vincent, Rev. B. McKenzie, Rev. J. H. Keen, Rev. W. D. Reeve, Mr. E. J. Peck (Journal).

## Contribution List.

*In the following list of receipts from Nov. 12th to Dec. 10th, 1877, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Amphill	10	12	10
Everton	3	8	10
Potton	9	6	9
Pulloxhill	3	6	6
Silsoe	4	1	1
Steppingley	5	5	9
Berkshire: Maidenhead	8	5	4
Reading	100	0	0
Buckinghamshire: Chenies	23	10	0
Haslemere	10	0	0
Lacey Green	7	9	9
Lee	6	9	0
Cambridgeshire:			
Newmarket: All Saints'	43	19	1
Cheshire: Altrincham: St. John's	34	0	0
Eaton: Christ Church	2	19	0
Malpas: St. Chad	26	16	7
Northwich	16	8	0
Witton	7	16	9
Cornwall: Falmouth	12	17	11
Marazion	19	5	0
Penwarris	2	10	0
Cumberland: Bridekirk	3	11	8
Carlisle	800	0	0
Keswick: St. John's	5	3	0
Westward	2	0	0
Derbyshire:			
Derby and South Derbyshire	300	0	0
Stapenhill	84	8	0
Devonshire: Morebath	1	11	9
Plymouth and S.W. Devon	56	16	0
Dorsetshire: Corfe Castle	6	16	6
Lyme Regis	3	0	0
Lytchett Minster	16	6	0
Poole	8	2	1
Shaftesbury: St. James'	4	12	3
Stickland	5	1	6
Durham: Chester-le-Street	13	4	0
Essex: Great Bromley	2	6	9
Epping	13	12	6
Havering-atte-Bower	61	11	0
Ramsey	9	12	3
Gloucestershire:			
Brookthorpe and Whaddon	2	4	8
Cheltenham	250	0	0
Marston Sica	1	1	0
Stratton, &c.	6	5	0
Tewkesbury and Neighbourhood	10	0	0
Hampshire: Basingstoke	5	11	9
Blendworth	4	10	0
Bournemouth: Holy Trinity	60	0	0
Bramley	3	12	2
Brookhurst	1	12	6
Fareham	30	0	0
Gosport: St. Matthew's	5	10	8
Hurstbourne Priors	1	1	7
Lynton	17	14	4
St. Mary Bourne	8	13	2
Madford	7	5	5
Pennington	5	5	7
Southsea	100	0	0
Wootton: St. Lawrence	2	18	7
Isle of Wight: East Cowes	2	15	8
West Cowes: Holy Trinity	11	7	7
Channel Islands: Guernsey	30	0	0
Hertfordshire: Tilley	2	7	4
Hertfordshire:			
High Barnet: Christ Church	26	2	11
Chappelfield	7	2	1

East Hertfordshire	150	0	0
Northaw	1	0	0
Rickmansworth	4	18	4
Ridge	3	5	11
Walden: St. Paul's	13	8	0
Willian	2	7	10
Huntingdonshire: Hartford	1	3	10
Kent: Bickley: St. George's	2	10	0
Blackheath	78	14	7
Bromley: Holy Trinity	3	13	0
Deptford: All Saints', Hatcham Park	23	9	5
Eltham: St. Peter's	1	12	0
Farnborough	5	11	4
Godmersham	14	8	0
Greenwich: Parish Church and St. Mary's	129	16	5
Lower Halstow	2	10	0
Sundridge	12	4	11
Teston	16	0	0
Tilmanstone	1	6	9
Tunbridge Wells, &c.	400	0	0
Waterbury	7	14	7
Lancashire:			
Accrington Church and Altham	6	6	6
Adlington	18	10	0
Cartmell Fell: Parish Church	3	2	1
Croston	17	19	0
Hey: St. John's	10	15	6
Heysham	12	6	0
Lancaster, &c.	35	0	0
Marton	7	11	0
Leicestershire: Bottesford	6	6	0
Osgathorpe	1	5	3
Lincolnshire: Alford	20	0	0
Blyborough	6	0	3
Hougham	2	12	7
East Keal	15	4	0
Keddington	2	17	0
Keelby	3	12	6
Kirkby-on-Bain: Parish Church	2	9	7
Market Rasen	5	17	6
Marston	1	19	6
Spilsby	7	10	0
Stainton-le-Vale	1	19	7
Stowe-in-Lindsey	8	9	0
Sutton	1	4	4
Long Sutton, &c.: St. Mary's	8	2	1
Middlesex:			
St. Andrew Undershaft	2	17	0
City of London: St. Dunstan's-in-the West	38	8	2
Temple Church	25	0	0
Ashford	6	7	8
Belgrave Chapel	60	0	0
Bethnal Green: St. Bartholomew's	3	0	8
St. Matthias'	1	11	9
St. Peter's	1	0	0
North Bow: St. Stephen's	4	16	8
Christ Church, Mayfair	26	10	6
Raling: St. Matthew's	2	16	3
Upper Edmonton	23	10	10
Hampstead: St. John's Chapel	20	20	0
Haverstock Hill: St. Andrew's	8	0	5
Hendon	8	4	2
Homerton: St. Luke's	14	19	6
Hornsey: Christ Church	3	16	11
Kilburn: Holy Trinity	102	3	3
South-West London:			
Chelsea: St. John's Church	8	15	0
St. Matthew's Mission Church	4	11	6

St. Luke's, Redcliffe Square .....	16	5	1	Nutfield: Parish Church.....	24	15	5
Maida Hill: Emmanuel Church .....	95	0	0	Streatham Common: Immanuel Church .....	37	6	0
Muswell Hill: St. James' .....	22	1	0	Surbiton: Christ Church .....	80	1	6
Northwood .....	12	13	8	Woking .....	7	15	7
St. Andrew's, Holborn .....	19	0	0	Sussex: Lower Beeding: Holy Trinity....	2	17	6
St. Marylebone: Brunswick Chapel .....	10	2	4	Brighton: Prestonville Church .....	16	6	0
St. Mary-le-Bow .....	3	14	5	Burwash .....	13	1	6
St. Michael's, Cornhill .....	25	3	7	Colgate .....	7	4	10
St. George's-in-the-East .....	2	4	2	Cowfold .....	20	0	8
St. Pancras: St. Bartholomew's, .....				Dallington .....	13	2	6
Gray's Inn Road .....	3	0	6	Eastbourne .....	150	0	0
Spring Grove: St. Mary's .....	55	3	6	Forest Row .....	5	11	0
Staines .....	8	1	10	Hove: St. John-the-Baptist (for C.M. College) .....	14	15	11
Westminster Abbey .....	20	2	9	Iping .....	1	2	10
Monmouthshire: Llansay .....		11	0	Slaughan .....	18	11	2
Trevethin .....	9	6	5	Stonegate .....	76	11	3
Northamptonshire: Braybrooke .....		7	6	Warwickshire: Astley .....	13	8	
Loddington .....	2	8	0	Attleborough .....	3	10	10
Naseby .....	3	18	0	Fillongley .....	7	17	2
Sibbertoft .....	2	9	5	Preston Bagot .....	16	3	
Werrington-cum-Walton .....	4	5	0	Shotteswell .....	18	8	
Northumberland: Alnwick Deanery: .....				Stockingford .....	4	12	4
Parish Church and St. Paul's .....	20	10	9	Temple Grafton .....	1	10	5
Nottinghamshire: Mansfield.....	17	7	11	Westmoreland: Ambleside.....	10	6	6
Nottingham: St. Mary's .....	3	12	0	Burton .....	7	16	6
Oxfordshire: Banbury.....	9	1	6	Soulby .....	6	1	0
St. Ebbe .....	10	0	0	Wiltshire: Bramshaw .....	4	0	0
Holwell .....		15	0	East Knoyle .....	13	15	2
Rotherfield Greys .....	3	0	0	Warminster .....	25	19	11
Watlington .....	7	0	9	Worton and Marston.....	6	16	0
Shropshire: Bishop's Castle .....	9	0	0	Worcestershire: Hales Owen .....	9	14	0
West Felton .....	2	6	6	The Quinton .....	42	14	5
Somersetshire: Biddisham.....	5	11	1	Yorkshire: Bradford.....	2	19	7
Burnham .....	1	0	0	Driffield .....	60	0	0
Frome .....	55	12	3	Frickley-with-Clayton .....	12	12	1
Mark .....	1	7	6	Greenbow Hill .....	1	0	0
Midsomer Norton .....	1	15	0	Hawes .....	19	1	4
Pawlett .....	2	3	0	Middlesborough: St. Paul's .....	4	13	2
Somerton, Kingdon, and Neighbour- hood.....		24	4	Millington .....	1	10	0
Taunton, &c. ....	150	0	0	Sheffield .....	507	10	0
Tintinhull .....	2	7	0	Staincliffe .....	10	0	0
Wedmore .....	24	4	5				
Staffordshire: Albrighton .....	4	0	0	ASSOCIATIONS IN WALES.			
Alsagers Bank .....	1	17	8	Denbighshire: Denbigh: St. Mary's.....	2	18	4
Aston and Burston .....	2	6	0	Pentrevoelas: Llanrust .....	1	13	5
Brewod .....	3	0	0	Carmarthenshire: Llandysilio .....	1	2	9
Brown Edge .....	16	14	4	Llanestephan .....	5	0	0
Bushbury .....	5	0	0	Flintshire: St. Asaph .....	3	13	2
Cheadle .....	18	15	4	Glamorganshire: Canton: St. John's Ch. ....	16	9	
Fradsell .....	5	13	0	Oystermouth .....	8	15	6
Lichfield .....	38	0	0	Penllyn .....	1	6	7
Old Hill .....	6	10	0	Montgomeryshire: Dolfor.....	5	12	0
Pattingham and Patehull .....	10	12	0	Llandrinio .....	10	10	4
Smethwick .....	1	17	6	Pembrokeshire: Johnston-with-Steynton .....	3	11	2
Stretton .....	10	12	8				
Tatenhill .....	2	3	2	SCOTLAND.			
Willenhall: St. Giles' .....	3	9	0	Edinburgh Scottish Episcopal Board of Foreign Missions .....	2	0	0
Wolverhampton: St. James'.....		3	7				
Suffolk: Bungay .....	5	14	8	IRELAND.			
Corton .....	1	0	0	Hibernian Auxiliary.....	800	0	0
Dallingham .....	2	18	0				
Knoddishall .....	2	9	6	BENEFACTIONS.			
Lackford .....	3	0	0	A. M. P.....	5	0	0
Nowton .....	13	0	0	Anonymous .....	5	0	0
Southwold .....	1	0	6	Anonymous .....	60	0	0
Uggheshall .....		18	9	Anonymous, Ripon .....	20	0	0
Woodbridge .....	29	3	6	Anonymous, in acknowledgment of special mercies amid great trial .....	15	0	0
Surrey: Balham: St. Mary's .....	37	4	5	Belmore, Earl of, Enniskillen .....	25	0	0
Bernondsey: St. James' .....	14	14	10	Bond, Mrs., Cotford .....	21	0	0
Parish Church.....	5	14	0	Brodrick, Hon. Miss M., Bath .....	10	0	0
Brixton: St. Matthew's .....	79	12	0	Brooke, Sir W. De Capell, Bart. ....	100	0	0
Camberwell, &c. ....	42	2	6	"Christian," Readers of, by Messrs. Morgan and Scott .....	8	0	0
St. Philip's .....	1	0	8	Churchill, Miss, Dorchester .....	5	0	0
Carshalton .....	5	0	0	Colling, Rev. J., Stow Marie .....	10	0	0
Dorking .....	16	10	0	Collett, M. W., Esq., Founder's Court.....	25	0	0
Wotton .....	3	10	0	Corbie, Mrs., Westbourne Terrace .....	25	0	0
Epsom .....	28	3	0				
West Hareley .....		11	0				
Kingston, &c.: St. John's .....	8	2	9				
Lambeth: St. Mary's .....	8	9	2				
Old Malden .....	5	0	0				
Mickleham .....	1	15	6				
Upper Norwood: St. Paul's .....	27	0	5				



Cotter, Rev. J. R., Houghton (for an organ sold)	25	0	0
Davenport, E. C. Esq., Belper	5	0	0
Denison, Lady, East Sheen	7	10	0
Ereter, Dowager Marchioness of	20	0	0
Kretz, — Esq., N.W.	5	0	0
French, Rev. and Mrs. T. Valpy	40	0	0
Friend	5	0	0
Given, by Rev. F. Bourdillon	5	0	0
Gedde, E. F. Esq., Red Hill (for N. India)	20	0	0
Gould, Rev. J., Bepton (for India)	100	0	0
Greene, Mrs., Norwich	50	0	0
Hawley, H., Esq., E.C.	5	5	0
Hardy, Miss, Portland Place	30	0	0
Haywood, Oliver, Esq., Claremont	50	0	0
Hill, Mrs., Lansdowne Road	5	0	0
H. U.	2000	0	0
In Memoriam, R. P.	5	0	0
In Memory of a Beloved Husband	200	0	0
Jones, Rev. Wm., Burnside	10	10	0
Keenle, Rev. Henry, Rotherfield Greys	5	0	0
Kemble, Mrs. Henry, Camberwell	100	0	0
Kent, Mr., Egham	5	0	0
Lang, Mrs., Kensington Park Gardens	10	0	0
Langmore, M. H. and A. (money that belonged to)	8	19	11
Lechmere, Rev. Canon, Hanley Castle (for India)	5	0	0
Loft, Miss E., Hastings	5	0	0
M. B.	5	0	0
Norman, Robert, Esq.	10	0	0
One who sympathizes with the Society in their present difficulties	6	0	0
Orde, Miss A. M. F., per Messrs. Hoare	20	0	0
Reader of the "Rock"	20	0	0
Redman, T. E., Esq., Calne	10	0	0
Reidman, Rev. J. S., Bathmines, Thank-offering	10	10	0
Simmons, T. J., Esq., Tonbridge	100	0	0
Skely, George, Esq., Wilcot House	20	0	0
Smith, Mrs. Frances, Epsom	10	5	0
Sparks, Major R. W., Royal Fusiliers	5	0	0
Stileman, Miss, Winchelsea	5	0	0
Thankoffering from H. D.	5	0	0
Thornton, Miss, Croydon	25	0	0
Venn, Rev. J., Hereford	25	0	0
Venn, Miss	25	0	0
Walker, Mr. and Mrs. T. F., Bath	25	0	0
Wilson, Mrs., Inverest	5	0	0

List of Special Contributions received by the Rev. H. W. W. PEPLOR between Nov. 30th and Dec. 9th, in order to raise the contributions to the C.M.S., from St. Paul's, Onslow Square, to 1000l. for the current year.

Anonymous	100	0	0
Anonymous	5	12	0
Anonymous	3	0	0
Anonymous	5	0	0
Anonymous	20	0	0
Anonymous	2	0	0
Anonymous	5	0	0
Anonymous	10	0	0
Bayley, Mrs.	50	0	0
Bevan, F. Esq.	14	8	1
Boxes on Nov. 30	33	1	10
Boxes on Dec. 2	5	0	0
Browne, Misses Gemmet	5	0	0
Butler, Miss	5	0	0
Butler, Mrs. C.	5	0	0
Campbell, G., Esq.	100	0	0
Campbell, Middleton, Esq.	10	0	0
Campbell, James, Esq.	30	0	0
Campbell, A., Esq.	10	10	0
Communion Alms	27	4	10
Foran, Mrs.	2	2	0
Gordon, Mrs.	3	3	0
Guthrie, — Esq.	25	0	0
Houston, Misses	2	0	0
Kennedy, — Esq.	1	0	0

• Promised.

Logan, Miss.	5	0	0
McGrath, Rev. Canon	5	0	0
Marley, Mrs.	5	0	0
Marston, Miss.	5	0	0
Maunder, Mrs. Ashley	5	0	0
Mitchell, W., Esq.	10	0	0
Muir, Sir W.	10	0	0
Peplor, Mrs.	10	0	0
Peplor, Mrs. Webb	10	0	0
Portion of a Legacy	40	0	0
Rev. H. W. W. P. (a sum given to him on leaving Herefordshire)	100	0	0
Roberts, Mrs. C.	5	0	0
Russell, Sir David	5	0	0
Smith, Mrs. Peplor	5	0	0
Straith, Mrs.	5	0	0
Thankoffering	2	0	0
Three Sisters	1	10	0
Small Sums	1	11	6

£704 3 3

#### COLLECTIONS.

Ashdown Park Memorial School, by J. S. Thompson, Esq.	3	10	10
Bancroft's Hospital, by Rev. J. E. Symms	4	3	9
Contents of a Missionary Box	1	5	0
St. Bartholomew's Sunday-school, Gray's-inn-Road, by Rev. R. J. Bird	1	1	0
Smith, Miss, Bible-class, Eltham Green	15	8	

#### LEGACIES.

Atkinson, late Miss Frances	95	15	5
Howell, Miss M. A., late of Great Lever: Exors., Messrs. T. L. Rushton and Jas. Fogg	500	0	0
Jones, Miss H. M., late of Yatton: Exor., John Hurd, Esq.	5	0	0
Moore, late George, Esq.: Extriix. and Exors., Mrs. A. J. Moore, S. H. Morley, Esq., S. P. Foster, Esq., W. Parkin, Sen., Esq., and F. N. Lamb, Esq.	3000	0	0
Rhodes, Miss Susan L., late of Bathampton: Exors., B. H. Holme, Esq., and Rev. Henry Girdlestone	19	19	0
Walling, late Mrs., of Preston (100l. + interest): Extriix. and Exors., Mrs. M. Salts, Rev. A. Salts, R. C. Brown, Esq., M.D., and B. Jackson, Esq.	102	12	4

#### FOREIGN CONTRIBUTIONS.

North America: Canada: Tyrconnel	4	0	0
Western Australia: Geraldton: Christ Church	2	5	6
Belgium: Antwerp	13	5	10
Ostend	8	8	6
France: Carabacel	5	7	0
Croix	6	0	0
Mentone: Christ Church	11	10	5
Portugal: Lisbon: St. George's Chapel	12	0	0

#### EAST AFRICA FUND.

Bath: Abbey Church	12	12	4
Clutton, Miss and Miss H., York	10	0	0
Deverell, J., Esq., Cosham	10	0	0
Gurney, Rt. Hon. Russell W.	50	0	0
In Memoriam	5	0	0
Livesey, George, Esq., Herno Hill	50	0	0
Loft, Mrs., Truethorpe	5	0	0

#### DEFICIENCY FUND.

Anonymous, Penge	1	0	0
A. T.	500	0	0
B. C., Thankoffering to Almighty God for Mercies received	5	0	0
Dott, Rev. S., Kilburn	7	6	
Bristol Association	320	0	0
Burge, Mr. Robert, Northleach	5	0	0
Carmarthenshire: Llandilo Fawr	7	4	5



# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

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## ON THE ORGANIZATION OF NATIVE CHURCHES.



THE propagation of Christianity in itself is, or should be, a very simple process. As the religion of our blessed Lord and Master Jesus Christ was intended to embrace within its pale people of all countries and languages and all climes without exception, the means by which it was to be communicated were of the very plainest character, yet of universal application. What have been aptly termed the "marching orders" of Christianity are laconic in their brevity, but meet every exigency which can possibly arise. A simple message is to be conveyed by the medium of the human voice to the human heart; a little water is to be employed as the symbol of reception into the fold of Christ, the Good Shepherd. No mystic rites, no elaborate ceremonial, no strange conjurations or painful performances are interposed between the soul and the Saviour. The message can be conveyed as effectually by the humble fisherman of Galilee as by the learned disciple of Gamaliel. We have a memorable example of this primitive mode of disseminating the Gospel in the Acts of the Apostles:—"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." The nearer we approximate to this, the more closely we conform to the practice of the first teachers of Christianity, for it was not a solitary instance of their practice. Free and full communication of the work and of the office of the Lord Jesus Christ, without reserve or circumlocution, is the function of the Christian missionary. Like the prophets of old, whether men will hear or whether they will forbear, he preaches to them Christ crucified, the power of their salvation.

But when souls have been gathered out of heathendom, and Churches (*ἐκκλησίαι*) have been called forth from the mass of professing unbelievers, complicated questions will and must arise. It was so in the very earliest days. Murmurings and difficulties spring up, mutual relations have to be defined, officers have to be appointed, and some species of organization has to be established. Discipline has to be maintained, and means have to be taken for the increase of the Word of God. When Churches are gathered in heathen countries under heathen rule, all these are questions of internal arrangement, which rest purely with

the brethren so long as the laws of the land are not infringed. But where Governments are Christian, there is the liability to intervention which can hardly be termed foreign, and yet is from without. Again, when Missions have not sprung up spontaneously by the original efforts of indigenous persons who have been apostles to their own people, but for possibly a protracted period there has been dependence upon foreign aid and foreign zeal, it is impossible but that foreign influence should affect the constitution of Churches. Apart from mere questions of gratitude and brotherly love, there must be an importation of outside elements, modes of thought, and possibly of practices, which would not otherwise have existed. This is far from being an unmixed evil. The advance of knowledge, the lengthened experience, in many cases the higher civilization and political power, may be great helps to infant Churches struggling into existence, perhaps under very unfavourable conditions. The knowledge of Christ, which is received from without, may fairly and profitably be upheld by external power and influence when there are many adversaries. The weak may so be strengthened who otherwise would have succumbed under the violence of persecution. There are not wanting instances where Christianity has been stamped out by the rude hoof of power. There can be no sufficient reason why Christians who have the means should not exercise them, not merely in communicating a knowledge of the truth to the heathen, but in encouraging and supporting their first endeavours to form themselves into Churches. While, then, for the reasons just assigned, it is difficult to avoid interference—and interference may, notwithstanding necessary drawbacks, be beneficial to nascent Native Churches—it is a matter of primary importance that this interference should be reduced within the narrowest possible limits. Though it is an imperfectly fulfilled duty for the preacher to leave his message after its delivery with as much unconcern as the ostrich is fabled to leave its eggs in the desert, yet, to use another figure, it is unwise to swathe and bind up the limbs of infant Churches so tightly and closely that all spontaneous freedom of action can hardly, if at all, be developed. It is essential that a just medium should be observed.

One great danger, when interfering with Native Churches from without, has to be especially guarded against. When we recur to the teaching of the New Testament, we find that, while there is an ample revelation of the doctrine which has to be taught, yet the particulars of Church government and organization are avowedly meagre, and have to be gathered from scattered hints and incidents susceptible of various interpretations. One sad but unmistakable proof of this is the unceasing jangling which has ever since existed as to what is the correct meaning of the sacred records upon these points, and the practice of supplementing them by developments and organizations which sometimes can plead primitive but not Scriptural precedent. Yet all this does not for a moment disturb those who properly appreciate the intention of Scripture. While they can fully understand that the sacred deposit of doctrine is not to be added to or diminished, and that the woe denounced against those who trespass in this way is just and salutary, it

is agreeable to their reason and common sense that the adaptation of means for maintaining the organization of Churches should be multi-form, and left to the discretion of the Churches called out from the mass of the world. What may be convenient in one country may be unsuitable to another. What has been serviceable in one age may be hindering and injurious in another. Precedent, therefore, is by no means a sure guide. Even though at one time a ceremony or an institution was useful, it may in process of time become injurious. Because a particular institution did good service in the Church of Jerusalem, or the Church of Alexandria, or the Church of Antioch, ages ago, it by no means follows that its resuscitation would be a benefit to the Church of Tinnevely, or to the Church of Sierra Leone. Excellently well does our Church teach in her Thirty-fourth Article, and it may be convenient to place it prominently forward in this discussion. It has, of course, special reference to the Church of England, but, *mutatis mutandis*, will apply quite as forcibly to all Churches in communion with her or planted by her:—

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

If we look back upon the mass of corruption and error which has been inextricably bound up with many of the institutions of the early Churches of Christianity, how often many of them were the devices of superstitious and ambitious men to arrogate power to themselves, and to inculcate their peculiar crotchets, and to what frightful excesses they have led the way as developed in the Church of Rome, it ought to be the peculiar felicity of the Church of England, as a great missionary Church, that she has resolutely broken with these traditions and ceremonies, and proclaimed hostility to them. Having shaken off this yoke of bondage, which became heavier as ages advanced, she is in the most favourable position to communicate not only a free Gospel to Native Churches, but also a free constitution, which has respect not so much to obsolete peculiarities of a foreign past as to the special wants of each Native Church, as it springs up, for the future. While Rome, under the mistaken notion of Catholicity, imposes indiscriminately upon all her Missions a system of routine and practices equally unintelligible and burdensome to all, it is and should be the boast of England that she proclaims religious freedom to the Churches evangelized by her children. There is a grand show to ignorant minds in the notion that one uniform mass is being said in many countries in a language which none of them can understand. It may be a striking badge of conquest, but,

apart from the doctrinal errors involved, it is not calculated, by its routine of stereotyped observances foreign to all, to promote the spiritual growth and true extension of foreign Churches. It was the saying of the celebrated Father Theiner, that on no subject was there greater delusion current than on the reality of Romish Missions. We believe in this to its very fullest extent. By dint of loud assertions and unblushing pertinacity, there is an amount of glamour abroad of the most astonishing character. Protestants retail extravagant statements from Romish sources with the most childlike credulity; and those of them who have no sympathy with Missions at all find, in extolling Romish performances, the most convenient mode of expressing their hatred and contempt for that Christianity of which Missions are the living exponent.

We deem, therefore, constant recurrence to past practices and past constitutions a dangerous error to be guarded against, especially in the present crisis. In organizing Native Churches, any particular regulation is not to be enforced because it was accepted centuries ago, but because it is adapted to and exhibits prospects of usefulness for the future, and for the special body for whom it is intended. No wise person would wish recklessly to discard the experience of the past. There may be theories here and there suggested in the writings of early or even mediæval doctors which may be taken up and assimilated with beneficial consequences; and where it can be, without detriment to spiritual life, it is pleasant that there should be outward uniformity between the Church of England and daughter or sister Churches. Still it may well be that it should come to pass that in due season it will be manifest that there is

Facies non omnibus una,  
Nec diversa tamen, qualis decet esse sororum.

If there is even an approximation to reality in the statements which we have been making, it is obvious that it would be impossible to overrate the danger of a number of antiquarian enthusiasts in this country seeking to reproduce in our Missions what they fancy to have been the systems of past ages. A celebrated orator has drawn a ludicrous picture of a future Governor-General of India, as soon as his appointment is notified to him, investing in Mill's *History of British India*, and filling his mind with notions unaccustomed to it. But when the Governor-General arrives, he finds himself in the hands of able officials who correct his theories, and the machine of Government is little interfered with, but moves on mainly in its accustomed grooves. In the interests of Native Christianity the danger is far greater if elaborate schemes concocted in ecclesiastical coteries at home, are taken out wholesale to be imposed upon the Native Churches as their future regimen by prelates who, with even the best intentions, are nevertheless wholly ignorant of Native feelings and prejudices, and who, in the absence of this knowledge, fall back upon the traditions of former ages. If any resistance to these schemes should be treated as schism and rebellion, it would be hard to imagine aught more ominous of evil for the future of our Missions.

What, then, would seem to be the duty of English Christians, when missionary efforts have passed beyond the stage of producing conviction in the souls of individual believers, and Churches have been gathered out? It would apparently be a fatal mistake to impose a yoke upon them with all the weight of authority. Whatever is undertaken should, in the present stage of Missions which can hardly boast an existence of fifty years, be *tentative* and *exploratory*, with a view to future modifications which may be found essential. So far as possible, the views and feelings and even the prejudices of the converts, when not plainly contrary to the Word of God, as they are in the question of caste, should be carefully consulted. No more should be laid upon them as of faith than is plainly taught in the Bible. Questions of discipline, of rites and ceremonies, should not be dogmatically insisted upon. Native opinion should be studiously elicited, and patiently considered. There should be no precipitate endeavours to establish complete and final organizations. Scaffoldings rather than buildings need at present to be erected. When Native Churches have—as it is to be hoped eventually they will have—Native Bishops presiding over their Native clergy and over Native Councils; when they arrive in some degree at a state of independence, they must legislate for themselves. For years past it has been the studious aim of the Church Missionary Society to promote the Native Episcopate, and to stimulate these organizations as the true means of extending spontaneous growth in the Native Churches. This great effort must not be marred by premature and mistaken interference, and overwhelmed by crushing authority.

It ought to be superfluous to observe that this organization extends to all Native Churches which have advanced beyond the rudimentary state of existence. Organization is as requisite in North-West America as in China, in Africa as in India. It is merely as a matter of convenience that on the present occasion we refer to the case of India alone. In contemplating it, it may be as well first to contrast the attitude of Rome to her Missions with that of the more modern but far more vigorous efforts of Protestant Christianity. We are not aware that any effort has been made by Rome to evoke a spirit of self-reliance or common interest on the part of the Native Christians. In their earlier origin these Missions savoured a good deal of Mohammedan propagandism, and were extended by the edge of the sword of the Portuguese. Many, if not most, who thus came under the yoke of the Jesuit Missions were recruited from the ranks of the old Nestorian Christians and the Syrian Churches. The bishops and the priests were foreigners, and, so far as the hierarchy is concerned, still continue to be so. The aim has been to keep the laity in subjection, and for this purpose to keep them in ignorance. Education among Romanists in India is, according to the Government returns, almost on a level with that among the Mohammedans. As a rule, the priests are themselves ignorant and uncultivated. We are not now speaking of the French Jesuits and Irish priests who are comparatively recent importations, especially the latter, but of the mass of the Portuguese and Italian priests who form the bulk of the Romish clergy in India. There have been some most brilliant exceptions to the

ignorance we allude to, especially in former years, such as in the instance of the celebrated Father Beschi, as there have been heroic instances of self-devotion, although it has been sorely misguided. There can therefore hardly be said to be, in the Romish Church in India, organizations in the proper sense of the term. There are priests and serfs, all ignorant and superstitious, throughout the rural congregations who form the mass. There is, moreover, stagnation. Beyond what may spring from natural growth of population, there is little if any increase. In India propagandism hardly exists, though there are some attempts at it in Ceylon: vitality and expansion have been arrested: a foreign ecclesiastical organization has been imposed upon the Hindus. To make this endurable, there has been an accommodation of superstitions, and after the force of temporal power was no longer at the command of the foreign priesthood, the movement declined. In the significant language of the Government Blue Book (1871-72), Romish Missions "have little to do with the non-Christian population." Even if Rome could or did propagate the Gospel, it is not from this quarter that the millions of India will be evangelized. After the lapse of 300 years, none but the foreign missionaries, and not all of them, take interest in the matter. The celebrated Abbé Dubois thought the attempt hopeless! His description of Romish Missions in India, sixty years ago (1817), was as follows: "The religion from God . . . has been announced to the Hindus for more than 300 years, but with no remarkable success. It even sensibly loses the little ground it had gained, against a thousand obstacles, through the zeal and persevering efforts of the ministers who first preached it there. The prejudice against it unhappily increases every day." What was said by the Romish Abbé concerning Romish Missions sixty years ago is confirmed by Government statements in the present day. To place the subject before our readers in an arithmetical form, after 360 years of labour, there are a million and seventy-six thousand Romanists in India, including those in Ava and Pegu. After sixty years of labour there are upwards of a quarter of a million of converts in Protestant Missions, excluding Ava and Pegu. There has been no adequate development in Romish Missions. There has been no internal spontaneous movement the result of Native effort. After the lapse of a period antecedent to the Reformation, the Hindus, as contradistinguished from Portuguese, French, and Irish, are still the taught and not the teachers or evangelists of their countrymen. There has been no calling out of the Native intellect; the prejudices of the converts have been humoured to a sinful extent, as in the matter of caste and image worship; but the seed which is the Word of God has not been implanted, and therefore has not germinated. There has been subjugation, not evangelization or organization.

We now come to Protestant Missions. At the outset we are met by the fact that these have been the product of ecclesiastical bodies in England, maintaining generally with considerable unanimity the fundamental elements of Christian truth, but differing widely upon the point of outward ecclesiastical organization. At first sight this might seem a hopeless obstacle in the way of any ecclesiastical organization of the



Native Church of India; and certainly, if the authoritative conclusions of either the Church of England or of any Nonconformist body must exclusively prevail, and be adopted as *de fide* by the millions of India, the difficulty is formidable. Without, however, presuming to dogmatize presumptuously or to forecast the future unduly, we cannot help entertaining the thought that this too may have been providentially ordered for the future freedom and development of the Native Church in India. It would not be an altogether hopeless dream to reconcile English Protestants on the bases of the Thirty-nine Articles, although Churchmen might suffer loss of some things very dear to them. Why should it be impossible that the Native Christians might in some similar way approximate to each other in due season upon the main elements of fundamental truth, adopting such outward form of communion as they might derive from Scripture, and find essential to their needs?

But this concerns what shall be hereafter. Meanwhile, as we approach nearer, we find that, while Romish Missions are distracted by furious schisms, sometimes breaking out into acts of open violence,\* needing to be restrained by the strong arm of the law; while Bishops are set up against Bishops, and Bulls are quoted against Bulls, Protestant Missions are dwelling beside each other, and communicating with each other in acts of fraternal union. In the wise policy adopted by Abraham and Lot, but before strife arose, they have departed from each other to the right hand and to the left; their fault has been that they have been too slack to go to possess the land. There will be in these different Missions different ecclesiastical organizations more or less bearing the impress of their various origins. They exist in an imperfect and rudimentary state already. It would be beyond what could be expected of ordinary humanity that the Episcopalian missionary should not communicate his views to the Episcopalian convert, the Presbyterian to the Presbyterian, the Methodist to the Methodist, and so on. But those who are acquainted with the internal history of Indian Missions know that in the main the great central truths of Christianity have been chiefly insisted upon, and, although there may have been sporadic cases of bigotry and jealousy, peace and brotherly love have been maintained. It would seem, therefore, in the view of the future independence of the Native Church, unwise in the last degree to stereotype prematurely differences which may raise up walls of partition between Native Christians, and keep them permanently apart from each other in separate Churches. If our unhappy differences in England are to be reproduced as necessary conditions of the Indian Churches, it should as far as possible be the act of Native Christians themselves, not of English interference. Our aim from home should be to train up men of intelligence and piety in the Native Churches, capable of judging and acting for themselves. If Christianity is to be the religion of India, it must

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\* When we were in India, at the large cantonment of Secunderabad, the Romanists in one of H.M. Regiments, instigated by the Irish priests, threw the images and altar furniture of the Portuguese Romanists into a well, wrecking the church with great violence. The regiment was removed to another station.—ED. C.M.I.

be the work of the Natives themselves, and must be accomplished after their own fashion. No one intelligently interested in the true progress of Christianity can do otherwise than deeply deprecate the permanent setting up of any particular home ecclesiastical organization as the exclusive Church of India of the future.

The next point for consideration is what has been done by the Church Missionary Society to meet the wants of the Native Christians while they are in this transitional state from units as believers to bodies corporate. It would be interesting to deal with the subject as a whole, and to pass in review what has been effected by other agencies; but it would be beyond our limits, and hardly our province. We may premise that for years past the Church Missionary Society has steadily kept in view the eventual independence of Native Churches. It has, therefore, in conformity with its own principles as a Church Society, steadily and continuously urged the institution of a Native Episcopate. The interference of English Bishops in India, sent thither by the State, it has gratefully accepted as of incalculable value to remedy temporary wants; but, beyond this, it has looked upon it merely as a makeshift in a present emergency. The great recommendation of it has been that, from the necessities of the case, there has been but little to arrest the progress of Native development. It has afforded shelter to the tender plant of the Native Church, but its shadow has not been so dense as to intercept the rays of the sun from beyond and over it. The recent efforts to bring the Episcopate into closer relations with the Native Church by appointing experienced missionaries, capable of comprehending the full import of Native thought and Native policy, may be viewed as a step in the right direction, providing it does not retard what has become a recognized want. If they had been invested with perfect freedom of action, a great advance might have been gained. Still, this Episcopate can only be looked upon as transitional, and it would be a fatal mistake to view it in any other light.

From the temporary Episcopate we pass on to the temporary organization. In considering this, we must bear in mind the existence of the Native Church as a distinct body from the shifting, uncertain, and occasional elements of the European officials, civil and military, who make temporary sojourn in India, or rather in certain localities of it; this must be duly realized, and made evident to the Native Church itself, and to all other parties. The English Church in India and the Native Church of India are not, and cannot be, correlative. It is unwise policy which would seek beyond what may be indispensable to amalgamate them. It would be still more unwise policy which would subordinate the permanent Native Church to the temporary and fluctuating Church of foreigners. The latter may be the dominant race, but they are not, and, even if they were to prolong their rule indefinitely, never can be the Church of the millions or of the land. It is therefore essential that, as soon as ever it is practicable, the agency and activity of the Native Church should be extricated and disentangled from the agency and activity of foreign elements, and be organized on a distinct and separate footing. Every effort should be made to induce the Native

Church to lean less, whether corporately or individually, on European agents or upon European Societies, and more and more directly upon the great Head of the Church, the Lord Jesus Christ. Furthermore, it may be remarked that the Native Church should, as soon as possible, be independent in a pecuniary point of view, and drawing its resources from its own members, ceasing to be a burden to an English Missionary Society. In connexion with this, the importance will be felt of so regulating the incomes of the Native clergy, and of erecting such churches as may be reasonably maintained and upheld by Native congregations out of their own resources. Magnificent structures, out of all proportion to the incomes of the worshippers, are simply an encumbrance and a hindrance, however attractive in an æsthetic point of view. The erection of these edifices for Native Christians is on a par with the unwise policy which would dress them in European costume and surround them with European modes of living. Still, it must be borne in mind that the present state of things is transitional. While the Native congregations are being habituated to the principles of a self-supporting Christianity, aid should not be indiscriminately and utterly withdrawn for the present, nor should foreign agency wholly be discontinued, but judicious arrangements be adopted, whereby elder and more experienced missionaries should be engaged in counselling and aiding congregations. The younger should from the very outset of their ministry feel that their mission was rather to the heathen beyond than to the oversight of settled congregations.

Upon the bases of these general principles, a system of organization has been introduced into the Indian Missions of the Church Missionary Society, and into other spheres of labour. For South India, regulations have been drawn up for District and Provincial Church Councils, and for Native Church Committees. The District Church Committee, as at present arranged, is to consist of a Chairman, appointed by the Madras Corresponding Committee; of a Native Vice-Chairman, appointed by the Chairman; of the Native clergy labouring in connexion with the Council; and of at least two Lay Delegates (who must be communicants) from each Native Church Committee qualified to send Delegates; not more than half of these Delegates are to be persons receiving payment from the Society or the Council. Provision is made that a Native Church Committee, contributing not less than Rs. 500 annually, may send a third Delegate, and for each successive sum of similar amount an additional Delegate. The Chairman may exercise a right of veto, but with an appeal to the Madras Corresponding Committee. The functions of this Council are to gather funds, to disburse salaries, to repair churches and houses; to receive reports of evangelistic and similar work performed by unordained agents; to encourage evangelistic effort; to arrange questions relating to salaries and allowances; to consult upon the formation of new pastorates, and to recommend candidates for orders. In these District Councils all the members are to be Natives except the Chairman. The Provincial Councils are to consist of a Chairman, appointed by the Parent Committee; of a Vice-Chairman, appointed by the Chairman; of European missionaries who are Chair-

men of District Councils; of all Native Presbyters labouring in connexion with the Native Church, and of as many Lay Delegates (to be elected by the District Councils) as there are pastorates. The functions of the Provincial Council are to consider all questions which the Bishop or the Parent or Madras Corresponding Committee may refer to them; to consider questions of ecclesiastical fees; to discuss questions relating to the salaries, &c., of Native Church agents, and to arrange for the transfer of Native pastors from one District Council to another, subject to the sanction of the Bishop; to consider matters of interest to the Native Church, and to offer recommendations to the Bishop or Madras Committee; also to make recommendations to the District Councils as to the mode of collecting and managing funds. Subordinate to these are to be the Native Church Committee of a Native Pastorate, consisting of the Native pastor; of at least three lay communicants, elected annually by the congregation in the pastorate; and of a Chairman, appointed by the Madras Corresponding Committee. The Chairman of the Provincial Council is to be *ex officio* a member of every Native Church Committee. The functions of the Committee are somewhat similar for its own sphere to those of the District Council for the District. To a certain extent they are analogous to those of Churchwardens in England, but more extensive in their range. The foregoing is not a complete, but perhaps a sufficient, account of this experiment. It is expressly declared that it is to be subject to revision from time to time, and is therefore avowedly transitional and temporary.

What has been suggested for South India has also, with certain modifications, been set in motion in North India. There the District Council disappears, but otherwise the main features of the one scheme are represented in the other. It may be interesting to furnish some account of its reception in the Punjab Missions. The Rev. Robert Clark was appointed Chairman by the Parent Committee. He issued a circular to the different stations, inviting them to constitute the Council in conformity with the regulations. This was done. On the 15th March, 1877, a further circular was issued, proposing subjects for discussion, and notifying papers which would be read in connexion with them. These papers, with one or two exceptions, were entrusted to Natives, and the whole proceedings were carried on in the Urdu language. A preliminary prayer-meeting was held on Saturday, March 31st, and on the next day, Easter Sunday, there was a solemn service in the church. The congregation was large; many English friends were present, and the part of the church devoted to Hindu and Mohammedan lecturers was very full; the church was crowded from end to end. The sermon was preached by the Rev. Imad-ud-Din. There were eighty-five communicants, of whom eighteen were Europeans. At the evening service the prayers were read by the Rev. Daud Singh, the first convert to Christianity from the Sikhs, and the first Christian minister of the Church of England in the Punjab. He was ordained by Bishop Wilson in 1854. The sermon was preached by the Rev. R. Bateman. After evening service there was a large social gathering in the Church Mission-house, when a farewell address was

presented to Major-General Reynell Taylor, C.B., C.S.I., the munificent originator of the Dera Ismail Khan Mission. In his reply, General Taylor took occasion to observe that, "if the truth were known, there is more that is great and lasting and really beneficial to India in the quiet and unobtrusive efforts which are being made to spread the knowledge of Christ than in all the political arrangements and all the strength and glory even of the great Government under whose protection we live." The next day the proceedings were opened by an admirable address from the Chairman, and a good deal of formal routine business was got through. In the *Intelligencer* for last July will be found a list of the various questions discussed, so that we need not repeat them here. It may be convenient to notice, in connexion with the subject of our paper, the remark of Mr. Chundu Lall. It is a Native testimony to the transition state of the Native Church. He said, "The fact is, we Natives are yet in our pupilage. Englishmen are training Natives of India in every department, and why not in the highest of all departments, the securing of eternal good?" A noticeable incident occurred in the discussion on "how far our present Church Committees are adapted for the healthy development of our Native Churches." More than one speaker advocated the opinion that "the Church should have a voice in the appointment of the Bishop and Archdeacon." The next day was conspicuous for the circumstance that the Rev. J. M. Newton, the veteran missionary of the American Board of Missions, who had invited the Church Missionary Society to establish its Missions in the Punjab in 1850, was present, and was most warmly received with the greatest respect by every member, who unanimously invited him to occupy the seat next to the Chairman, in the midst of the Council, and to give them the benefit of his advice and help. The meeting concluded with an important resolution, which, although it has already appeared in our pages, may appropriately at the present moment be reproduced, when, as Bishop of Lahore, the Rev. Dr. French, who by the devotion of his life to mission work, especially in the Punjab, has purchased to himself no ordinary degree, is now on his way once more to the Punjab as Bishop:—

That, referring to the late troubles which have taken place in Ceylon, and considering the vast importance to the interests of true religion amongst us of the right appointment of an apostolic Bishop, who is now so greatly needed for the work of the Church of England in the Punjab, this Council make it a matter both of earnest prayer to God, and also of earnest entreaty to those by whom the appointment will be made, that some one may be set apart to be our Bishop, who will be a true Father to his people, and who, by the moderation of his views, will carry on successfully, with prudence and energy and love, the work which has been begun by the Church Missionary Society, and by many of the great and good men who have been our Rulers in the Punjab; and who will at the same time always entertain a friendly feeling towards our American brethren, and to those members of their Church, who are not of our own communion, but who have hitherto been always united with us in faith and hope and charity, as fellow-soldiers and servants of the Lord Jesus Christ.

Such was the introduction of the new scheme into the Punjab. There was free discussion of it, and some modifications were suggested, but

the general tone of the Resolutions was hearty approval of the propositions of the Parent Committee, most of which were unanimously accepted. Trial, however, must be made of the new scheme, and when in working it may be found to fail, improvement and alteration can easily be effected. At present it is as we have already described it—tentative, exploratory, and transitional. A corresponding scheme has been put forward in the North-West Provinces for the Missions of the Society there.

We have now argued the necessity for organization in Native Churches, the importance that it should be, as far as possible, spontaneous, and yet how it comes to pass that foreign intervention must take place. We have placed before our readers a view of the schemes which, with much anxious and prayerful deliberation, have been suggested to the Native Churches, and have afforded a glimpse of the mode in which they have been received. Some may ask, Why should the Church Missionary Society, which is not an ecclesiastical body, and which has no ecclesiastical authority, intervene as it has done? It should be remembered that these Councils and Committees are for the regulation of those matters which ecclesiastical law describes as secular and temporal. The root of all their power is (like that of the Society itself) pecuniary. The District Committee hands over to them a portion of the responsibility which the Parent Committee itself now possesses. This power is considerable, and its limits have perhaps not yet been formally defined. But the Parent Committee maintains, and always has maintained, that it is a power which in no way interferes with Episcopal prerogative. The same is the case with the newly-constituted Church Councils. All that they can actually settle is the disbursement of their funds, and whatever arises therefrom. But they would seem very proper bodies to *discuss* other questions, either with or without the suggestion of the English Diocesan Bishop; nor does there seem any reason why, when the Native Church is independent, these Councils should not themselves become, *mutatis mutandis*, the Synods of the Church. Meanwhile the establishment of the Councils is a voluntary diminution of the authority of the Parent Committee. The grand object is steadily kept in view of the ultimate settlement of the Native Church upon the ecclesiastical basis of an indigenous Episcopate, independent of foreign aid and superintendence. To revert to the figure we have already employed, the present arrangements are temporary scaffolding for a transitional state of things which every effort should be used to accomplish. It has to do with the external erection of the Church in its relation to the circumstances of the world, and is only concerned with its inward and spiritual life in so far as it may enable it to develope and sustain itself. It should be a subject of prayer that those who are now being gradually emancipated from foreign control may abound in wisdom, and may daily prove themselves yet more entitled to perfect freedom by increased efforts at independence, and by looking more to Christ Himself, the true Head of the Church, for their support and guidance.

## BISHOP SARGENT ON VISITATION.

*(Continued from p. 28.)*

JUNE 29th, 1877.—Attended morning service in the church with all the mission agents. One of the catechists preached. It was his turn. His text was, "I have a message from God unto thee." He spoke with the greatest fluency. His texts were all to the point, and readily quoted; and he closed with the verse of a hymn in which he got many of his hearers to join. On quoting his texts, too, he generally left them to finish what he had begun.

The verse of the hymn which he quoted corresponded in sentiment with one in that beautiful hymn:—

"Nothing know we of the seasons."

He repeated the first line,—

"Waiting for the Lord's returning,"

and many voices joined in adding the remainder:—

"Be it ours His word to keep,

Let our lamps be always burning,

Let us watch while others sleep.

We're no longer of the night,

We are children of the light."

At 11 a.m. met all the agents of the Mission, and went over the reports of the three inspecting schoolmasters, especially of schools where the pastors reside. In some there was occasion for blame, but in the majority for commendation, i.e. the results generally served as a criterion whether the master did his work or not. A very high report was made of a catechist's school only one mile off, in which most of the children were heathen. As this catechist was a relation of the inspecting schoolmaster, I asked that the children of that school should come up to-morrow morning with the Mengnanapuram day-school-children for examination.

1.30.—I now left the agents for the issuing and receiving of their pay, and gave notice that at 3.30 I should be prepared to see any one who wished to speak to me. At the hour named I was surprised to see the whole body of Native clergy enter the room, stating that they wished to speak to me about the queries I had lately forwarded them from our diocesan. \* \* \* \* \*

7.30 p.m.—Attended service in the church. A fine sight to see so many present, especially on the men's side. A catechist preached from 1 Cor. iii. 10, "Ye are God's building"—a superior sermon to that which I had heard in the morning; but I was disappointed when the preacher came to speak of the fact of God taking men as fellow-workers. He referred to what his hearers knew of the late Mr. Thomas and Dibb as successful builders, but made no reference to any of his own countrymen!

30th, 7.30 a.m.—The children of Mengnanapuram village school came up for examination—boys 57, girls 73. I had time only for the first class—boys 8, girls 20. They read St. Luke vii. Their reading was good, and I had reason also to be pleased with the very fair way they answered my questions. Dictation was also good, but arithmetic not so. I next had the boys from Semmarikulam. Twenty-seven were present, but I could only examine the first class—eight boys. I expected to find that the inspecting schoolmaster's report was a partial one, but it was not so. The thoughtful yet ready way in which the boys spoke, and the general correctness of their answers, pleased me greatly. The greater part of the day was spent in seeing people from various villages on business—some about marriages, some about receiving their children into the boarding-school. I have been surprised to see how many come on this errand, and are ready to pay a rupee a month, whereas some twenty years ago they would not pay a pice.

8 p.m.—By previous arrangement, fifteen men from the village came to the meeting in the bungalow with the church roll in hand. I entered into every man's condition in the village, asking after his wife—is she baptized? is she a communicant? do the children attend school? When one man's turn came, the pastor said, "He is a dyer by trade. He was at one time a drunkard, but is now reformed!" Three of these men are not communicants. The reason they give is that they must live so strictly afterwards, and they are afraid they have not the strength always to resist

temptation. Of the rest, several have the testimony of keeping up family prayers regularly in their houses; some of them also engage in going among the heathen occasionally to preach. One of these men, thus speaking in a heathen village, thought that one of his hearers seemed impressed; so he gave him the Bible he had with him to read. Last week this man came to Mengnanapuram, and, meeting the pastor, said, "I have come to see —; he has given me this book, and spoken to me about being a Christian. I have no doubt that this is the true religion, but I am so tied by my relations that I know not what to do. I feel in great trouble." To each of these men I endeavoured to say what would be profitable, and then closed with prayer.

*July 1st, Sunday, 7.30 a.m.*—Attended early morning service. We had the Litany, and a sermon by Rev. D. Veeravagu, the senior pastor.

*11.30 a.m.*—This was the chief service of the day. The large church seemed full from one end to the other. The responses were nicely made, and the singing was excellent, Miss Thomas playing the harmonium. I preached to an apparently attentive congregation. After service I went into the church, and found a large number grouped in some fourteen or fifteen classes for Bible reading and instruction. Besides the teachers of these classes, there were 32 adults in one class, and 182 boys and 143 girls in other smaller classes—in all 357. I was tired with the part I had taken in the previous service, and did not feel equal to attending any of these classes. But this is the work carried on every Sunday in this place, and cannot but be productive of good. A few of the children did not look very clean, but the majority had a very pleasing appearance.

### *Visit to Nallur and Surandai.*

*26th.*—Arrived at Nallur very early, and at 7.30 examined the boys of the boarding-school. There are thirty on the roll, besides some five or six day-scholars. Some of these boys who have been long in school have in examination passed through all the grades, and therefore are no longer eligible for "result grants," and ought to leave the school. But as they cannot gain admittance into the English Institution till

*4 p.m.*—Started for service at Pragasapuram. On my way, called in at Nazareth, and had dinner with Mr. Margoschis. At Pragasapuram I found the new school-room, for which Rs. 100 had been given by the Native Church Fund, completed in a very efficient manner. The church was not so full as when I attended last time, owing to cholera having taken off the wife of one of the chief men the day before, and their relations were all in deep affliction. There was, in fact, a gloom over the place, which I tried in part to dispel by contrasting the Christian's hope with the expectation of the heathen. There seemed to be a response in several minds to the statements which I made, but I could lift the cloud but little; and the sigh heard here and there, as all rose from their seats, seemed as if they were ready to go back to their old sorrows.

P.S. I will only add a very pleasing incident which occurred after my arrival at home. A poor man, a pellan cultivator, whom I knew well as a good Christian man, came to me as I sat in my office, and placed in the writer's hands Rs. 10 to give me. "What is this for?" I asked. "Five rupees for the Church Fund, two rupees for the Church Building Fund, two rupees for the Bible Society, and one rupee for the Tract Society." "Oh, Joseph, you are too poor a man to give all this money!" "Oh, sir," he replied, spreading out his hands before him in a supplicating way, "I am only giving back what the Lord has given me!" I was almost moved to tears to think that this poor man, with a scanty bit of cloth round his middle, and a still smaller bit round his head, in such a time of scarcity, should thus deny himself to cast into the treasury of the Lord.

six months to come, I have allowed their remaining in school on condition of paying Rs. 1½ a month. They read very nicely, and answer questions quite as well, I should say, as the average of boys in my own boarding-school.

*9.30.*—Met the Native pastors at breakfast, and afterwards united in prayer for God's blessing on our work. Before breakfast I had a letter from Rev. D. Gnanamuttu, expressing his



regret at having written anything improper to the Committee, and his readiness to go to Dohnavur, if it was thought good to send him there. The secret of his displeasure was that he was not allowed the use of the Mission bungalow at the station. This it was that excited bad feeling. I am glad that the matter has ended as it has, and am pleased that he is ready to comply with the arrangement proposed for removing him from Koviluttu.

After breakfast, had a long talk with the Grama Munsif of Pettanadanpatti, who became a Christian about two months ago. This village belongs to the zemindar, so his agents are resentful against the man, and plotting to get him dismissed from the office he holds in the village, because through him we have succeeded in getting a school-room built in this place. The zemindar also says, "Why should he become a Christian?" "Very good," I added; "Now tell me why you did become a Christian?" "Well, sir," he said, "you see I have observed this religion a long time; it improves one every way; it elevates: the education connected with it is good." I tried to direct his attention to the great matter of all—salvation through a loving Saviour. "Yes," he added, "that, of course, is the great thing."

At eleven o'clock the Church Council met. I was glad to be able to tell them that the market was not to be removed. This was market day, and I was pleased to hear so little noise. If any extortion or wrong were being committed in the place, I am sure the injured party would have come to me to complain, but I have never been addressed in this way, though I have been here frequently on such occasions. The people have here great advantages—covered sheds, a good well, and, what will sound strange, any one who may have been robbed at the market, or lost anything, may state his case and receive the amount, or a portion of it, from the fund raised by the market fees. As this fund has now been brought under review of the Church Council, I hope the surplus, if any, will be turned to good account. I think that eventually the pay of the village schoolmaster may be met from this source, but just now all the buildings require putting into repair.

A great many petitions for repair had

to be attended to: this occupied much time. I observe how keenly subjects are voted for or against—not always according to the broad merits of the case, but according to local interest in the matter. I was sorry for the pastor of Sivalasamudram, that when he did not get the amount he asked (viz. Rs. 10) to repair the go-down of his house, and when Rs. 8 were proposed, he remarked that that sum would not accomplish the work, so he added, "Let the go-down, then, rot." Afterwards, when he wished to come round, I thought it best not to allow a matter like that to pass without some mark of disapprobation, and so went on to other business. Afterwards, in the evening, he came to me to say he was sorry for the exhibition of temper he had made, but this was famine time, and he felt aggrieved. I, of course, spoke kindly, but said I could not bring the matter again before the Council, but I would see, when I got home, how much I could spare from private sources to help him, but he must be careful in future.

We were all very sorry to hear of the losses at Kalianipuram by fire. The school, the schoolmaster's house, and the catechist's house are burnt down, and nothing saved. But what struck me most was the lamentation of the catechist over the loss of his books. Every reference to the calamity ended in *that*. Even when speaking to others, their remark always was, "Yes, but most of all the catechist mourns over the loss of *his books*." This led me to inquire, and I found that he had been a great collector of books—that he took a pride in having a copy of every good book that has been published, and was a great reader. Since coming home, I have made a collection of such books as I could spare, and sent them to Nallur to be forwarded.

27th.—Arrived early in the morning at Courtallum to spend a few days. How many recollections are stirred up by everything I see in this place; but, alas! how little of the former religious life is to be observed now! Much passes in the way of politeness and kindness and pursuit of pleasure; but the Sunday service is all that is ever now mentioned. The change is very marked.

30th.—Went to the Pulieri Pass to see the coffee garden, a share in which

has been made over to the Church in the Surandai district. Captain Miller, of the 37th Regiment, accompanied me. The garden consists of three several years' plantings. The earliest, of fifteen acres, planted some seven years ago, is in very fair condition, and will give a fair crop this year, but the other parts do not look so promising. We put up in the pulping-house, and found it very convenient. At twelve o'clock I was surprised at the number of people that assembled for prayers—some fourteen men, sixteen women, and thirty school-children. These latter had come in from the village, some four miles off, to be examined. After catechizing the children, I commenced with the adults, and was sorry to find that the young wife of the schoolmaster knew the least of all. He had been educated in our Nallur boarding-school, had passed for fifth-grade certificate, and, while unemployed, had married this uneducated girl. I knew nothing of this when I accepted him as teacher for Pulieri. We began our service with a lyric, and it sounded very nicely in the wild, especially as most of the singers were the women and children. I was long wishful to visit this property, because, as Chairman of the Ecclesiastical Commission of the C.M.S. in Tinnevely (!), I have had to advance money to carry on the work of this estate. I believe that it will prove a success.

*August 3rd.*—Arrived at Santhapuram at 6 a.m. This place lies within the Travancore limit. The people of the village had had a hunt the previous evening, and now presented me with a wild boar, which the youngest son of our headman was said to have shot on this the first occasion of his being entrusted with a gun. This place has only lately been occupied by a pastor. At ten o'clock examined the school-children—forty-five on the list, chiefly heathen. This is an "aided" school—the Travancore Government not having as yet adopted the "Result System." Nearly all the children looked clean and respectable, and so it was also with the people of the congregation, whom I met afterwards at one o'clock. They were almost all in clean garments, several with jackets, and some, even boys, with beautiful handkerchiefs that they never could have afforded to buy some ten years ago. It is the coffee

estates on the neighbouring hills that enrich these people, for in them they find continuous and regular employment on good wages. At service there were about 150 people in church. This was the first time that service was held here, the building, a new and tiled one, not being completed. By putting up a few mats we were able to congregate in this place. Some Rs. 200 are still needed to finish the building, but what to do the people know not, as they say they have done all that they could, and have had but very little help from outsiders.

After service, I called up all who were preparing for confirmation. There were only nineteen present, two of them girls evidently under age, whom I took off the list, and encouraged them to keep the matter in view till next time. My catechizing them was fairly satisfactory, except in the case of the young man who had shot the pig. I fear he is rather wild and thoughtless.

*5 p.m.*—Started for Samboorvada-karai, where we have troubles with the heathen, who have been stirred up by the intrigues of a dismissed schoolmaster. This village belongs to the Travancore Government, but it stands isolated in our British territory. I arrived at the place after a tedious journey of two hours and a half over bad roads. I went at once to see the land in dispute, and made needful inquiry of the village Hindu official. I have no doubt but the right is on our side, and the heathen would never have ventured to do what they did but at the instigation of the dismissed schoolmaster. Here is an instance of allowing an agent to remain long in the same place. This man bought land at various times, and made himself at home. Having thus secured a living, he became careless, and fell into sin. I had service with a good large congregation, and late at night proceeded to Surandai, where I arrived about 11 p.m.

*4th.*—At 7.30 examined the boys' boarding-school. There are twenty-one boys and two Brahmin boys as day-scholars. There are—in the first class, six boys; second, eight boys; third, seven boys. I was able only to examine the first class, and also the second class, in a few subjects. I must say that they showed themselves diligent scholars. The master evidently does his work faithfully—quite as much so as if an

European missionary were resident at the station. The school-fees for the month of June had been Rs.18:5.

Met the four Native pastors for breakfast and prayers.

11 a.m.—Met for Church Council. (See Minutes.) It was nearly five o'clock before we closed business. Making grants for repairs occupied a great part of our time.

At 7.30 attended service in the church, conducted by the pastor of Santhapuram. The others had started for their own stations.

*Sunday, 5th, 7 a.m.*—Early service in the church, with litany, closing with the first lesson for the day, and catechizing. After service, the school-children and several others went away, but some sixteen men and twenty-six women stayed for the Bible-class. I asked Mr. Samidasan, the pastor, to do just as he would if I were not present. He divided the attendants into two classes—those who could read, and those who could not read. Then he took the non-readers through a part of the elementary catechism; when they failed in their answers, he referred for an answer to the readers. Then he took up the other portion of his class, and asked them to read each a verse in 1 Kings xviii., describing the famine. He compared the state of things then with the state of things now, and the cause of the famine—*idolatry*.

At twelve o'clock had service in the church, with Holy Communion. The attendance was 220. I preached, but the wind made such a noise that I question whether I was heard by those sitting at the end of the church. There were ninety-five communicants. I was pleased to see the orderly way in which they came up in companies and returned to their places. The plate and cup are of pure silver and of Indian workmanship. It was not till after a little while that I observed the engraving on both of them, as follows:—"Serfgee Maha Rajah to G. T. Barenbruck.—1823." This Mr. Barenbruck was one of our first missionaries to the Madras Presidency. He was located at Mayavaram, a large Hindu town, north of Tanjore. It would seem that he frequently went to Tanjore and preached there in English, and that Maha Rajah Serfgee, sometimes at least, attended the service, for in the MS. prayer which was used I

find a reference to the presence of the Rajah. I have a few of these sermons by me, and the prayer after the sermon runs as follows:—"Grant, we beseech, Almighty God, our heavenly Father, that the words which we have heard this day with our outward ears may, through Thy grace, be so grafted in our hearts that they may bring forth in us the fruit of good living, to the honour and praise of Thy name. We beseech Thee, heavenly Father, graciously to bless all rulers and princes, and all who are in high authority, especially his Highness Serfgee Maha Rajah, now in Thy presence. Endue him plentifully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his spiritual enemies; and finally, after this life, he may attain everlasting joy and felicity. Condescend also to bless his Highness the Prince Sevagee Maha Rajah, Bhaei-Sahib, and all members of his Highness's family; prosper them in all happiness, and bring them to Thine everlasting kingdom. Look down upon Thy dear servants who officiate in this sanctuary, and abundantly fill them with Thy Holy Spirit, and make Thy blessing condescend upon this respectable congregation as the dew of heaven. Bless them in their families, in their relations, and friends; bless them abundantly in their own souls; and, finally, grant that we all may meet in Thy heavenly kingdom. This we ask through Jesus Christ our Lord."

Mr. Barenbruck's son became a missionary in the C.M.S., and was located at Surandei in 1845, where he laboured faithfully for several years. When leaving the station afterwards, on the death of his wife, for itinerant work in the north part of Tinnevely, he presented the plate and cup above-mentioned to the Surandei Church.

At 4 p.m. started for Uttumalei, some seven miles to the east. I arrived about six o'clock, and found a large congregation ready to welcome me and attend service. The church here is one of the nicest little churches I know—five lancet windows on each side, and a chancel corresponding in style. Rs.100 had just been lent from the Church Fund to have it repaired, and very nicely the work has been done. My address was chiefly to those who intended presenting themselves for confirmation. The people

wished me to stay and spend next day with them, but I could not spare the time; besides which, I had promised to pass on to Ukkrankotei the same evening and have a service there. However, the road was so bad that I did not arrive till after nine o'clock, when most of the people had retired, after having had prayers; but a goodly number remained, and were passing the time in singing sacred lyrics. The church in this place has been nicely cleaned and repaired since I was last here; but the stone pulpit—a rude piece of workmanship—still remains, and is very unsightly, taking up, as it does, so much room; but, being stone, the people think it something grand, and are not very

willing to part with it for a lighter construction in wood. The people of this congregation made a strong effort some three years ago to raise an endowment for their church and pastor. They did it against my advice, for the principle they went on was radically wrong. They had, however, committed themselves to the attempt before I took charge. They thought of accomplishing their object by purchasing land with *borrowed* money. They have now found out their mistake, and are endeavouring to undo the mischief. Mr. Antony James is beloved by his people, and has evidently great influence over them. Started for Palamcottah at three o'clock next morning.

## THE INTERIOR YORUBA MISSION.

*Tour of Inspection by the Rev. James Johnson.*



CRY has been raised of "Africa for the Africans." We have never felt seriously interested in it. One reason may suffice, and that is, that the nature of the climate in vast portions of the continent is such that it is not probable that the Natives of Africa would ever be seriously interfered with as the possessors of their own country. It is unquestionable that there are fertile and salubrious tracts of vast extent which might admit of colonies from Europe or Asia; but even an extensive immigration of Chinese, as suggested some while ago in the *Times*, would not displace the Native population. Speculations of this kind are, however, so remote and untenable that they may fairly be dismissed from ordinary calculation. There is, however, another cry which might be substituted, and that is "Africa by the Africans." In this our interest would be extreme. It is impossible to disguise the fact that hitherto the denizens of that vast continent have been in the rear of their fellow-men. While their natural vigour has preserved them from the extinction which has overtaken the aboriginal races of America, there are among the mouldering relics of that continent traces of grandeur and civilization which we look for in vain in Africa. Apart from the foreign settlements which fringed the Mediterranean in ancient times, we look in vain for traces of art, or science, or learning, or aught beyond some vague, confused traditions, until the inroads of Mohammedanism introduced an alien element which, even while it persecuted and oppressed, opened to African intelligence some sort of access to higher development. Had it not been for the debasing elements inextricably mixed up with the teaching of Islam, even it might have been a boon to Africa. But the fresh sanction given to slavery and polygamy

neutralized all beneficial influence. These were already the curse of Africa, and the homœopathy of Mohammedanism had no curative effect. Beyond the barren proclamation of a great religious truth, partially conceived, it had not wherewithal to comfort or to elevate the oppressed. The ruthless enforcement of this by fire and sword could not be humanizing. If Africa is to be regenerated, another and superior influence must be called in. We rejoice in thinking that it has found access to the African mind. The labours of devoted men have been blessed in many instances. The light has dawned, and the fire has kindled. However little there may have been to exhibit in the past, this is not owing to any want of capacity in the African. As there has been natural vigour which has preserved the race from perishing, notwithstanding many sinister influences, so there are abundant evidences of mental vigour which augur well for the future of the country. There is the power of mastering and appropriating the science and the learning which other races have already attained, and there is the warm-heartedness and simplicity which predispose to the reception of the Saviour's love. But if these precious gifts are to be the portion of Africa, they must be conveyed to her tribes by her own sons. They must be the apostles and evangelists of their own people. It is, therefore, that we would endorse the cry, "Africa by the Africans." In climates deadly to the European they can dwell securely, through tracks impervious to foreign travellers they can readily make their way, and among tribes hostile to, and suspicious of, foreign influence, they can find themselves at home. If the love of Christ constrained them, what a noble work is before the sons of Africa! If the spirit which animated the early Christians were shed abroad in their hearts, what imperishable renown—the renown of names written in the Book of Life—might be their portion! The opposing evils are monstrous and formidable; fetish worship, in all its foulness and cruelty, has to be displaced by a pure and holy creed: polygamy and concubinage by the sanctities of marriage; domestic slavery, with all its corruptions, by freedom; tyranny and oppression by well-ordered government; ignorance, the most profound, by enlightenment and progress. But these obstacles were yet more formidable when Christianity won its first triumphs. Obstacles as great have yielded to persevering effort in subsequent generations.

There is, then, for Africans who have received the truth in the love of it, a glorious field for usefulness spread out before them. Not only might families, but nations too, arise and call them blessed if they will be true to their high and holy vocation—if, forgetting the things which are behind, they will press forward. The interest excited in Africa is now extreme everywhere. It is not the time for her sons to be laggards in the race of those who would open up their fatherland to Christianity and civilization. This crisis, too, occurs just at the moment when the crescent is waning and the cross shining forth in more brilliancy. Every effort, therefore, made by them will be welcomed heartily by all who wish well to Africa. There have been sneers and sarcasms, often most unjust, levelled at those who have been remarkable for aiming at the externals of European civilization. But it is our conviction that

there is a nobler seed, capable of ameliorating and elevating their fellow-countrymen. Most earnest will be the sympathy for those who launch forth into the midst of their fellow-countrymen and carry home to them the Gospel of Christ. They have many talents at their disposal, and by purity, by holiness, by love unfeigned, can readily render them available to their brethren.

It is, then, with peculiar interest that we submit the accompanying narrative of a tour of inspection made by the Rev. James Johnson, a well-known Native pastor, formerly of Sierra Leone, more recently of Lagos, but now appointed to Abeokuta, Ibadan, and the circumjacent regions. Mr. Johnson left Lagos on the 24th of February last with many proofs of attachment from his flock, journeying to Abeokuta by way of Otta. He noticed, with satisfaction, traces of extensive cultivation among the Egbas; one drawback is mentioned—the “inland slave-trade has not yet ceased.” There is also a lack of agricultural skill and suitable implements. “Still,” he remarks, “the comparative happiness and contentedness often met with shows how much success has attended the efforts of Christian England, its Government, its Missionary Societies, and its commerce, notwithstanding excessive indulgence in ardent spirits, and the propensity for kidnapping for foreign slave-markets still prevalent.” At Otta Mr. Johnson heard, for the first time, “Native Christians expressing their Gospel convictions, Gospel repentance, and Gospel love in Native verses and music at public worship.” He adds—and we are sure our readers will sympathize with him—that even if this music and poetry of uneducated Ottas were in reality uninteresting to those accustomed to foreign refinement, yet “in view of a purely Native Christianity—not exotic, but a plant become indigenous in the soil—it is interesting, and surely an earnest of a plentiful supply of well-composed and sweet African Gospel hymns and tunes, combined with foreign ones, in the coming days.”

Passing through Shuren, Ofada, and Afojupa, in each of which there are Christian communities settled from Abeokuta, he reached the latter place. On his road thither, there was apparently a good deal to encourage—especially in the two former villages—with evidences of spiritual life and effort. On his arrival at Abeokuta Mr. Johnson did not make any long stay. The whole town was in a state of feverish excitement, owing to war with Ibadan having been declared, though as yet no decisive engagements had taken place. The impression produced on his mind by his visits to the Churches and to the chiefs was generally favourable, although it was clear that missionary operations must suffer in the general calamities impending. Personally he was well received, and the chiefs were well pleased at his official connexion with missionary work there.

On the 21st March he set out for Ibadan, anxious to reach it and the upper country before the depth of the rainy season. The necessity for employing women as baggage-bearers—an office refused by men—meets with due animadversion from the African minister sensitive to the degradation of women by his own reception of the teaching of Christianity. One or two incidents of the journey may not be uninteresting :—

Tolls are collected everywhere from travellers and others. Little or no check is placed upon collectors, who are not often faithful to their employers or the public. The Ijebus manage better, as collectors farm the tolls from the Government, and pay each one a certain sum at a fixed period. The unlawful gains of collectors sometimes amount to much. At the Abeokuta gate, at which I had to halt with two of the agents, there were some such dividing a portion of the day's earnings. We discoursed in English on their work and character. One of them, a very shrewd Egba heathen, who did not know any more English than the morning and evening salutations, suspected the topic of our conversation. Turning to us, he said, "You are speaking about us and our work!" "Yes," answered one of my friends, "why have you not asked us to a share of your gains?" He replied, "We know that you people of the Book (Christians) would not participate in them, and are not in the habit of receiving unjust gains." "Why, then," my friend asked, "have you not joined us and accepted our religion which teaches us better?" and he answered, "What shall we do for daily bread if we give up this source of revenue? We hold still to idolatry only because it was the way of our fathers: be patient, we are all coming over to Christianity." This indicates that Christianity and Christians are being understood and distinguished from both heathenism and Mohammedanism and their followers, and that there is a change silently going on in favour of our religion.

At Ijugu, as I entered the village and rested myself very tired upon the roots and under the shady branches of a tree, the suspicion that I was a Christian and a stranger at once brought out an old woman to me. She was very solicitous about my welfare, brought me water, and saw to my being lodged as comfortably as might be expected in a caravansary at such a place. Upon my asking whether or not she was a Christian, she brought out to me an old, much used, and quite worn-out Yoruba copy of the *Pilgrim's*

*Progress*, and said she was one of the earliest converts to Christianity at Abeokuta. I do not think she retains her faith in its integrity; her little knowledge, long residence among heathens, and distance from the public means of grace, have, I am afraid, suffered it to be tinctured with heathenism; still all traces of it are not lost. Her conduct was a contrast to that of a heathen woman, her neighbour, who railed at me and would with abuses prevent me entering her market-shed for shelter from rain. I believe she is naturally peevish and unkind, but her conduct was no doubt as well an evidence of her heathenism.

I halted at Atadi, an important farm village some sixteen miles or more from Abeokuta, to inquire into the possibilities of reviving our station there which was destroyed by an Ibadan sortie twelve years ago. Two women there, emigrants from other places, bear the name of Christian, but their religious belief has not been marked with any public exercise of any kind, and I am not certain that they even maintain private devotions. They would be glad for a teacher, and I promised aid towards the building of a house and chapel. Some heathen and Mohammedan females, to whom I preached the Gospel, listened to me most attentively and said, "How well would it be if some were sent to teach us!" The chiefs would, I was made to understand, give us a welcome. The old site on which we had built is still unoccupied, but I would prefer another. There are about 1000 people in the village and in its neighbourhood; it is, besides, a caravansary affording rest and shelter for the night to many travellers. As many as 400 people or more from all parts of the country are reckoned to pass through it in a day. A devoted and an intelligent catechist placed here would have very many opportunities to preach the Gospel to heathens and Mohammedans from the distant interior, and plenty of work in the village and neighbouring farms. We had no convert there during our first occupation. Our work was hardly settled before the Ibadan trouble.

Those who are familiar with the most interesting life of Mrs. Hinderer, referred to by Mr. Johnson, will hardly need to be reminded of the nature of the work at Ibadan. There is also contained in it an account of the wars between Ijaye and Ibadan. It is there shown that the

origin of these troubles, like so many other of the troubles of Africa, proceed from Mohammedanism. Sixty years ago Mohammedan Foulahs and Haussas invaded the Yoruba country, then under a regularly constituted Government, and took possession of Ilorin, making it the place of their encampment. This was the first step towards the dismemberment of the nation; and since then every opportunity has been taken of sowing seeds of discord between the towns. Subsequently the tribes constituting the provinces of the Yoruba country (Egbas, Ijebus, and others) have been drawn into actual conflict with each other, not without encouragement from Ilorin. Thirst for power and pre-eminence, mutual jealousies, and the prospect of gain in the slave-market of Lagos, have led to desolating wars. Abeokuta itself owes its existence to refugees from one hundred and fifty-five towns and villages, the sites of which have been so overrun by bush, that all traces of their existence have disappeared. Truly the curse of Mohammedanism has been terrible in Africa. With these brief remarks we introduce Mr. Johnson's account of the present condition of Ibadan. It presents a very lively picture of the difficulties which Christianity has had to contend with, antagonistic as it necessarily is to all the evil passions and prejudices which Mr. Johnson so graphically describes:—

Ibadan is a large, compact, populous, and important city in the Yoruba kingdom. Its population is, I believe, much over 100,000, made up of free-born, freedmen, and slaves. The number of the last far outruns that of the two former. They are silently and none the less surely exercising an influence over the country, and this shows itself in the dialect spoken abroad. Salutations are commonly heard from Yorubas in the dialect of the Ijeshas, whose number is very large, and whom they hold as their slaves. Everywhere one has before him a forest of houses, and often as I looked upon the town from the mission-house at Kudeti did I ask myself the question, What must be the plan to pursue for compassing this large and populous place? It occupies a position calculated to make it very healthy. Built on a high hill and its declivity, and intersected on all sides by small rivers, which rise in the rainy season, it is capable of draining itself thoroughly, and would have done so if houses had been regularly built on right lines. But these rivers are constantly polluted with dead bodies; marshes are allowed to increase and spread, and there are other obstructions to the health of the country, arising from ignorance of the laws of sanitation.

War is the principal occupation. All less-exciting employments are subor-

minated to this, and sometimes despised. War-titles are thought much of, and private men confer on their dependents such as the Government confers upon its officers. Boys have their many little associations about the town with officers bearing the same titles. Everything around them helps to develope and strengthen the war element. War and the battle-field, the exploits therein, and captures of enemies, are daily topics of conversation. There are annual expeditions. A *causa belli* is easily found. The wars waged are more offensive than defensive. Every time I worshipped in the church, and the translation and adaptation of the prayer in the liturgy for the Queen's majesty was read, that portion asking for victory over the enemies of the rulers of the country always grated on my ears. I felt I could not conscientiously say "amen" to it. The composers of that prayer contemplated the sovereign of England undertaking only just and defensive wars, and not that he or she would create enemies abroad by an aggressive policy in slave-making expeditions and wars. Here there are annual expeditions undertaken, in very many cases, specially for the sake of increasing the number of slaves. The prayer may either be dispensed with or be properly modified. The circumstances of a country and people,



especially in a mission-field, should guide us in the use of such prescribed forms of prayer as do not from the nature of the case admit of universal application.

Favourite slaves may be sometimes seen mounted on beautifully caparisoned horses, and followed by retinues of other slaves. All able-bodied slaves have some care, but the sickly and infirm have little or none, and may sometimes be found dying, neglected in the streets, from starvation and disease—passers-by, or those about whose doors they lie dying, and women amongst them, manifesting stolid indifference and unconcern. The number of such unfortunates is often large when expeditions are very successful and have just returned home. Instances of individual cruelty and barbarity to slaves are not wanting. Slave-holding mistresses have been known to be guilty of them. Slave-wives have been sometimes sold off with their babies born to their masters to pay debts. Slave-babies may sometimes be found by the side of their dead mothers, thrown out on the muddy bank of some river. Slaves share not family graves kept in houses with their masters, and there are none for them. Their carcases are often thrown into rivers, in groves, and other fields to be food for wolves and vultures, which sometimes surfeit on them. A field contiguous with our Kudeti mission-house is thus made use of, and we cannot prevent it.

There are several private slave-markets supplying the town itself, Abeokuta, Ijebu, Porto Novo, and other places; they are visited by Christians, Mohammedans, and heathens alike, and, I say it with intense regret, by Christian emigrant children of liberated Africans. Their plea and excuse is the difficulty to get hired labour. But who of them would like to exchange places with the slave? I called at one of these markets owned by a Mohammedan commission agent. It was late in the afternoon, and there was only a small quota of a large gang out. He chuckled as he saw me, was in excellent spirits, and in high expectation of driving a good bargain. He mistook me for one of his English-speaking customers from Abeokuta, and greeted me warmly, referred to a previous purchase, and highly recommended his fresh stock, particularly the boys. There were men and women also for sale. Several of his Mohammedan brethren were with him,

engaged, as it seemed, on some important and urgent business. I seemed very impracticable, and they could not understand why I made no offer, but gazed on wistfully and sadly. "Perhaps," they said, "there is none to his fancy, and he wants some strong and stout man to gin his cotton; it might have been well if he had met the stout Hausa sold the other day."

But whilst I felt pity for the slaves, I was struck with amazement at the depth of moral degradation of a man who, husband and parent as he was, could fatten himself upon the miseries of a woman *enceinte*, and could secure by fetters children of nine and ten years of age, and yet regularly compose himself to his prayers and expect salvation! A pious and religious slave-dealer, he was expecting an eternity of bliss in glory! I regretted it was then very inconvenient for me to address him some solemn words, and still more that I could not, either by force or by payment, take off the fetters of the slaves and set them free. I promised him another call, but circumstances prevented my making it.

Pawning children and slaves, youths, men and women, and one's own self for debt is very common. Marriage, funeral customs, war, and kidnapping preparations, &c., are very prolific sources of debt. Parents think little of thus parting with their children, and these readily submit to it to save a serious levy upon property, and to protect them from other troubles. A pawned damsel or son may serve his parent's creditors a considerably long time before he is set free. Vagrancy is sometimes met with among slaves, and fifing and drumming and shouting about the praises of their masters among some that are known as war-boys, for a few strings of cowries, in the interval of idleness that elapses between one expedition and another.

It was in 1852 that mission-work was properly commenced in this city by the Rev. D. Hinderer; with the aid of other missionaries and Native helpers, he maintained it most assiduously for many years, under severe privations and other difficulties, with much exemplary disinterestedness, self-denial, and devotedness. Mrs. Hinderer's natural genial spirit, kind and affectionate disposition and winning manners, liberal education and freedom from obstructive prejudice,

warm piety and intense devotedness, were certainly most useful and efficient allies to Mr. Hinderer's strong sense of duty, prudence, and tact, patience, faith in the possibilities of success, attachment to his work, and cheerfulness in his labour. Whilst I was at Ibadan studying the work there, and devising plans for extension, a copy of her life, entitled *Seventeen Years in the Yoruba Country*, came in my way for the first time, with a few old copies of the Society's Annual Report. I had therefore an opportunity of studying the work from the beginning, and following it through many of its stages. It enhanced the sacredness and value of the work done, and increased my sense of the responsibility of my position. I earnestly wish African ministers and their wives who follow in the steps of our missionaries, and indeed African ladies generally, who possess any love for their country and the Church in it, and desire their true welfare, may be actuated by similar motives, by the zeal, prayerfulness, and devotedness which have added Mrs. Hinderer's name to the long list of martyrs for Africa.

A European missionary, Mr. Jeffries,\* sleeps in the Kudeti churchyard, and with him a Native Scripture reader and his wife, parents of the Rev. Henry Johnson of Breadfruit Station, Lagos, and of one of the catechists serving the Ibadan Church. It is already twenty-five years since work was properly commenced there, and we have now three stations—Kudeti, Aremo, and Ogunpa—with an aggregate congregation of 401 persons, 178 of whom are communicants. Over 150 of all ages have died since the formation of a Church.

These results are certainly very small when contrasted with 100,000 of people inhabiting the city, the 2295 Christians of Abeokuta, which is only about seven years older; they may seem altogether inadequate to the number of years consumed in the service, the money spent, the self-denying energy put forth—and that not of a spasmodic character—and the hopes entertained. But it should be remembered that the Yoruba Mission proper has been always undermanned, and in some of its stations the work has been, from one cause and another, particularly the Ijaiye war of 1860, of a very

desultory character. There are besides special difficulties connected with work in Yoruba proper. A faulty sense of one's importance and sufficiency is strongly marked. Respect for the authority of rulers assumes an obstructive form. They are *in re* masters of the soil, whom the people are to follow, and whose example they should copy. Anything that is likely eventually to revolutionize ideas and customs in the country must come from them or have their countenance. The gods they adore should always be respected. Subordinate chiefs do not share with them the privilege of receiving and entertaining as their guests missionary and other important visitors, who, white or black, are always considered very rich, and are expected to make rich presents. They are exclusively their guests, even though they do not lodge with them.

Wisdom dwells only with the aged and the aged, and the young must follow them, right or wrong, without asking any question. There is no inquiring disposition, no stir of thought. I question very much whether the present race of Yorubans can produce the nice, rich, and wholesome parables and proverbs, full of moral lessons, for which the language is remarkable, and which are at once its charm and its beauty. They indicate keenness of observation, quickness of mind, readiness to distinguish things that differ, and draw comparisons. Listlessness, impatience to listen, and devotedness to pleasure are common. Generally there is more drinking of native beer than is good. People do not generally run to inebriety over it; but such is the passion for it that no company is worth being present at where there is not the prospect of a supply; even mere boys are encouraged in the use of it. Heads of families place themselves and the interest of their families under the guardianship of some subordinate chiefs or other persons of influence for protection from Court intrigue, official imposition, and the thousand and one influences which may be employed against them.

It is easy to raise up a charge against a person. A protector's favour is always sought, and in all important family and individual matters he is consulted; it is, of course, most improbable that a heathen or Mohammedan of importance would encourage a disposition and a

\* Also Mr. T. Kefer.

desire to embrace Christianity. Devotedness to idolatry is most intense, and social disadvantages attach themselves to a profession of Christianity. At Ibadan, devil-worship is of a very pronounced character; almost every family has its devil-hut in the street. The annual excitement of an expedition unsettles everything for the time; Christianity is at a discount, and Christians hold a low social position; they are accounted and spoken of as a lazy, idle, and coward people because of their refusal to go out with war and slave-making expeditions, and their steady pursuit of agriculture. Family persecutions are sometimes severe; among youths, there are many small companies whose opposition an awakened one may find it difficult to withstand. Every untoward event to a Christian is charged to the anger of the gods. Polygamy is a difficulty everywhere. Hence it is that, whilst Yorubans readily welcome the advent of missionaries and protect their interest—and there has never been, even in a warlike place as Ibadan, such a rise against them as there was at Abeokuta in 1867—they are yet very slow to embrace Christianity.

But the small number at Ibadan is a leaven which will leaven the whole lump. I am pleased to be able to report that the over seven weeks I spent there with the Christian Church and the agents were delightful and refreshing. I much enjoyed the visit. I noticed much confidence reposed in the agents by the Church, and especially in the Rev. D. Olubi, and these work in harmony and concord among themselves; each one of them has, according to the measure of his ability, done well. Their advantages have not been many, and both they and their congregations manifest a readiness to receive suggestions and profit by them. Order is maintained, and discipline kept up in the Church. For some considerable time now the minister has not had occasion either to suspend or dismiss any member from communion. The Church is as yet singularly free from polygamy, which seriously troubles other Churches. What we have not gained in quantity, we have, it would seem, gained in quality; and, if general opinion is correct—and if what I saw of Ibadan Mohammedans allying themselves almost publicly with positive heathenism, idolatry, and its

superstitions, were not exceptional—I should say that Ibadan Christians are, on the whole, more true to their profession than Ibadan Mohammedans, though the demands of Christian morality are far more advanced, and therefore more difficult to be met. Further up in the country, Ibadan Mohammedanism is ranked by Mohammedans themselves with heathenism and idolatry. Yorubans are slow to receive Christianity: they come into the church often by one and by twos; but their convictions long retain their strength, and, when they do embrace the religion, they strive much through God's grace to keep to it, even in the absence of recognized teachers and the sympathy of large numbers, as we may gather from the cases of Oyo and Ogbomoso.

The buildings where services are held are of humble pretensions; services are regularly conducted on Sundays and Thursdays. Catechetical class-meetings are held on Mondays. I would have preferred some other days, as there is always a good teaching on Sundays, but these are said to be the most convenient. Holy Communion is a central service, because of there being only one clergyman over the Church, and administered quarterly to all the Churches together. Music at service is hearty, though not likely to be always acceptable to cultivated ears. Sunday-school is well attended; nearly the whole Church is present. Bunyan's *Pilgrim's Progress* in Yoruba is read with the Bible. Mr. Hinderer has conferred a boon on the Yoruba Mission by his translation of that excellent and popular book. A large proportion of the people can read in Yoruba. When, on May 7th, I attended a general and united Church prayer-meeting, at which 187 persons were present, and printed copies of "Recommendations" previously adopted were circulated, a large number who could read received copies. There is a small printing-press at Kudeti, which the minister makes use of in printing translations of small tracts and hymns and other little things, but the composing-room wants replenishing and refitting. One of the catechists does the printing. There is a large proportion of youthful vigour and warmth at Aremo and Ogunpa; the family and other relatives of one of the elders of the former made up more than one half of the Church.

Kudeti, the mother Church, has more of old and weakly people, and this deprives its meetings of the life and vigour discernible in the others. At Ogunpa, I remarked much brotherly love and anxious interest in the Church. It was once a very backward station and exceedingly discouraging. Years of faithful and anxious toil by a European brother, Mr. Jeffreys, and his Native assistant and their successors, produced little or no result. The Rev. D. Hinderer resolved to abandon the spot, and remove the station. Before this resolution was carried out, the first droppings of the Spirit's shower were noticed in a convert here, and in another there. Eight years ago, the number was seven, but the returns made me in April last show it to be now eighty.

Scarcely an adult has escaped family persecution; scars of wounds inflicted by heathen persecutors on some of them who had been beaten almost unto death lend a charm to their profession. There is a "Refuge" in the mission premises, as there had been at Kudeti, where several of them live together as members of the same family. I sometimes spent hours in the premises with the agent in charge, and with them enjoyed the sight of their love, listening to their simple tales of sufferings for Jesus, and examining the memorials of heathen indignation against them. A young woman of nineteen was then going through her own baptism of suffering and ordeal of imprisonment, chains, beatings, starvations, and volleys of abusive language, and a mother's proclaimed indifference to a marriage which was in prospect for her—and this last is in this country always a sore trial. Two of her brothers are in the "Refuge." Their case has a delightful charm about it. The elder brother had been a very bitter enemy of mission-work and missionaries, and thought the authorities remiss in their duty in not either destroying them or driving them out of the town. He would have been a very Saul of Tarsus if he had had the power; but once and again curiosity brought him into the Ogunpa church; he was touched, and soon became an inquirer; he is now a persecuted communicant member. His brother had taken active part in the persecution against him, and denounced him a fool and a madman, but he also is now in the "Refuge"—a persecuted believer. Their sister, who had denounced both as

unworthy of the family connexion, is now a persecuted inquirer, and receives her crosses from the leading woman, the "town mother" of Ibadan, by the urgent request of her own mother. I hope she will hold to her convictions to the end. How marvellous sometimes are the ways of the Lord! and what a power has the Gospel! Everywhere since the commencement of its troubled career, and amongst all nations, irrespective of the adjuncts of colour and social distinctions and national and tribal peculiarities, it produces the same effects and accomplishes the same results—wonderfully adapting itself to a multitude of circumstances without suffering any loss in its genuineness and power—and in its identity, the same everywhere, wherever it is taught after the simple and plain terms in which the New Testament teaches it. Face to face with mad and persecuting heathenism and superstition, the mission-field, it seems to me, sometimes specially enhances the Gospel and its power to one born in a Christian land, and taught it in early days.

To return to Ogunpa. Every fresh accession to the Church is a matter of earnest joy; every one gives a right hand of fellowship to the stray sheep led home. The members are anxious about anything that is likely to make the heathen triumph over them. When, on April 18th, I rode to visit a blind convert in a farm, and, through some mishap with my horse, got wet in crossing a river, and came into the mission-house dripping with water, they expressed sympathy with me, but soon turned from me to the church, one of them said, and others joined, "Ah, these heathens will say their gods have triumphed over us, as the horse has nearly hurt our minister." They made sure the accident would be noised abroad by the heathens that witnessed it. The remarks were the spontaneous utterances of simple and warm hearts.

May 4th, I walked with some of them to the blind convert's farm to baptize him, Mr. Olubi being unwell to go, and overheard some of them in their conversation refer, in a thankful and glad spirit, to the mercy which has called them to light and knowledge, and delivered them from wickedness and cruelty, and I thanked God for them. The blind man had been a convert five years ago. One of their number had led him to Christ.

They would pay his ransom and redeem him from slavery, for he is a slave, and his own son has been taken away from him by his master and sold into slavery at Ibadan; but the master would not part with him for any sum of money, and does not even permit him to be led to church. The catechist and some of the members visit him at the farm and teach him. I was satisfied with his answers to questions. His convictions were clear and decided, and in the shade of a tree, and in the presence of a small band of Christians, I baptized him in the name of the Trinity. He was full of joy, and heartily said *Amin!* to our prayer for his master's conversion.

Ogunpa, however, has not much of a population about it. The people for whom the station was built have most of them either died or removed from it. It is comparatively isolated and lonely, and not sufficiently near to the bulk of its congregation. I regret this much, as the situation is nice and buildings are new. I would have liked to remove it now, but for the latter reason. A week-day school is wanted to complete the station machinery. But here, as well as at the other stations, the surroundings of the material churches wanted a little more neatness and tidiness. At Kudeti and Aremo there are some nice and interesting elderly people, who may be considered pillars of the Churches. I visited several of our Church members at their residences, and was glad to notice their quiet and content, but did not remark much of cleanliness about their premises, though personal appearances were clean. I embraced every opportunity I had to give them hints on the common laws of health. The few Mohammedans I visited kept, some of them, very much better premises. There is no reason why we should suffer by the comparison, our religion being very much superior, and promotive of cleanliness.

Elementary education work is small, and is confined to the children of converts. Neither heathens nor Mohammedans are represented, except it be by four children more or less under Christian guardianship. The small number of children at school makes work dull. Parents are very reluctant to furnish their children with school materials, and mothers impatient of their daughters continuing long at school: they must be

put early to trading. School libraries are very poor, but the masters have been diligent and painstaking. Scripture history was good, and reading, writing, and rudimentary arithmetic were fair. Education is vernacular, but to whatever word was read in English from a small primer the scholars were able to supply the proper Yoruba equivalent, except in cases of objects not known here. More and superior Yoruba books for popular elementary education are our chief want.

To improve and extend our work, I had several meetings—first with agents, then with them and the elders representing the three congregations together, and then with the whole Church, to consider our position, wants, and responsibilities, and ways and means to meet them. Conversation was free, and harmony and interest prevailed throughout. At a general Church meeting, held at the Kudeti station on April 5th, at which 276 persons were present, the Church unanimously adopted the "Recommendations" I proposed. The instruction the Church had received from its commencement prepared the people for these recommendations, though some of them increased their pecuniary responsibility. I had not much that was new to propose. A little had been done here, and a little there—even a mission was being supported at Ogbomoso. What was wanted was system. The weekly class contributions expected of members have been increased from one to five strings of cowries—i.e. from something over a farthing to something over a penny—to be collected weekly by class leaders and elders. The fees thus collected, which had been for some time raised and spent upon Ogbomoso, with special individual and congregational annual contributions, constitute our Pastorate Fund, which is henceforth to be spent upon direct Church work at Ibadan—e.g., paying or contributing to pay agents, &c., as far as they go. A Missionary Association has been formed. Its funds will be spent upon Ogbomoso and direct missionary work at Ibadan.

Pastorate money will not be spent upon work directly missionary. There is a local committee to each church, to assist the agent in secular matters: he and his elders do the disciplinary part. Centralization has hitherto been the principle of government; but this, unless wisely used, is apt to prevent the deve-

lopment of local interest and independence. There is not yet any Central Church Council. I should like to see how the local committees get on with their work for a time; but there is for it, meanwhile, a joint meeting of local committee of elders for extraordinary cases. Sunday offertories for local purposes, and bands of voluntary missionaries for the town and farms, have been established. Our laymen are uneducated, and, besides, rarely go out of Ibadan, and so know nothing of the outside world; but it is men like them that rule the country, and exercise an authority where proclamations, threats, and judgments are known to be no *brutum fulmen*. They know their own country and people, and acknowledge their responsibility, and can, with some guidance, render most material assistance to the work which is being done for them.

The spirit in which the "Recommendations" were accepted can be judged by the following extracts from addresses of elders to the Church assembled:—"Do not say these burdens are heavy. Did we not once think it almost impossible to give up polygamy? But has not God helped us out of it? He will similarly help us in this, if we trust in Him. Did we not spend more in devil worship than we are now spending upon God's?" "I saw more done at the Breadfruit Church at Lagos than we have been asked to do, and noticed Mohammedans there—some my own friends—subscribing largely for a large and substantial mosque. The work is ours: let us take it up earnestly." We have a willing people, but their number is small, and they are poor. Farming and petty trading do not yield them much. There is scarcely anything grown for foreign markets, and for Native markets distances are great, roads are bad, and carriage expenses heavy. There is a short road between Ibadan and this, which may be travelled easily in a day, and there are other short cuts to other important places, but the fear of enemies has prevented Native Governments from opening them. If at any time these Governments could be induced to open them, it would much facilitate work and expedite progress.

I have spoken of Christianity being at a discount, but thoughtful heathens and Mohammedans are sometimes met with who respect Christians and their re-

ligion, and there are amongst leading heathens some who, but for social difficulties, would cast in their lot with us. At a sitting of Court in June last, at which one of our members was accused of stealing and selling a slave, to criminate whom an accused accomplice, the mother of the boy-accuser, had been examined with scourging, the Kakanfo, to whom an appeal was made from a lower Court, after patiently hearing both sides, did not believe the charge, manifested much sympathy with the Christian Church, which was well represented, and said he could swear to the honesty of the Christian people. However, to save further trouble, as the accuser insisted upon his charge and his friends upon their demand, he advised them to help their brother to make the payment of a slave desired. One was bought for 14*l*. I have since written to express to him my pleasure at his noble testimony, and my regret that he placed the Church under the necessity of dealing in slave-trade. In April last, it was sufficient for us to say to him that a captured or kidnapped convert was one of us to get him released free of charge. A present, offered as an acknowledgment of respect and goodwill, was declined.

When, about that time and on a certain occasion, a number of Christian women, crossing a narrow street, filed off for a heathen priest of some considerable importance, and his party coming towards them, the priest halted and said, "You believers (Onigbagbo) should not file off for me. I and my party should do so for you. You are the children of God, whose the soil we tread is; I am the devil's servant. Yours is the right way; I know it, and I am anxious to throw off Satan's service, but I cannot—I dare not. I have sometimes seen your minister and heard good words from him. Hold to your religion."

On April 22nd we were threatened with a civil war, on account of an expected apprehension and execution of a rising chieftain for conspiracy. He would die fighting. As a general scramble of the effects of people in the neighbourhood of such an offender always follows his execution, many of the people in his neighbourhood removed their effects for concealment to places that promised safety. Our Ogunpa premises were full of those of our Christian people. Alarm was general, and our work was

threatened with trouble. Special prayers were offered in our churches, and to our joy the dark and lowering cloud was blown off by a public abandonment of the charge against the chieftain.

Slave-keeping is a serious blot upon Ibadan Christianity. Many of the converts are slave-holders. They either buy them from the market or inherit them. Cases have been known of their selling them to other hands. Slaves may be Christians, as Onesimus; but, in case of the Christian owner's death, may be inherited by heathen relatives, who may sell them off to others. The people have been reasoned with, but they say they cannot, in the lack of hired labour, dispense with the system. Pawns are not sufficiently reliable. There is no Christian Government to stamp out this accursed institution with the stroke of a pen. We must educate our people to it. I once heard it said by an experienced European missionary that the introduction of the plough would help much to weaken it, and I think there is much wisdom in this.

In the exercise of faith, and in the interest of the Native Church work and Mission, I thought it well, during my stay at Ibadan, to select several eligible sites for stations, to be gradually established. Hitherto we have worked in the outskirts of the town. I am jealous of Mohammedans commanding more places of worship than we, and some of them very central ones. It is true in the outskirts we are less exposed to fire than out of the city; but the centre is a vantage-ground of considerable importance, which, with proper precautions, we may occupy without much inconvenience. Within the area of our three districts, Mohammedans have twenty-four mosques and little schools. The Kakanfo continues favourable, and has, at my request, given a very well-situated and beautifully-elevated piece of land for a station for his part of the town. It promises to be very healthy. I have appointed Mr. Allen, who has been recently re-engaged, to it. He has open-air services, and his beginnings are pro-

missing. Sometimes as many as two and three hundred persons come together under a tree to hear him. Some have been known to sit under the tree waiting for him.

The one-story Kudeti mission-house is often visited by heathens and others. Curiosity sometimes brings many: they come to see a story-house, its papered walls, pictures, and other furniture. Sometimes visitors are from places beyond Ibadan. Everything creates surprise. The house is old and dilapidated, but many still wonder at it. Curiosity satisfied, opportunity is taken from the visit to preach the Gospel to them.

Ordinary people call often, and people of note and influence sometimes; but these visits are expensive to the minister, as he must, after the custom of the country, make them presents. It seems difficult to break through this: it is always expected. They will themselves make you presents of kola-nuts, &c., when you call on them. It is impolitic and discourteous to refuse them, and from us they always expect better things than they give. Besides what the minister gives the Kakanfo in acknowledgment of his goodwill, he has often to provide these presents from his salary. But for this, visits would be more acceptable.

The ministry wants numerical increase, and the agency generally literary improvement. I encouraged the catechist and schoolmaster to read, named subjects, and marked out portions for them. When I am not on the spot, I hope to help them by means of regular paper examinations.

I must close this my review of and report upon the work at Ibadan with thankfulness to God for the seed sown, the foundation laid, the leaven introduced into the lump there with many prayers, sighs, and tears by His honoured servants; it is receiving the careful, and, as I trust, prayerful, attention of their Native successors. My prayer will be that the little one may soon become a thousand, and the small one a strong nation.

*(To be continued.)*

## THE WAHHABIS OF NAJD AND INDIA.

BY THE REV. T. P. HUGHES, PESHAWUR.\*



WAHHABYISM is the worst abused, the most dreaded, and the least understood of all the numerous systems, sects, and phases of religious thought in India. Through the length and breadth of Islam the word expresses a degree of heresy which is supposed to place its professor beyond the pale of social consideration; to the English ruler it is all that is disloyal, fanatical, and dangerous to the State; whilst the information given by English authors on the subject is so confused and contradictory, that we are not surprised to find a recent Anglo-Arabic lexicographer† describing it as a sect which receives no inspired book, and believes that God is in the sun!

It need hardly be said, however, that Wahhabyism is the title of a sect of Muhammadans who believe in all the fundamental principles of the Muslim creed.

It was about the same time that a company of English merchants were endeavouring to establish themselves in the capital of Bengal, that the founder of this fanatical sect first saw light in an obscure village in Eastern Arabia. Muhammad-ibn-Abdul Wahhab‡ was born at Ayena in Najd, in the year 1691. Carefully instructed by his father in the tenets of the Muslim faith according to the Hambali sect, the strictest of the four great schools of interpretation, the son of Abdul Wahhab determined to increase his knowledge by visiting the schools of Mecca, Bussora, and Bagdad. The libraries of these celebrated centres of Muhammadanism placed within the reach of the zealous student those ponderous folios of traditions known as the "six correct books," and also gave him access to numerous manuscript volumes of Muslim law. Having performed the pilgrimage to Mecca with his father, and visited the Prophet's tomb at Medina, he remained at the latter place to sit at the feet of a celebrated Shekh, by whom he was carefully instructed in all the intricacies of the exegetical rules laid down for the exposition of ethics and jurisprudence. For some years he resided with his father at Horemelah, a place which, according to Palgrave, claims the honour of his birth; but, after his father's death, he returned to his native village, Ayena, where he assumed the position of a religious leader.

In his various travels Muhammad-ibn-Abdul Wahhab had observed the laxities and superstitions of those who, whilst they professed to accept the stern unbending precepts of the Prophet of Arabia, had succeeded in stretching the rigid lines of Islam almost to breaking. Omens and auguries, sacred shrines and richly ornamented tombs, the use of intoxicating drugs, the silks and satins of the wealthy,—all seemed to the earnest reformer lamentable departures from the first

\* Reprinted from the *Indian Christian Intelligencer*.

† See Catafagio's Arabic-English Lexicon, *in loco*.

‡ The founder of the sect was not Abdul Wahháb, but his son Muhammad.



principles of Islam, and unwarrantable concessions to the luxury, idolatry, and superstitions of the age. Having carefully studied the teachings of the Quran and the sacred traditions, he thought he had learned to distinguish between the essential elements of Islam and its recent admixtures, and now, once more in the home of his childhood, he determined to teach and to propagate nothing but the "pure faith" as laid down by the precepts and practice of the Prophet himself. The Muslim world had departed from the worship of the Unity, and had yielded a blind allegiance to Walis, Pirs, and Saints, and all because the teachings of the sacred traditions had been neglected for that of learned but ambitious teachers! To accept any doctrine other than that of those "companions" who received their instructions from the Prophet's lips was simply the blind leading the blind; and therefore the Reformer, refusing to join his faith to the uncertain leading-strings of even the four orthodox doctors, determined to establish the right of private judgment in the interpretation of those two great foundations of Islam—the Quran and the Hadis.

His teaching met with acceptance, but his increasing influence excited the opposition of the ruler of his district, and he was compelled to seek an asylum at Deraiah, under the protection of Muhammad-ibn-Saud, a chief of considerable influence. The protection of the religious teacher was made a pretext for more ambitious designs, and that which the zealous priest had failed to accomplish by his persuasive eloquence, the warrior chief now sought to attain by the power of the sword, and he thus established in his own person that Wahhabi dynasty\* which, after a chequered existence of more than a hundred years, still exercises so powerful an influence, not only in Central and Eastern Arabia, but wherever the Muhammadan creed is professed. Like other great men before him, the chief of Deraiah strengthened his position by a matrimonial alliance which united the interests of his own family with that of the reformer. He married the daughter of Muhammad-ibn-Abdul Wahhab, and she became the mother of the celebrated Wahhabi chief, Abdul Aziz, who, upon the death of his father (A.D. 1765), led the Wahhabi army to victory, and succeeded in pushing his conquests to the remotest corners of Arabia. Abdul Aziz was not only a brave warrior but a pious Muslim, and it is said that he fell a victim to the scrupulous regularity with which he performed his devotions in public. A Persian fanatic plunged his sharp Khorrasan dagger into his side as he was prostrating himself in prayer in the mosque of Deraiah† (A.D. 1803).

\* The following is the Wahhábí dynasty:—

1	Muhammad-ibn-Saud	.	.	.	.	died A.D.	1765
2	Abdul Aziz	.	.	.	.	"	1803
3	Saud	.	.	.	.	"	1814
4	Abdullah	.	.	.	.	"	1818
5	Turkee	.	.	.	.	"	1830
6	Faizul	.	.	.	.	"	1866
7	Abdullah	.	.	.	.	still living at	Ryadh.

† It is remarkable how frequently Muhammadan leaders have been assassinated during prostration in prayer. Three such cases have occurred amongst the Afghans within the last ten years.

But the great military champion of the reformed doctrines was Saud, the eldest son of Abdul Aziz, who, during the lifetime of his father, led the Wahhabi armies to victory, and threatened even the conquest of the whole Turkish empire. He is said to have been a remarkably handsome man, praised for his wisdom in counsel and skill in war. Having wielded the sword from his youth (for he fought his first battle when a lad of twelve), he was regarded by the wild Arabs of the desert as a fit instrument to effect the conversion of the world, and men from all parts of Arabia flocked round his standard.

Saud gained several decisive victories over Sulaiman Pashah, and afterwards, with an army of 20,000 men, marched against Kerbela, the famed city of the East, which contains the tombs of the early Khalifs. The city was entered with the Wahhabi cry—"Kill and strangle all infidels which give companions to God," and every vestige of supposed idolatry, from the bright golden dome of Husain's tomb to the smallest tobacco-pipe, was ground to the very dust, whilst the offerings of the numerous devotees, which formed the rich treasure of the sacred shrines, served to replenish the impoverished exchequer of the Wahhabi chief.

*(To be continued.)*

## CONFUCIANISM, BY THE REV. G. E. MOULE.



IN Mr. Moule's article on this subject in the January number—owing to the corrections made by the author having been accidentally mislaid and overlooked—the following alterations will be found necessary. As some of them are important to the sense, it has been thought well to give them a permanent place in the volume.

P. 12, l. 6	from foot, for taught	<i>read</i> thought.
„ 14, „ 6	„ „ „ Canons	„ Canon.
„ 15, „ 21	„ top, „ dear	„ clear.
„ „ „ 28	„ „ „ house	„ horn.
„ 16, „ 8	„ foot, „ Sheen	„ Shun.
„ 17, „ 8	„ top, „ diomi	„ divine.
„ „ „ 9	„ foot, „ Father's	„ Father.
„ 19, „ 17	„ top, „ ecclesiastics	„ Ecclesiastes.
„ 20, „ 22	„ „ „ man	„ manes.

# RECORDS OF THE MISSIONS.

## NORTH-WEST AMERICA MISSION.

### II. EASTERN DIVISION—MOOSONEE,

**F**ROM the Northern Diocese of Athabasca we turn to the Eastern Diocese of Moosonee, which comprises the vast coast-line of Hudson's Bay, and the extensive territories stretching southwards to the borders of Canada. There are now five clergymen labouring among the scattered Indian tribes of this immense but thinly-populated country. Bishop Horden continues at the central station, Moose Factory, which has been the scene of his untiring efforts in the cause of Christ for nearly twenty-seven years. The Rev. J. H. Keen also has his head-quarters at Moose, from whence he makes long journeys into the south-eastern parts of the diocese, of which he has special charge, and of which Rupert's House is the centre. The Rev. John Sanders, a country-born clergyman ordained in May, 1876, is stationed at Matawakumma, a post 500 miles south of Moose, near the Canadian frontier. Of this district a short account was given in our number for Oct. 1876 (p. 638). The Rev. T. Vincent (also country-born) continues at Albany, 120 miles N.E. of Moose, and superintends the south-western stations. The Rev. W. W. (now Archdeacon) Kirkby still resides at York Factory, the centre of the north-western district, and visits from thence the out-stations of Severn, Trout Lake, and Churchill. In addition to these ordained labourers, a lay agent, Mr. E. J. Peck, was sent out in 1876 to work among the Eskimos, who resort to Little Whale River, on the eastern side of the Bay.

The Annual Letters of the Bishop, Mr. Keen, Mr. Vincent, and Mr. Kirkby, speak for themselves :—

#### *Report of Bishop Horden.*

*Moose Factory, Sept. 4, 1877.*

Ship-time once more bids me take up my pen to write you an account of our year's work, and I do it with great joy, inasmuch as it has been a year of mercy and of progress in the work committed to our charge. We have been enabled to lengthen our cords, and that in a direction in which they had long needed lengthening, and I trust that, God being our helper, we have likewise strengthened our stakes. The cords now embrace nearly the whole of the diocese, and scarcely an individual therein can now complain, "No man careth for my soul." People speaking the various languages of the land hear and read therein of the wonderful works of God, of reconciliation through the atoning blood of Christ. Cree, Salteaux, Esquimaux, and Chipewyan have all some of the precious food, the right use of which will make them strong in the Lord and ready to do battle in His cause.

As last year the event prominently brought before you was the establishment of a permanent mission among the Ojibbeways, so the event of this year has been the establishment of a mission among the Esquimaux, which I have been able to bring about through the kind and loving consideration of our Committee. A load of anxiety was removed from my mind by the occupation of Little Whale River as a mission station. I knew the needs of the poor Esquimaux; I knew their longing for the Word of Life; and I knew too how very inadequately I could fulfil towards them the duties of a spiritual father. So correspondingly great was my joy when I saw the long-expected messenger arrive, and knew that he was destined for the regions of the north. I thank the Committee for "a" man; I thank them doubly for "the" man; a better selection could not have been made. One would require to look and

wait long before he could find another so well fitted for the work. Patient, humble, prudent, loving, he wins the hearts of all with whom he comes in contact, while his diligence is patent to all by the progress he has made in the study of the difficult languages with which he has to deal. He is now with me, and will study divinity until February, when I hope to ordain him, after which he will proceed again to Little Whale River, to meet the Esquimaux when they come in to barter their furs.

The Mission established at Matawakumma among the Ojibbeways is progressing very favourably, Mr. Sanders proving himself a very efficient missionary, and peculiarly well fitted for the sphere of labour to which he has been appointed. I have just returned from a visit to his station, and all I saw there gave me much satisfaction. He had prepared me a goodly number of candidates for confirmation, and had many ready for the reception of the Supper of the Lord. He has built himself a house and made himself a garden, quite establishing a home. He has attended, too, to the education of the young, and there are now scarcely any connected with the post, whether Indian or half-caste, unable to read the Word of God either in English or Indian. Besides his work at his principal station he has made several journeys in his district, going thrice to Flying Post and once to Misenabe and Brunswick. Each of these journeys received God's blessing, and through them many have been brought into the fold of Christ. I am particularly gratified by the progress made at Flying Post, where Mr. Sanders's parents reside. I myself have never been able to visit the post more than once, and but little had been done. Some have been baptized, a few had received an effectual call, but it was not until last year that the great shaking among the dry bones took place, and that the banner of the Gospel was firmly planted in their midst. Not only are the Indians amenable to the Gospel in the

district, but likewise almost all residing at the different posts, and the masters of Matawakumma, Metachewun, Flying Post, and Brunswick are all communicants of the Church.

Before visiting Matawakumma I went to Albany, where I confirmed thirty-nine persons. Mr. Vincent is working on very steadily and is doing good service. He has now an excellent house, and his church is drawing onward towards completion. He has many Indian communicants, but of the English-speaking congregation the number is small. He has, since my return from Albany, gone on an extensive journey into the interior, visiting Henley, Martin's Falls, and Osnaburgh. On his return he will come on to Moose for a short season to enjoy a little refreshing intercourse with those who, like himself, are engaged in the work of the Lord. Next summer I hope to establish a permanent mission at Osnaburgh, which is the most western station in the diocese.

The Rupert's River is visited by Mr. Keen. He is doing good work with unabated zeal and undiminished love for the souls committed to his care.

At Moose itself the good work is proceeding quietly. Our congregations are, almost invariably, very good; our school is very well attended, and our communicants at the English service gradually increasing, several working men being now among those who assemble at the Lord's Table.

Altogether, in the whole of the southern, eastern, north-eastern, and western portions of the diocese which I can superintend personally, all is proceeding, if not as one's most ardent desires would hope for, yet at least as satisfactorily as one's sober reflections would lead him to expect. God has been with us, and has not withheld the increase from our planting and watering. The report of the northern part of the diocese I leave for the Ven. Archdeacon Kirkby, and I know that he too can write both gratefully of the past and hopefully of the future.

*From Report of Rev. J. H. Keen.*

*Moose Factory, 20th Sept. 1877.*

My time, as you are aware, has been divided between educational, parochial, and itinerating work, the two former occupying me through the winter, and the latter through the summer.

During the past winter I have had but one pupil, but he has been working steadily on, and, though not a man of particularly good ability, will, I hope, make a useful catechist by-and-by.

It is much to be regretted that more

men suitable for the work could not be put under training, for the same expenditure of time, &c., required for one would suffice for three or four. The Indian race seems to me incapable, at least at present, of furnishing its own teachers. Not that good men cannot be found amongst them, but as there are no social grades existing amongst them (even chieftainship has become extinct), there is nothing to give a pure Native teacher the weight and influence necessary to insure him proper respect. It seems we shall have to look either to the half-breed population or to those Indians who have lived some time amongst Europeans. But here we look at present in vain. Doubtless, in His own good time, the Lord of the harvest will, in answer to prayer, raise up the men.

At Christmas I was absent from Moose about three weeks whilst visiting Rupert's House, a station about 100 miles distant, and at present without a resident clergyman. Not many Indians visit the place in winter, but with those I met (about thirty), as well as with the English-speaking population, I had some nice services.

As soon as the ice on our river had broken up (in May) I visited a small post about 100 miles up the Moose River. After returning from this place I spent about a fortnight at Moose, and then started again for Rupert's House. This time I found about 250 Indians there, besides several of the Hudson's Bay Company's officers and servants from the small posts near. During the three weeks I spent there, my time was chiefly given up to the Indians, whom I met twice each day in the church for a service, and once a day for a reading-class, besides seeing them privately a family at a time. Some few, of course, are indifferent, but the steady attendance at the services, the readiness shown in contributing offerings, and the generally healthy moral tone pervading them, give one ground to hope that many are really giving their hearts to God.

The next place I visited was Mistassinee, situated on a large lake of the same name about 450 miles up the Rupert's River. Throughout this journey I accompanied a band of about forty Indians, who were going to the same place. They are employed by the Hudson's Bay Company to convey their

merchandise inland, and are all day engaged in their canoes. But every night we encamped together, and, before going to bed, joined in a short service. The service consisted of a hymn, address, and prayer, and, as a rule, most of the company were present. The person in charge of the company (an Indian) used to go round the tents, and let all know when the prayer-hour had arrived.

At Mistassinee I found about forty more Indians, chiefly the wives and children of those I had been travelling with. After a stay of four days, I left for another post (Waswaneppe) about 200 miles further, though in a somewhat homeward direction. This post is frequented by about ninety Indians, including children, and most of these belong to the Roman Catholic Church.

It was now time to think of returning home again. I left accordingly, and, after another long journey of nearly 400 miles, got back to Rupert's House in time to catch a Moose schooner, and arrived at home on September 17th.

Thus the whole district, of which Rupert's House is the centre, has, with the exception of two small posts on the outskirts, been visited during the past summer.

Perhaps, from the nature of the case, one ought not to be disappointed at not seeing marked results following one's work, for heathenism has long since vanished from our midst, and the people to whom we minister partake more of the character of mixed congregations at home. All are professing Christians, and most, considering their scanty advantages, leading consistent lives. What all sadly need is further instruction in Divine things. During the short time each year that we have access to them, only a little, of course, can be done to remedy this need. Our personal instructions, however, are now, even in this district, being largely supplemented by books which most of the Indians can read, and which (thanks to the labours of our good Bishop) we now have to put into their hands. I know not a single Indian family which does not possess one, and very many families have several—all, with scarcely any exception, purchased by themselves. So extensive a scattering of the pure word of God—even though separated from the living voice—must in time be productive of large results.

*From Report of Rev. T. Vincent.**Sept. 12th, 1877.*

I shall first note a few particulars respecting our labours during the past winter, then will follow an account of our work for the summer. You are aware that the winter with us in Hudson's Bay is very, very long indeed, and that the Indian is then engaged hunting for fur. The journeys he has to undertake are sometimes very long, his family only accompany him, and the food he has to depend upon is seldom more than that which the bush can produce. It is interesting to observe, as Christmas and Easter come round, that first one party will make their appearance, then another, until they form quite a little congregation. They come together at that season to partake with us of the pledges of a Saviour's love.

Not until navigation opens do they finally return; then they remain during summer with us, employed, however, by the Company, and leaving only as winter approaches again. Though then for the winter, most of our people being away, we have still much to engage our attention and occupy our time. Day-school is regularly kept, with an average attendance of fifteen pupils. Night-school for young men we hold twice a week. Three Divine Services are conducted each Lord's Day, and during the summer we hold a daily service as well. Then we have had classes to prepare for confirmation, and a singing-class every Sunday evening.

We have not laboured less diligently during the summer. The arrival of our Bishop at Albany about the end of June was an event to us of much interest. His lordship remained with us about ten days, strengthening and confirming our people in the faith. Thirty-nine candidates presented themselves for confirmation, and after examination received that rite. This being the first visit of the Bishop of Moosonee to Albany since his consecration, was also the first confirmation held since 1868, when we had the honour of a visit from Bishop Machray.

Though there has been at no time

very much sickness among our people, yet we have had six deaths among our people, four of whom were adults, and two children. Of two of the adults I can write very hopefully. Their simple faith was steadfast to the end; their rest was upon a Saviour's love; and so they died. Of the other two, one was drowned, the other suffered a long time before he passed away. Both had frequently heard of Jesus, and had been directed to Him as the sinner's Friend. If not before, I hope at the last, with the eye of faith turned to Him, their last cry was, "Remember me!"

There have been, I believe, many real conversions among our people—many who have given themselves entirely to the Saviour; yet there are a few whom I am persuaded hold and practise their old superstitions, but privately, and, as they suppose, unknown to us. This remark applies to one family only of those Indians who are immediately connected with Albany. There are, of course, many pagan Indians in the district, but they too are being gradually brought in, slowly, but I think surely.

My journeying this season has extended to Osnaburgh, Henley Post, and Martin's Falls.

From our Christian Indians at Osnaburgh I received a very warm and hearty welcome. I remained ten days with them, and during that time they allowed me very little rest. I cannot but feel thankful for the very marked change which has come over many of them since my last visit. This work is not of man, but of God. A very large number can read the syllabic character well, and to supply them all with books now is no easy matter. There are many yet, however, to bring in. Among the heathen Indians polygamy and conjuring are practised, and these are the great obstacles with which we have to do battle. They at present keep aloof and will not listen, but I hope that first one and then another will be brought in. We had twenty baptisms on the journey—fourteen of these were adults, and the remaining six were children.

*From Report of Ven. Archdeacon Kirkby.**York Factory, Hudson's Bay,**Sept. 11th, 1877.*

By the packet last winter I sent

home a translation of the Prayer-book in the Chipewyan language to the Christian Knowledge Society to be

printed; also a copy of my last book, put into the Slave dialect, and sent to me by Bishop Bompas to re-write in the syllabic characters and have printed for use in his diocese. The Chipewyan edition will be used by the scattered tribes reaching from Churchill to Great Slave Lake, and the Slave edition by those westward from Slave Lake to the Rocky Mountains.

I am glad to send now, herewith, a translation of the Gospels into the same language. The Committee of the Bible Society have kindly promised to print them. Bishop Bompas asks for a supply to be sent up to him. Like the Prayer-book, it will be as well understood by the Chipewyans in his diocese as by those at Churchill, for whom the translation was made, and I am thankful for the privilege of helping him thus far. God only can tell how much of blessing there may be even in so small a portion of His Holy Word for all who may read it.

I am thankful to tell you that, by the good hand of God, a successful visit has been made to Severn and Trout Lake again during the past summer, and with very encouraging results. At Trout Lake the Indians received me with every demonstration of delight. As I drew near the fort, a salute of over fifty guns was fired to welcome me, and, during my stay there, twice a day did the Christian Indians of the place assemble together to worship God, and I was much touched by the earnest spirit they manifested in hearing and knowing more of His blessed Word, and no greater argument in favour of syllabics is needed than to state that of the 350 souls (about) there I did not see five adults unable to read that blessed Word for themselves. How different from the statements of Bishop Burdon regarding the poor converts in China! Some who, on my previous visits, clung rather to their heathenism, this time very gladly placed themselves under Christian instruction, and were diligent in learning all they could. The fact is, the poor Indian feels that he has a sore need. He sees that the Christians possess something which he has not, and so is restless until he also knows something of the Saviour's love. Only a few outsiders now remain at Trout Lake, and the hindrance to them is polygamy; and how to meet that difficulty gives me

anxiety. The women are in excess of the men, and, from the hard nature of the country, unmarried females have been unable to live, and thus, rather than not be married at all, they have been led to enter into alliances of that kind. There are some four or five instances. Most of these have families. To separate them, in some instances, would be a hardship greater than they could bear, as the women could not maintain their children alone, and to take them as they are could hardly be done. Some of these poor women wept very much this summer that it could not be so. They all read and write, and have their daily devotions, I believe, in their tents when they can. The church there had been at a stand-still for a little, but a good deal of wood for it was cut and brought to the place by the Indians whilst I was there; and Mr. Todd, the gentleman in charge of the fort, is much interested in it, and will help it on all he can.

From Severn I went to Trout Lake, and was as warmly, but more quietly, received, as the poor people there had suffered much from want of food during the preceding winter, and not a few of their friends had been starved to death, I fear. I missed many that had been present at my previous visit. Of one party of ten, I think only one little boy escaped; the others were all starved and frozen to death. This poor boy I brought on to York with me, and he is now under the care of one of the Indians who was with me on my journey. At Severn I found Harper and his assistant busily employed at the church, which they were trying to finish before my arrival, and, though this was not done, it was quite sufficiently completed to use for Divine Service; and, though our good Bishop was not there to consecrate, we dedicated it to the worship of God, and very sincerely do I hope that it may prove a true blessing unto these poor people. It is a deep joy to me to know that it is finished ere this, and I have great hopes that next Fall the Trout Lake one will be completed also. Then I think my church-building will be ended.

From Churchill I have just had good accounts; the ship went there first. Mr. Spencer tells me that the Indians keep well together, are diligent with their books, and thankfully use the little church whenever they come to the

fort. He also has service in it every Sunday for his men, which is encouraging to know.

The people here at York have manifested the same diligence in attending God's house of prayer as heretofore. The Native readers kept up a good feeling among the people during my absence, and there is a marked earnestness among them now, for which I thank God. A spirit of great liberality has been given to them by Him, so that out of their own great need—yea, deep poverty—they have helped me much in Church-work. One poor man brought me, at the beginning of the year, a silver fox as his gift, saying that he valued the house of God himself, and so wished the people of Severn to have one likewise. This was literally giving to God of the best, as that is the most

valuable fur in the country. That one skin realized 2*l.* 10*s.* in the trading-room here, and probably in value was a fourth of his winter hunt. We always have the collection at Easter, but, as the people at that time might have nothing to give, I allow them at any time, between New Year and Easter, to bring me any gift they choose to offer, which I take, and give a ticket for the value. These tickets they put in the plate when the collection is asked for. A good deal of sickness prevailed among the people last winter, and a few died rather suddenly. Thank God, in the case of two, to die was gain. John Keche-kesik, the chief, and our best Native reader, was ill for a long time, and quite unable to do anything. He is now, I rejoice to say, well again.

Mr. Kirkby's Journal, some extracts from which have always been so attractive a feature in our pages, has not come to hand as usual, though he mentions having sent it off.

Concerning Mr. Peck's mission to the Eskimos, we may refer to our numbers for July 1876, and June 1877; also to the *C. M. Gleaner* for June 1877, in which some very interesting passages from his journal were given. We now present a few extracts from later letters:—

*From Letters of Mr. E. J. Peck.*

*Little Whale River.*

Jan. 2nd, 1877.

My journey from Moose to Little Whale River has been one of trial and much danger; twice the boats in which I travelled were swamped. Through all I found the Lord of hosts a sure Refuge; He was to me a Sun and Shield.

I have received wonderful help, which has furthered my work in a remarkable manner. This came by having the company of an Esquimaux interpreter during my latter journey; from him I learnt much of the language, besides the reading of the Esquimaux Testament, which I have studied since my departure from London. On my arrival at station, I found that the Labrador Testament was in a great measure understood. I have learnt portions of it, which I use in conversation. Five chapters are also brought into the Syllabic characters; thus two of the Esquimaux who can read with them are now able to read to their own people the wonderful truths which are contained

in the opening chapters of St. John's Gospel. Texts are also written in large type. These will be read by my helpers, viz., Adam Lucy, the interpreter, and John Molucto, who with his son Moses do all they can to assist me. The body of Esquimaux arrive in March or April. I am now preparing every means that light may shine amid the darkness, and that God may be glorified thereby.

Regarding the Esquimaux language, I am happy to state that I have made fair progress. I have at present a collection of nearly 3000 words, nearly all of which I know. I trust before very long to have a good knowledge of this difficult tongue.

The Little Whale River Indians are away on their winter hunt. I will see them in the summer with others, when I trust to be made a blessing to them. There are at present two Indians staying here; these have almost learnt to read; they are now able to draw some spiritual food from the different books which through Bishop Horden have been circulated. I have made good progress in



the study of the Indian language. In this branch I have received much help from one of the Company's people.

*April 9th.*

The number of Esquimaux who have now heard the glad message of a Saviour's love numbers about 100. I expect as many (if not more) to arrive before the ice breaks up, which takes place in the months of May or June. Many of the Esquimaux come from the northern side of Hudson's Straits; these communicate with others, who live still to the northward of the above. This fact is one of great importance, seeing we are now in a fair way of sending the Gospel to a great distance.

I find nearly all the Esquimaux eager to hear the things of God. I read to them in the open air; when so doing, I generally have a goodly cluster around me. I am now able to give them an outline of heavenly things; if they do not understand the same, the difficulties are soon removed by the aid of my good and faithful helper, Molucto.

As the Esquimaux come here to trade, a great deal of their time is taken up with the same, especially in the day-time and evenings; I have accordingly to work much at night. God's workers must not give comfort, &c., the first place: Christ alone must have that.

I have succeeded in teaching several of the Esquimaux to read in the Syllabic characters; they are very eager to learn. One of them said that he was "mad to learn." Let us hope that this unusual complaint may prove infectious. There are twelve Esquimaux who can

now read the 3rd chapter of St. John's Gospel in their own tongue. Molucto and his son Moses have each got five chapters of the same Gospel, which I have brought into the Syllabic characters for them; they can almost read the whole—some parts they can fluently. As the Word of God is so well understood as it now stands, I think it my duty to bring the whole of the same into one Syllabic type, as soon as I am able to arrive at sound conclusions regarding the proper sounds of their language. The characters which I am now using are those adopted by Bishop Horden.

*July 5th.*

God has helped and blessed me much in my work. I have already ministered to about 300 of the Esquimaux. Most of these received the Word with gladness; they always gave me a hearty welcome when I visited them in their snow houses.

*Moose, Sept. 5th.*

I can hardly tell you how grateful I felt when I knew the iron church had arrived, not only to God, the Source of all gifts, but also to the dear friends who thus furthered His ends. The church is now at Moose. I am seeing to its safety for the winter; and next spring I hope to take it to Little Whale River, where, with the help of my Esquimaux friends, we will soon have it ready for use. What I wish is its being a place where the Lord may be worshipped in the beauty of holiness. May it be so, and it will be a cause of much thankfulness to all.

This last entry refers to a little iron church, purchased with a sum of 300*l.*, which was privately collected by a lady friend of the Mission, and shipped (in pieces) by the Hudson's Bay Company's annual ship to Moose last summer. By the kindness of the Company it was taken free of freight. We pray that it may be a centre of spiritual light and warmth in the desolate spot where it is to be put up.

Mr. Peck has sent a packet of Scripture passages in the Eskimo tongue, written out in the Syllabic character, which, when printed, he hopes to circulate widely among the neglected people to whose evangelization he has so devotedly given himself. The rarity and irregularity of their visits to the Company's posts makes it especially important that they should have the Word of God to carry with them, and in a character they can be taught to read easily.

## NORTH INDIA MISSION.

## I. BENGAL.

Calcutta (*continued*).

EDUCATION is one of the agencies for the evangelization of India upon which the Church Missionary Society has always put especial stress. Immediate spiritual results are not seen very often, though they are sometimes, but, as a means of sowing the good seed of the Gospel systematically, the mission-school has many peculiar advantages. The statistical tables in our last number show how largely this agency is employed in the Society's North Indian Missions. No less than 341 schools of all kinds are maintained at the various stations. First of all in rank and importance stands the valuable institution to which our review of the Calcutta Mission next brings us, viz., the

## CATHEDRAL MISSION COLLEGE.

The Rev. S. Dyson's Report, dated Nov. 23rd, 1877, needs no introduction; and few can read it without deep feelings of sympathy for the true missionaries who are willing to give themselves so diligently to the hard work of educating high-class Hindus in secular subjects, in order, by this means, to gain the opportunity—which can scarcely be gained in any other way—of instructing them also in the teachings of the Gospel, and affectionately pressing upon them the claims of Christ:—

*From Report of Rev. S. Dyson.*

The only change in the professorial staff which I have to mention in this annual review is the departure of Mr. R. J. Bell, who left for England about the middle of April. His health, which had been seriously impaired by his arduous labours at Agra, where he had had sole charge of the College Department of St. John's College, and general oversight of the rest, was always weak, and there was little prospect of its being fully or permanently restored in Calcutta, although his duties and engagements were somewhat lighter.

Before Mr. Bell embarked, the students of the College prepared an address expressive of their grateful appreciation of his character and labours. This was presented to him with some ceremony in the College Hall, in the presence of the whole College, professors and students. It was an interesting occasion, and all the more so as the testimony of regard was altogether unexpected. Mr. Bell acknowledged the address, and took occasion, when bidding them farewell, to speak very earnestly and impressively of his heart's desire and prayer for their conversion to God through our Saviour Jesus Christ.

The Rev. T. R. Hodgson, who had just been transferred from Agra to Jubbulpore, was brought down to Calcutta temporarily to occupy the place vacated by Mr. Bell. Education is not the branch of mission labour which he wishes permanently to be engaged in, and he expected on his arrival to be employed in this kind of work not more than a month or two. However, he has very willingly and cheerfully continued with us during the year, and, could he see his way to joining heartily in this sphere, he would, I have little doubt, become a very effective educational missionary, and exercise much influence for good amongst the educated young men of Calcutta. As it is, Dr. Baumann and I are very thankful to him for the ready and cheerful way in which he has taken up labour, all the more irksome because uncongenial.

Having reported so fully, and in such detail, in previous years on the various departments of work carried on in the College, and, as we all know, the routine work of an educational institution being very much the same from year to year, a long report this year hardly seems called for. We have attended College

every day, have opened the day's labour with prayer and a careful and systematic exposition of some portions of our Lord's life as contained in the Gospels, and then have carried through the other lectures in the subjects prescribed by the University, and have wound up the week's work with an earnest and practical religious address to all the students assembled in the hall. I do not here report upon Sunday services and other mission labour, which the departure of missionaries for England, and the present paucity of missionaries in Calcutta, have thrown necessarily upon the over-worked College staff. Our somewhat long list of examinations, ordinary and theological scholarship exhibitions, half-yearly and yearly, and test, have all passed by, and, as we now look back upon the past twelve months, we observe nothing in the retrospect sufficiently prominent or durable to call for comment. The general aspect suggests the general reflections, sad or encouraging, of previous years.

During this year we have not been so fortunate as heretofore in securing help from Christian gentlemen for the religious addresses. Dr. Copleston, Bishop of Colombo, when in Calcutta, happened to call on a Saturday at the College to inquire about some Ceylon students, and very readily consented, though at some inconvenience, to speak to the students, and afterwards engaged in conversation with several of them. We have again to thank Colonels Haig and Touch for assistance in this direction, and I trust it will be continued in ensuing years. I have had no reason to complain of decorum or apparent attention during these addresses, and I have reason to know that in many cases the truths inculcated have been long remembered, and have produced practical effect.

I have nothing to add to my remarks on previous occasions on the character and quality of religious instruction imparted to our students. We restrict our Scriptural teaching to the Life of Christ. One of the Gospels is chosen as the text, but practically all the four Gospels are referred to, whenever feasible, to illustrate the particular subject in hand. Jesus Christ is the centre and key of the Bible, and the light of His life and teaching is its own evidence. We therefore give no systematic teaching whatever in any part of the Old

Testament, nor in any of the specially doctrinal parts of the New.

Nothing has come under my notice during my connexion with the College which could induce me to modify my opinion on this point. It must, however, be remembered that by far the great majority of our students on entering the College are in almost entire ignorance of Christianity, and, indeed, in many instances have but the most imperfect and rudimentary notions of the fundamental elements of spiritual religion. Dr. Baumann has now for many years taken under his special charge the students of the first-year class, and he finds it very necessary and helpful, before taking up the Gospels, to give a series of lectures on the elements of religion. The subject of religion as an essential element of education is to many of them, strange to say, simply a novelty, and, as far as I can see, it is only by careful, laborious teaching, day after day, that the Christian religion in its main outlines, as set forth in the Life of Christ, can ever be so conveyed to their minds as to exercise any practical influence upon their feelings and motives. This method of permeating the country with Christian truth is very slow, and we are few and feeble too, and can only directly influence the students in this College, and many of these almost seem occasionally as if they did not possess a capacity of apprehending religious truth or being influenced by the motives thence originating; but the longer I am in the country, the more I am convinced that it is a sure method.

Undoubtedly this method is heavily clogged, and, in order to secure the hearers and scholars for this careful inculcation of Divine truth, we have to labour hard in other directions, and show our competency to teach other things than Scripture. We should all like, of course, to have the Scriptural teaching alone, uncomplicated with secular instruction. The assumption is, that the latter is so much dead weight and useless labour, and the educative missionary simply wasting his strength in lecturing on logic, philosophy, and history. No doubt this lecturing on secular subjects is confining and exhausting toil. The simple fact, however, as matters stand, is, that this thorough and systematic instruction can be secured in no other way; and,

besides, it is not altogether true that the educational missionary is not exercising any Christian influence when engaged in teaching his students secular subjects.

It is not easy to argue with persons who have neither conception nor feeling of the relation of kindly interest, to say the least, which subsists between teacher and pupil, and which, being evinced on all other occasions (competency in other matters being also exhibited), lends impressiveness and weight to the living voice of the teacher when dwelling on the all-important truths of Holy Writ. If this affectionate

regard does not dominate the heart of the teacher, the lecturing on secular subjects will be drudgery, and the Scriptural teaching will be mechanical and lifeless; and it is odds if the whole system of College Mission education is not denounced as a huge blunder, if not something much worse, and the missionary professor, who is quite satisfied that he, in a general way, is doing as much good in the country as regards evangelization as other missionary labourers, is not regarded as belonging to an inferior species of the genus missionary, if indeed he deserves to be called a missionary at all.

#### MISSION SCHOOLS.

Concerning the other mission-schools in Calcutta, we take the following from the Report of the Calcutta C.M. Association for 1876, referred to in our last number. The remarks on Female Education will be read with great interest:—

We have much pleasure in recording the steady progress of our Christian boys' and girls' schools. We are still favoured in possessing the valuable services of the Rev. Piary Mohun Rudra and Babu Madhu Sudhan Dáss, M.A., as directors of our Anglo-Vernacular Mission Schools at Amherst-street and Garden Reach. A proof of the efficiency with which these schools are conducted is the fact that the number of the pupils has increased, and that thereby the expenses of the schools have been considerably lessened. But what is most noteworthy in connexion with these schools is that they have latterly improved their character as *Christian* agencies. . . .

Something must now be said regarding our *Hindu Girls' School, Amherst-street*, and female education in general in this country. This interesting school was established by the late Mrs. Vaughan, with a view of bringing the daughters of our high-caste Hindu neighbours under Christian instruction. It is now attended by about sixty girls, of whom four or five are Christians. It is divided into four classes, and has one male and three female teachers. It is hardly necessary to say that among the objects of instruction the Bible occupies the most prominent place, but much time is also devoted to teaching the girls singing. When passing by the school we have often been gratified by the correctness with which they sing so

many of our sweet hymn-tunes and school-songs. We are sure our Bengali friends must find it a great acquisition to have their children sing so nicely.

These girls' schools are, we believe, the most satisfactory method as yet adopted for evangelizing the females of this country, and we are thankful to be able to add that the Hindu prejudices which had to be contended with in introducing them are vanishing. At first the parents of the children, especially the mothers, failed to see the advantage afforded by the girls' schools, but now seeing that their children are cared for during a great part of the day, and are taught to keep themselves clean and tidy, and that even during the hours they are at home they are generally occupied with their lessons, the parents feel the relief which our labours confer, and cannot but appreciate them.

The work of educating the Bengali females has been of growing importance for several years past, and it presents opportunities of usefulness for all the voluntary and paid agency that the Church of Christ can bring to it. Female education may be said to have been commenced by Miss Cooke, afterwards Mrs. Wilson, in 1820. Few girls, however, except orphans and those of very low rank, could be induced to attend school. In 1849, the Hon. Drinkwater Bethune began the school which still bears his name. This was a praiseworthy attempt to teach girls of

the higher and middle classes, but the education given was purely secular. Moreover, the school was not supported by the Hindu community with any zeal. The missionaries, however, took great pains to enlist the sympathies of the influential members of the Hindu community in the education of their girls, and the result is that the last ten years have witnessed great advances in Native opinion in India respecting the importance of female education. In the large cities there are now numbers of educated Natives who desire to promote the movement, and to obtain education for the female members of their families. Many Indian nobles endeavour to obtain the services of educated ladies in their households. . . .

Last year a fresh impetus was given to female education by the performance of an extraordinary feat by a Christian Bengali girl, who presented herself at, and successfully passed, the Calcutta University Entrance Examination. The feelings excited thereby in the Christian community are thus described in the *Indian Christian Herald* :—

The case of Miss Chandramukhi Bose was referred to by Sir Arthur Hobhouse, the Vice-Chancellor, amidst loud cheers, emanating particularly from the ladies present, in the following terms:—"Another event has happened, which may prove an isolated accident, or may prove the harbinger of an important movement. A young Native Christian woman applied to be admitted to our Entrance Examination. Our rules did not contemplate such a thing, and all we could do for her was to put her through the same examination papers as were prepared for the

other candidates. This was done in order to ascertain whether she really was qualified for the position she aspired to. Well, she has come out from the ordeal triumphantly. We are told that a few—it may be a very few, but still a few—of the girls will present themselves if they are permitted, and the question therefore we stand face to face with is whether women shall partake of the benefits of an University system." Sir Arthur expressed a decided opinion on the question, and it was to the effect that the movement which this event of the year foreshadowed should be encouraged by the University.

But the picture would not be complete did we not add that the same event sent a thrill of joy through the non-Christian community. Many were the eulogia bestowed on the plucky girl, and for months the Native press teemed with expressions of gratitude to the Senate for the encouragement given to female education. As an example we quote the *Bamabodhini Patrika*, a vernacular paper intended for the benefit of Hindu Bengali females. It says :—

Bengali women should keep the 5th day of Choitra, 1283, engraved in golden letters in commemoration of their having received the privilege of appearing at the University Examinations from the Senate of the University of Calcutta. Last year a lady, Chundramukhi Bose by name, was a candidate at the Entrance Examination, and, to the admiration of all, she passed successfully. Chundramukhi has both glorified her class of Bengali females and opened a way for their intellectual advancement. Her efficiency has so much influenced the Senate that they granted the privilege to all of her sex.

### Agarpara.

This out-station still continues under the superintendence of our aged brother, the Rev. F. J. De Rozario. His Annual Letter, just received, touchingly refers to his lengthened missionary career :—

We had this year only one adult convert, a young woman of seventeen years of age, who happened to be sent into the Girls' Orphanage, and anxiously desired baptism, which was administered after due instruction. The Gospel is exerting its influence silently in the hearts of young and old that come under our instruction. At the last annual examination of our English School, two young men, Hindus of the highest class, read essays of their own composition on

Christianity. The rev. gentleman who presided on the occasion asked me whether they were Christians. On receiving a negative reply, he said they must be unbaptized Christians. Such are the Christian feelings and sentiments of many of them. It is only social and caste distinctions that keep them back from joining the Church of Christ by baptism. They need more grace to draw them to the Cross, which only the spiritually violent take by force.

Let us pray that that potent grace may be given to them.

The colporteur has been selling about 537 different portions of the Scriptures; this is indicative of a growing desire for further knowledge of Christianity beyond what they learn in our schools, or hear in the streets and bazaars.

Babu G. C. Bose, head-master of our English school, and preacher of the Gospel, has, after thirty-five years of zealous and faithful labour, asked, or rather expressed a desire, to be relieved

from school duties, and to be engaged only in evangelistic work. His wishes have been acceded to by the Corresponding Committee.

In conclusion, I must only say that I feel unspeakably thankful that the Lord has very graciously preserved me in pretty good health to the 72nd year of my age, and helped and assisted me by His Spirit to carry on His work of love for nearly 44 years. This is due to free grace and boundless love. The Lord's name be praised!

Miss Neele's Report is not yet to hand; but her labours have been continued in the Girls' Boarding School, with its thirty-four scholars, the Orphanage, with its seventy-five inmates, the six vernacular girls' day-schools with their 150 children, and in zenana work.

### Burdwan.

This once flourishing station, with which the name of Weitbrecht is so intimately associated, is now little more than an out-station, having no resident missionary, and being only visited once a month from Krishnagar by the Rev. E. K. Blumhardt. There are still, however, after all the calamities that have fallen upon Burdwan, 107 Native Christians, of whom 45 are communicants.

### Krishnagar.

The veteran senior missionary in this district, the Rev. C. H. Blumhardt, has retired from the field after more than forty years' labours. His *name*, however, is not lost to the Mission, as his son, the Rev. E. K. Blumhardt, is now actively engaged in its work. The Rev. A. P. Neele, who superintended the village congregations, has also returned home, and is doing valuable service in the home army as Association Secretary in Lancashire. The Rev. J. Vaughan, so well known and highly esteemed for his twenty years' warfare with Hinduism in Calcutta itself, on his return to India last year, took the general charge of Krishnagar; and a young missionary, the Rev. H. Williams, has since been sent to his assistance. The Rev. F. Gmelin has continued ably to superintend the educational machinery; but we regret to hear that serious illness renders his return to Europe probable. The Rev. W. R. Blackett, who went out sixteen months ago, specially commissioned to undertake the training of Native agents for Bengal generally, has resided in Krishnagar while studying the language and making acquaintance with the people. He is now about to begin his preparandi class.

In an able report on the Mission, written in March last, Mr. E. K. Blumhardt thus describes the topography of the district:—

The Sudder station of Krishnaghur lies at the extreme south of our missionary district, and is in many ways a station by itself. We begin then from Chupra, which has been my head-quarters during the past year, as it was that of my predecessor, Mr. Neele.

Here we have the actual commencement of the series of Christian congregations and villages containing Christian families, which comprise what is known as the rural district Mission of Krishnaghur. Chupra is ten miles to the north of Krishnaghur, and the

parish, so to speak, extends in a direct line north, some twenty-three or twenty-four miles, Joginda being the most northerly station. Between these two, about equi-distant from either, is the large congregation of Bolloppur. This is the centre of the sphere of missionary operations, which, speaking roughly, extends at a radius of ten miles from Bolloppur.

Within this circle the Christian congregations are found, but they cluster most thickly round the centre and to the west and east, becoming fewer and fewer as one goes either north or south till one arrives at the outermost stations of Chupra and Joginda, which stand almost alone. Then in the immediate neighbourhood of Bolloppur is Ratnapur, one mile and a half to the east. Six miles from Ratnapur lies Kapasdanga, and south of the line drawn between these two, and at a dis-

tance varying from one to six miles, lies a cluster of villages containing families of Christians more or less numerous. Again starting from Bolloppur to the west, about five miles distant, we come upon Solo, and round it, on every side, numerous villages, forming distinct congregations. Such is an outline sketch of our circle of congregations, comprising six principal congregations and about forty villages with Christian families.

Direct Mission-work is confined to those preachers and schools that are supported by the money so liberally contributed by the St. Peter's congregation, Eaton-square. The preaching stations are four in number, and they lie outside the circle of our congregations—one of them, Dharma Daba, six miles from Chupra, two others six or eight miles from Solo, and the last eight miles direct north from Bolloppur. The schools lie at the extreme north.

Krishnagar figures in the statistical returns for a large proportion of the North India Christians, but, as has again and again been mournfully reported, it is in many respects one of the least satisfactory of all our Missions. Tokens for good in individuals have from time to time been thankfully observed; but Mr. Vaughan's letters since his return, while adding to the number of these more encouraging facts, draw, on the whole, a very dark picture of the state of the outlying rural congregations, as does also Mr. E. K. Blumhardt's report already referred to. But the six thousand nominal Christians of Krishnagar appear to be very much like the nominal Christians in many an English parish of that amount of population. There is the same neglect of the means of grace, the same Sabbath-breaking, the same low standard of morality; and, of course, a good deal more than the same amount of ignorance. Half-hearted and inconsistent catechists and schoolmasters also there are, just as we have half-hearted and inconsistent lay helpers at home. We know but too well how little aggressive missionary spirit there will be in an English parish of this kind, and are therefore not surprised when we hear that the Krishnagar congregations have had little or no influence upon surrounding heathenism. They are mainly composed of poor cultivators, living from hand to mouth, and give way to the temptation of being too much concerned with what they shall eat, and what they shall drink, and wherewithal they shall be clothed, to manifest the spiritual life which our missionary brethren long to see in them. Mr. Vaughan has been much dispirited on account of the state of apathy and practical ungodliness in which he found so many of the people; but he has been instant in prayer for them, and we trust, since our special request for intercession on behalf of him and his work (*Intelligencer*, May, 1877, p. 308), that he has been joined in supplication by many who love him and sympathize with him at home.

We must now give a few extracts from Mr. Vaughan's letters. The first describes his own plan of work in the district:—

Sept. 14th.

From the day that I arrived in the district I have been living among the

people. I have had no settled home. I came desiring to follow as God would lead me. My first tour round the dis-

trict convinced me that the right thing for me was to be ever on the move. When Mr. Blumhardt's resignation threw the Sudder station on my hands, I arranged to spend the first Sunday in each month at that station. There I take, on that Sunday, English and Bengalee services and administer the Lord's Supper to each congregation. The rest of the month I spend in itineration. It takes me just a month to make the round. I am now in the midst of my *eighth* tour. I remain a few days at each central station, from which I visit the villages and hamlets connected with it. Every Sunday I give the Lord's Supper at the station where I may

happen to be. Now and then I hold a week-day evening communion at an outlying village. Somewhere or other I hold services two or three times daily. These, with Bible-classes and Conferences with the Natives of each station, fill up my time.

At each central station I devote one day to the instruction of the agents. All the catechists, readers, and teachers came together from the surrounding villages. During my absence they have to prepare certain fixed subjects, Scriptural and theological; I then examine them in these subjects, endeavouring to add to their stock of knowledge.

The following shows how Mr. Vaughan has endeavoured to fan the smoking flax into a flame:—

*Sept. 14th.*

One thing I did on visiting the different stations was to band together those who showed any sign of religious feeling. Thus a little knot of such men was formed at each central station. I endeavoured to throw upon them certain duties, such as private and united prayer, visitation of their careless brethren, &c., believing that, if in any of them there was a germ of spiritual life, this was the most likely way to develop it. In one station, and that the most remote in the district, results have followed of a most cheering kind.

The station is Joginda, thirty-five miles to the north of Krishnagar. No sooner had the band of workers and prayers been formed than two or three bright gems came to the surface. They had needed a responsibility and a definite charge to bring them out. Two of these are men of deep and earnest piety; three others, of a hopeful but less decided character, joined them in their new-born zeal. The whole five are simple day labourers. They go to the fields soon after sunrise and toil until the sun is about to set. There are three out-villages connected with Joginda. The condition of their Christian inhabitants

was very bad—there was no prayer, no Sabbath rest, hardly any attendance at the Sunday services.

Those good simple men began to visit these villages. After their day's toil in the fields they partook of a hasty meal and set off in company to read and pray and talk with their heedless, godless brethren. They are still carrying on their good work. Often they return at near midnight to their homes. The result has been certainly remarkable. Numbers of the people come together to join their simple devotions and listen to their exhortations. Many who, until lately, knew no Sabbath, toiled the whole day, now observe the day of rest, and, for three or four months back, the church at Joginda has presented the unwonted scene of being crowded to excess.

Amongst the men and women who flock to church from those villages is a venerable man, some six feet three inches in height. His snowy locks and general aspect show that he must be over seventy years of age. That man now walks every Sunday two miles and more to church. "But," said he, a few months ago, "it is forty years since I entered a church. Bless God that He has spared me so long!"

Adult converts have been rare in rural Bengal for many years. We rejoice that Mr. Vaughan is able to report so promising a case as the following:—

It is my privilege to record the baptism of a very hopeful adult convert. God grant that this may mark the beginning of a new era! This young man was a Hindu of respectable family. He

was formerly a pupil in one of the St. Peter's schools. For nine months back he has been a believer. Five months ago he came to me for baptism. I found that he had not informed his



friends of his object in visiting me. I sent him back to tell them. He was kept under restraint by them for three months, when he came again.

On this occasion his relations pursued him. For two days the quiet station of Solo was a scene of unwonted excitement. During that period Kedarnath was subjected to a trial of a most painful kind. Threats, entreaties, bribes, arguments, were lavishly expended upon him. I never witnessed a more fearless, faithful, and intelligent confession than

he then made. I baptized him in the Solo Church, and arranged for him to follow me to Krishnaghur. That was not to be. Two days after, his friends seized him and carried him off. For six weeks I could learn nothing about him except that the most strenuous efforts were being made to induce him to recant. Eight days ago, to my great relief, I got a letter from him testifying to the steadfastness of his faith. I am not without hope that others of his family may follow his example.

At the present moment Krishnagar needs our prayers also in respect to a special difficulty that has recently arisen. There has been an outbreak among the people of that inbred caste feeling which it is so difficult to eradicate from Hindu Christians. Here and there in the district there are some little knots of Christians who are *moochie*s, or workers in leather. In the eyes of the ordinary Hindu these *moochie*s are an extremely low-caste or rather out-caste, community, and utterly unclean; and the calling together by Mr. Vaughan of delegates from the various congregations, *moochie*s included, for a general Conference, has revealed the disheartening fact that the Krishnagar Christians are strongly influenced by the caste prejudices so rife among their Hindu neighbours. The controversy that ensued has caused Mr. Vaughan the deepest distress, and he even feared a serious schism; but a letter just to hand brings the welcome intelligence that prejudice is to some extent yielding to the power of loving persuasion and earnest prayer.

The bitterest feeling was in the out-lying villages, where the greatest ignorance prevails. After a visit to them, Mr. Vaughan resolved to appeal to the more advanced congregation at the town of Krishnagar itself:—

*Kapasdanga, Dec. 17th, 1877.*

On my return to Krishnagar I preached on the Sunday from the words, "He hath made of one blood," &c. I told the story of the outbreak, gently but firmly pointing to the defection of their own representatives. The two men were present, and their only feeling was that of shame and regret. I then appealed to the whole congregation, as being in most respects in advance of

their brethren, and asked if, in some way, they could not become an example to the rest.

They immediately held a Conference among themselves, and presently a deputation came to me and said, "Sahib, we are all of one mind; if you will fix a time and place, we will publicly eat with our *Moochie* brethren, and so purge ourselves from all stigma of caste feeling."

It was by the instrumentality of Native brethren from Calcutta that the misguided people in other parts of the district were, as we trust, saved from the results of their own prejudice:—

At our Conference in Calcutta it was proposed that a deputation of Native Christian brethren from that city should go round the district and do their best to bring those misguided people to a better state of mind. The idea had some time before suggested itself to me, and it was with singular pleasure that I saw the Rev. Peary Mohun Rudra, the Rev. Rajkristo Bose, and Babu Jadu Bindu Ghose, set forth on this mission.

The former is the worthy pastor of my old church in Calcutta, the second was my faithful helper for seventeen years, and the latter it was my happiness to baptize after he had spent forty years in a vain search after peace.

They have finished their tour, and I am now following them from station to station at a distance of a few days. The general effect of their visit has been wholesome and helpful. It was

impossible for the poor people to hold intercourse with such earnest and devoted men without getting good. The impression produced by the dear old patriarch, Jadu Bindu, is particularly noteworthy. The spectacle of a man, so much above them in caste and position, having given up all for Christ, telling

Mr. Vaughan found, however, that although the visit of these brethren had prevented the schism he dreaded, it had not destroyed the caste feeling. He gives a deeply interesting narrative of how at one place he grappled with and by God's grace overcame the evil :—

Five days ago, on reaching Rottunpore, I learnt from Sartok, the Native pastor, that really nothing had been gained as regards the fundamental evil. I went with him into the village, spoke to the principal members of the Christian community, and found them resolved to give up nothing: they would merely attend church. I pleaded with them in vain.

That night we had service in church. Those men were present. After service they came to my quarters. The verandah was pretty well filled. I said, "Now tell me, will you or will you not take the Lord's Supper with your brethren?" They at once replied, "No, we will neither take the Lord's Supper, nor will we eat with them." Then followed a deeply interesting discussion, in which I was well assisted by the Native pastor. We showed them how utterly alien to the spirit of Christ and Christianity their spirit was. We reasoned and pleaded, answered their objections, and at last clearly got the better of them in argument. They got less positive and bitter; they felt the ground was giving way under them; conscience and, I trust, the Spirit of God began to speak. At length, after a protracted struggle, they said, "Well, then, we will take the Lord's Supper with them, but on no account will we sit and eat with them; for forty years we have never done this, and nothing shall make us do it; besides, our salvation does not depend on eating with them." "No," I said, "it is not a question of eating or not eating. The real question is, *why*, on what grounds, you refuse to eat with

them with burning words of the peace and joy which he has found in the Saviour, has struck the most perverse and ignorant. "That man," said one of the most obstinate of the caste-leaders, "is a Christian indeed; no man like that can be found in the whole of this district."

them. Is it not because you regard them as religiously unclean, and so, to use your own word, 'hate' them?" "Yes," said they, "that is the very reason." "Then," said I, "here is the root of the whole evil. Christ taught us to love even our enemies, and you declare you hate your brethren. Can't you see that, until you banish that foul principle, you are fighting against God and dishonouring your profession?"

Long and anxiously the struggle progressed. I feared we should separate without carrying this bulwark. The pastor and I pointed to the example and teaching of Jesus, to Peter and Cornelius, and to various other considerations. Especially did we ply them by appeals to their consciences. At length, to my delight, one of the most enlightened of the party exclaimed, "Ah, Sahib, if only the Spirit of God were in our midst, we should not have the spirit we have." "True," said I; "then why don't you pray for that Spirit? But let me tell you that the Spirit of God is even now speaking in your heart, otherwise you never would have made such a confession."

Five minutes more elapsed, and then the last speaker said, "Well, then, *I will eat with them.*"

But not another voice endorsed his daring utterance. The strife again went on; and then, after a considerable struggle, every man present consented to do the same.

Then and there we sent up an ascription of praise and thanksgiving for what, I trust, may be regarded as a victory over Satan and his works.

We have mentioned these facts with the express purpose of calling forth earnest prayer for an outpouring upon the Native Church of that Spirit whose gracious inspiration can alone bring men separated by so great a gulf to see that they are all one in Christ Jesus.

## THE MONTH.

### Nyanza Mission—Arrival in Uganda—Reception by King Mtesa.



ON Monday, Jan. 7th, the good news reached the Church Missionary House of the safe arrival of our Nyanza Mission party at the capital of Uganda, and their cordial reception by King Mtesa. We now present the deeply interesting letters of Lieut. Smith and the Rev. C. T. Wilson. It will be seen that, leaving Mr. O'Neill on Ukerewe Island, they started in the *Daisy* on Monday morning, June 25th, to cross the Lake, and on the same day occurred their merciful deliverance from, in all probability, being murdered with all their party at Ukara Island. Favoured by a fresh breeze, they sailed right across the Lake that day and night, next morning found themselves among the islands off the Uganda coast, and reached Murchison Bay in the evening. On Saturday June 30th, they arrived at the capital, Rubaga. There they both remained with King Mtesa for just a month. On July 30th, Lieut. Smith, leaving Mr. Wilson there, started to return to Ukerewe, which he reached, after calling at Kagei, on Aug. 7th.

Everything seems to have prospered beyond expectation; and the only drawback is the painful "accident" (as he generously calls it) by which Lieut. Smith's one sound eye was injured. The other has never been of much use since the fever he caught in Ashantee. We do earnestly trust that it may please God to restore him. His letters in consequence have come in a somewhat fragmentary form; and we insert Mr. Wilson's first, as giving the most connected account of the reception by King Mtesa:—

*From the Rev C. T. Wilson.*

*Rubaga, Uganda, Central Africa,  
July 6th, 1877.*

MY DEAR MR. WRIGHT,—Smith and I arrived here last Saturday, June 30th, and this letter is doing duty for both of us, as Smith's eyesight will not permit him to write.

We left Ukerewe on Monday, 25th, O'Neill remaining there with the carpenters and two or three other men to complete the dhow. Two deputations had arrived from Mtesa during the previous week, urging us to come, which produced a change in our plans, as we had intended to go first to Karagué, that I should remain there with the masons and commence a house, and then that Smith should go on to Uganda; but on the arrival of these two deputations we decided to go to Uganda first. Accordingly, on Monday, June 25th, we set sail at 9.30 a.m., having on board, besides the crew and ourselves, four masons and two of the men who were sent by Mtesa—one to act as guide. Lukongi, the King of Ukerewe, gave us

a bullock as provision for the journey, which we expected would take us three days. This bullock was killed early on the Monday morning, and as Smith wanted to take advantage of a fine breeze there was, which generally died away at noon, he said we would not wait to cook the meat, but that we would land on the island of Ukara, marked in Stanley's map about thirty miles N. of us, for that purpose, as he also wished to take some observations there.

We got off with a good breeze, and soon were out of sight of our camp. We sailed along the coast of Ukerewe, and in about an hour were off the strait which divides Ukara from Ukerewe, and which is narrower than represented in Stanley's map. Then we coasted along the eastern shore of Ukara, keeping about half a mile from the shore. The island did not appear nearly so fertile as Ukerewe. In the south were two hills, with a small quantity of forest on them, and there were villages with a few banana trees round them, but the general appearance

was barren. The shore was rocky, and the white foam of surf was visible here and there. The northern end was very bleak and rocky and barren; scorched cliffs, which reminded me of Aden, came down to the water's edge. At the north-eastern extremity of the island we saw a snug little bay, which we thought would suit our purpose, and accordingly made for it. As we got near we noticed a number of curious little grass huts on the rocks; and as we went up the bay, numbers of wild-looking Natives collected on the rocks and shore, and set up a loud musical cry, which was re-echoed by the cliffs and sounded very beautiful; but it was a cry of ill-omen to us, though we did not then know it. On a nearer approach the Natives assumed a threatening attitude, pointing their spears and aiming their arrows at us. Just then a rock appeared ahead, and Smith brought the boat sharply round, laying her broadside on to the shore, and this, no doubt, saved our lives, for now the threats of the Natives broke into open hostility, and stones and arrows began to fly about us, and spears were thrown, and some of us hurt. The crew got rather terrified, but one man seized an oar and pushed the boat's head out, and, our foresail being up and the wind favourable, we soon were carried out of the reach of missiles. When we were a safe distance from shore we ascertained that four had been wounded, namely, Smith, who had received a bad blow on the left eye from a stone, which gave him great pain and rendered him almost blind; Hassani, our interpreter, who had a cut finger; Said, one of the crew, who had a slight scratch on the arm; and myself, who had an arrow-wound on the left arm. The arrow was a poisoned one, but most of the poison was wiped off by passing through my coat and shirt, and I experienced no ill-effects from it. Our men are now all right, and my arm is fast recovering, but Smith's eye is still bad. Our escape was almost miraculous, for had not this rock suddenly appeared, we should have run the boat on shore, and our chances then of escape would have been small indeed; and we cannot but acknowledge the protecting hand of a heavenly Father in this as in many things.

We then directed our course for Uganda, and, having a favourable breeze all that day and night, came in sight of land,

somewhat to our surprise, early the following morning. The land first sighted proved to be some very pretty wooded islands, apparently uninhabited, off the coast of Uganda. Passing these, we entered a creek and put our guide on shore to inquire the way, as he did not know where he was. He returned shortly, saying the land was Uganda and our way lay up the creek. So we set off again and sailed all day up the creek, which turned in various directions. The scenery in some places was lovely. About an hour after sunset we anchored off a little village where our guide left us, saying we must wait while he went to the king to announce our arrival. Next day we saw nothing of our guide, but the chief of a neighbouring village sent us some milk and a bullock as a present. We gave him some cloth and beads in return. Next day, Thursday, some of Mtesa's chief men arrived and told us that we must leave our boat there and go by land to the capital, and that the king had sent a number of men to convey us and our goods. So we landed, and had our things carried up to the adjoining village, where we found we must pass the night, as all the men were not ready.

Early the following morning, Friday, we set off for the capital. We passed through very fine country; first, groves of plantain, which covers thousands of acres on the hill-sides, as it forms the chief food of the inhabitants; then through open country, covered with grass and dotted with picturesque groups of trees, between which we got pretty views of the Nyanza; then, again, through magnificent forest with lofty trees, festooned with creepers and graceful parasitical plants. About noon we reached a village where we halted, and where the Waganda wished us to remain all night; but as this would make the journey take three days and oblige us to travel on Sunday, Smith insisted on going on; and as the men were unwilling to stir, we got a guide and set off walking. When, however, they saw we were determined, they took up their loads and followed us. We now entered more hilly country, and after going some miles, stopped to rest by a cool, clear stream of water under some gigantic trees, in a beautiful valley, abounding in palms and ferns. Another two or three miles brought us to a village

where we passed the night. Next morning we were off again, and, crossing a broad swamp, across which a sort of corduroy road had been formed by trunks of trees, climbed a steep hill to a village where we found one of the king's sons, with whom we exchanged salutations, and then passed on, as we had some distance yet to go. We were kept about two hours at another village, waiting for another official who was to conduct us to the huts set apart for us. On his arrival we set off again, and, after crossing the ridge of a hill, came to another swamp with about a third of a mile of open water, over which we were carried on men's shoulders. A short distance more and we reached the suburbs of Rubaga, where the huts were which Mtesa had given for our use.

On the Monday we were to see the king. About 8 o'clock a.m. two of the chief officers came to fetch us. They were neatly dressed in Turkish costume, long white tunics, trousers, and stockings, with red shoes and caps. A few soldiers, neatly dressed in white tunics and trousers, and armed with flint-lock guns, formed our escort as we climbed the hill, on the top of which stands Mtesa's palace. This is a long and lofty building of tiger-grass stems, and is thatched with grass, and is extremely clean and neat. In front of the palace is a number of courts separated from one another by high fences of tiger-grass, and sliding doors between them of the same material. These doors were opened as we approached, and closed behind us. In each court two lines of soldiers, neatly dressed in white, were drawn up, between which we passed.

Arrived at the palace itself, we entered the central hall, hat in hand, and found all the chief men of the country sitting along each side on wooden stools. All were dressed in Turkish costume, some in black tunics, others in red, and others again in white ones. All rose as we entered, and we were conducted to the upper end of the hall, where the king sat on a chair of white wood, with a carpet before him, the rest of the hall being strewn with dry grass. He was dressed in a black Turkish tunic, white trousers bound with red, white stockings, and he wore red shoes, and had a red cap on his head; he also wore a richly-mounted sword. He came down from his throne and shook hands with

us, and motioned us to two seats which had been placed for us. We then sat for some time looking at one another till he called one of the messengers he had sent to Ukerewe for us, and bade him narrate our adventures, which the man did in an eloquent speech. Then the letter from the Sultan of Zanzibar was read, and next the Society's letters were presented, and the English one translated into Suahili for the king by Mufta, the boy whom Stanley left to instruct the king; and when a reference occurred to our Lord, the king ordered a salute to be fired, which, as Mufta explained to us, was for joy at the mention of the name of Jesus. The letter finished, and a short discussion having followed, the presents were produced and offered to the king, who seemed satisfied with them. After this we retired. Altogether this first interview was most satisfactory, though, of course, rather constrained and formal.

The following morning we had another interview with the king, his court again being present. He said he wanted us to make guns and gunpowder, and seemed rather disappointed at first when we told him we had not come to teach such things, but afterwards he seemed satisfied, and said what he wanted most was to be taught, he and his people, to read and write. After we had gone he sent a message to say that he had one word which he wanted to say to us, but was afraid to do so before the people in the morning; so we settled to go up in the afternoon to hear what it was he wanted to say. So about four o'clock we went up and found him in one of the side halls with only a few attendants. We asked what the word he wanted to say was, and he said he wanted to know if we had brought the book—the Bible. He did not like to ask in the morning, as there were some Arabs and Mohammedans present. We set his mind at rest about that, and then he took us into his palace grounds to show us the place and the beautiful views to be had from various points; he also pointed out two sites which he would give us—one for a mission-house, the other for a school—both of which are to be commenced at once.

We have had two lessons in the Kiganda language from Mufta, and on Sunday I am going to hold a sort of

service at the palace, Mufta to interpret.

The king supplies us with everything. Indeed, no one is allowed here to sell things. He has given us in all, since we arrived in his kingdom, sixteen head of cattle, eight goats, and bananas and plantains *ad libitum*.

This letter is going by a caravan which Mtesa is sending to Zanzibar to fetch the rest of our things, and Smith desires me to say that when you are sending any goods or men, if you will state the time when they probably will reach Zanzibar, Mtesa will send and fetch them.

The Society's letters sent by the Nile have not yet arrived.

*Sunday, July 8th.*—This letter is to go early to-morrow morning, and I cannot close it without telling you of a very interesting service I held at the palace this morning. The king, chief men, and others, about 100 in all, were present. I read a chapter from Old and New Testament, Mufta translating, and explained a few things which the king asked. We then had a few prayers, all kneeling, and, to my surprise and pleasure, a hearty "Amen" following each prayer. The king had told them to do so. I next gave them a short address on the Fall, and our consequent need of a Saviour, telling them of Christ. Mufta translated. All listened with great attention, and the king afterwards asked many questions. It was very encouraging indeed.

*Rubaga, Uganda,  
Central Africa, July 28th.*

There is not much to tell since I last wrote, but what little there is is encouraging. We have been up to the palace pretty often, and I always take my Bible with me, and am nearly always

able to read and speak to the king and his people. They listen with attention, and he often asks questions, many of them decidedly intelligent ones. I hold a sort of service there every Sunday morning, when I read the Bible, explaining anything I think may not be quite clear as I go along, give them a short address, and conclude with some prayers from the Prayer-book. Everything is very quiet and orderly at these services, the people are very attentive, and the king translates all I read and say into Kiganda for the benefit of those who do not understand Kisuahili, Mufta always acting as interpreter for me. I get them all to kneel during the prayers. They are very reverent in their manner, and join in the Amens.

I gave the king a lesson in geography the other day from a large map of Africa which was among his presents, and showed him what a saving it would be to us if we could come up the Nile instead of going all round by Zanzibar. He was very much struck by it, and seemed quite to see what an advantage it would be. He told us the other day that he wished to send an ambassador to England to the Queen with presents to form a sort of treaty; he asked what he should send, and we said anything that was made in his country, or which it produced. We advised him to send his ambassador with O'Neill when he returns at the end of the year.

The king has built us a house, somewhat after the Native style, but we are making preparations to build a two-storied house of sun-dried bricks; and as soon as Smith returns from Ukerewe, where he is returning to fetch the rest of our things, we shall begin it.

We shall try and persuade the king to send one of his own sons, or, failing that, some of his chiefs' sons to England.

The following fragment, although parallel with the earlier part of Mr. Wilson's first letter, was not written until Lieut. Smith's return to Ukerewe. The letter he seems to allude to as having been sent from Uganda with Mr. Wilson's has not come to hand:—

*From Lieut. G. Shergold Smith.*

*The Building Yard,  
Ukerewe, Aug. 16th, 1877.*

MY DEAR MR. WRIGHT,—Thirty days ago the messengers sent by Mtesa left Uganda with letters from Wilson and

myself giving an account of our reception. They were to call here, but not having yet arrived, I fear some accident has befallen them.

After bringing over the necessaries

for building, Wilson and I left on the 25th June for Uganda in the *Daisy*, our plans of visiting Karagué having been altered by the receipt of two letters from Mtesa pressing us to come quickly to him. (Letters enclosed.)

Receiving a bullock from Lukengwe, king of this island, just previous to leaving, and not wishing to lose the fine S.E. breeze then blowing, I purposed to land at Ukara, an island twenty miles distant, and cook it there. Arriving at that island about noon, whilst beating into a small bay, we heard a most melodious cry, and saw on the beach and its rocky surroundings a considerable number of Natives, perhaps 200.

It is our last tack, and we are on the look-out for a good landing-place, when the cry, "Rock ahead!" is called; "Down helm!" and the *Daisy's* keel, as she comes to the wind, slides gently on up the smooth surface of the stone. This rock, by God's mercy, saved our lives, for the Natives, seeing we had stopped, opened fire, and arrows, spears, and stones flew about.

Wilson was first struck with a poisoned arrow on the arm, and two others wounded the interpreter and one of the men. I was then hit by a stone on the left eye (my good one), and I know not whether I shall recover my sight. At present I cannot distinguish light from darkness, yet all inflammation has subsided. O'Neill, examining it here, thinks he has discovered a piece of glass in the wound. My blue spectacles were on at the time of the accident. I call it accident, because the Natives were not to blame. They gave us their war-cry, which I mistook for a note of welcome, so sweet and musical it sounded, and, doubtless, looking upon us as pirates, defended themselves as best they could. It is said that Songoro once captured some slaves there. We did not fire—the pluck of one of the bow-men, by sculling the boat's head off shore, soon putting us out of range of their weapons. The crew, having early sought the safety position, escaped without injury. The *Daisy's* raised gunwale was a good shield to us. Wilson drew out the arrow, causing his wound to bleed profusely, which carried off much of the poisonous matter, and, together with the thickness of the clothing passed through, sucking, and causticking, no

evil effects resulted. The interpreter and the other man were more slightly wounded, and are now quite recovered, though the former suffered rather from a swollen arm and gland under the arm-pit. The fresh breeze, instead of dying away as I expected, carried us on, and, after rattling us some 100 miles through mid-lake, lit up by a glorious moon, we dropped anchor off the shores and islands of Uganda about 10 a.m. on the 26th. Inquiring our way, we went on, and passed island after island, stopping at the south-east extremity of Murchison Bay, arriving here about sunset. Here we remained for two days, until the men sent by the king were ready to escort us to Ulagalla. Presents of sheep and oxen were sent us by Mtesa, and the boat being handed over to the care of the village chief, who promised much, but, I regret to say, performed little, we left early on Friday the 29th for the capital. The country, clad with high forest trees and rich grasses, resembles in many parts some of our finest park scenery.

The fig-tree, from which they make mbugu cloths, is very abundant; and the noble mafa, with its rich foliage, towers high above them.

On the following day we find ourselves nearing the capital by the increase of people met; yet such is the strictness of the still existing law against the looking upon the king's guests, that no inconvenience is experienced. I noticed, when returning, the people putting down their loads, and running into the high grass as we approached. The king's eldest son was the first grandee we were introduced to; dressed in a neat red Turkish costume, and wearing round his neck a coloured silk handkerchief, confined by a gold ring, he looked quite the beau. I being scarce able to open an eye, and not understanding the introduction, thought he was the king; and perhaps it was as well the interpreter was sick, or my congratulations in English on the subject of his world-wide reputation would be rather embarrassing to his youth. Stopping for a short time at a hut, and partaking of the Uganda food—boiled plantain—the second grandee was introduced. This must be Mtesa, I thought, and was again mistaken. I little knew that the Sultan was far too great to meet his visitors thus. Two miles further, across

a rush drain, 300 yards broad and thigh deep, and we ascended the hill to the place prepared for us.

When there, more presents of bullocks, goats, sheep, milk, sugar-cane, matungou—a delicious fruit—household utensils and firewood are brought from the king.

A quiet, peaceful Sunday; the king says he quite understands why we did not call on that day.

Monday, the 2nd of July, Wilson and I, with the interpreter, and men carrying the presents, go up to the palace. A straight road, half a mile long and fifty yards broad, points the way. On nearing the outer gate, we pass through two lines of soldiers, drawn up with arms at the present, and cleanly dressed in white. [Here the MS. abruptly breaks off].

Enclosed in the foregoing were the original letters written by the boy Dallington or Mufta, for King Mtesa, the receipt of which decided Lieut. Smith to pass by Karagué and go direct to Uganda. It will be seen that on the back of the first letter a few lines were added by the lad in his own name:—

*King Mtesa's Letters to Lieut. Smith.*

*April 10th, 1877.*

TO MY DEAR FRIEND,—I have heard that you have reached Ukerewe, so now I want you to come to me quickly. I give you Magombwa to be your guide, and now you must come to me quickly. This letter from me, Mtesa, King of Uganda, written by Dallington Scopion Maftaa, April 10th, 1877.

(Written on the back of the above.)

*April 10th, 1877.*

TO MY DEAR SIR,—I have heard that you are in Ukerewe, and this king is very fond of you. He wants Englishmen more than all. This is from your servant,  
DALLINGTON SCOPION, April 10th, 1877.

MY SECOND LETTER TO MY DEAR FRIEND WITE MEN,—I send this my servant that you may come quickly, and therefore I pray you come to me quickly, and let not this my servant come without you. And send my salaam to Lukonge, King of Ukerewe, and Thaduma Mwanangwa of Kageye and Songoro. This from me, Mtesa, King of Uganda.

The letter of latest date is from Lieut. Smith, written at Ukerewe on Aug. 27th. It relates the voyage back from Uganda, and gives particulars respecting the dhow-building and other preparations that had been going on at Ukerewe under Mr. O'Neill's direction. These portions we must give hereafter. At present we have only room for a few passages referring to Mtesa:—

*From Lieut. G. Shergold Smith.*

*The Pori, Ukerewe, Aug. 27, 1877.*

I cannot give you a journalistic account of our doings, as, though I note them daily, the reading the notes is too trying for my sight. Whether I shall recover sight in my left eye is known only to Him Who in His wise purposes caused me to be deprived of it. One advantage I have, I see less of evil—the lust of the eye, one of the deadliest weapons in Satan's armoury. In this dark country, more than elsewhere, do we need to remember Christ's victory over the evil one, and pray to be delivered out of temptation.

Wilson has, I think, told you all the Uganda news, the services he was enabled to hold on Sundays, and the occasional week-day readings when asked for by the king. I went up a few times with my A B C to teach the king his letters. One day I found him sitting among the young princes, sons and nephews of himself and neighbouring potentates, and giving them a lesson on the alphabet. As yet he is jealous of any of his subjects, young or old, knowing more than himself, so that when asked whether we could form a school, he replied, pointing to his chiefs and councillors, "Yes, here we are."



But it is not to be expected that all should have the same desire to learn as himself, and consequently when the horns, drums, and dancers appear on the scene, there is a decided preference shown for the doorway than for the boards which the king has had made to write on. The dancing is the usual African shuffle—the disjointed limb movement and quivering of the body keeping time to the noise of the horns and drums. The three dancers were dressed in red and in white and in blue, and somewhat resembled a French ensign fluttering by the breeze. This relic of barbarism Mtesa has dismissed from his Sunday baraza, and our two last there were quiet and orderly and free from interruption.

\* \* \*

I have asked many questions about the Nile and Masai route.

Mtesa says that there are three falls between Lake Albert and Nyanza, but that the Ripon falls are the largest or longest.

We could hear nothing of where Colonel Gordon was, or what he was doing.

The memory of Speke, whom Mtesa always speaks of with affection, and Grant also, has given him such a high opinion of the English character that he is very desirous of becoming better acquainted with its people.

The boy Mufta, or Dallington Scorpion, referred to above as having been left by Mr. Stanley in Uganda, was brought up in Bishop Steere's mission-school at Zanzibar, and was named Dallington after the missionary under whose care he was. When Colonel Gordon was in England twelve months ago, he informed the Society of the lad being in Uganda, and of his reading the Bible to Mtesa.

Repairs to the *Daisy* and other work had yet to be done, and done under many disadvantages, before Lieut. Smith and Mr. O'Neill could leave Ukerewe finally for Uganda; but they hoped to get away by the end of October. Meanwhile it is our part to render grateful praise for the Divine guidance and protection so abundantly vouchsafed to the Mission thus far, and to pray without ceasing to Him whose work it is to continue His blessing.

One day, at baraza, he said, "I want to send a letter to Queen Victoria and a present—what shall I send?" We told him that our Queen would be glad to hear from him, and we thought she would prefer to see the arts and industries of the people of Uganda rather than receive tusks of ivory, which Mtesa had proposed sending.

He then said he would send some chief men with such things as showed the ability of his countrymen and the produce of the country; also he would send a small tiger. I gave him some idea of the expense likely to be incurred, but he said that he had plenty of silver coin—a statement corroborated by the Arabs, who said he received it through Egypt.

Two hundred Maria Theresa dollars were sent us by a Mganda chief to buy a gun with. We gave him a letter to our agent at Zanzibar. I think good would be productive of a visit by his people to England, as the Arabs tell him such lies about our social habits, that it would be an act of justice to undeceive him—lies of a nature not to bare mention.

We are on friendly terms with the Arab residents—one man, Hamadi-bin-Ibrahim, having been there off and on for twenty-five years.

### The Late Rev. Joseph Fenn.

ONE of the oldest and most honoured of the Society's missionaries and friends has been taken to his rest. Joseph Fenn was the fourth English clergyman, educated and ordained independently of the Society, to go out as a C.M.S. missionary; and he sailed for India on Dec. 15th, 1817, just sixty years ago. The work to which he was designated was to conduct the College at Cottayam, in Travancore, in connexion with the Malabar Syrian Church;

the history of which, and of the present College, which was an offshoot from it, is well known. Mr. Fenn remained nine years in the field, and then returned to England, leaving behind him a fragrant memory as one of the most devoted among the founders of the Travancore Mission. For the last half-century, or nearly that time, Mr. Fenn was Minister of Blackheath Park Chapel; and for the greater part of that period he was a regular attendant at the C.M.S. Committee meetings, where his eminent spiritual character and meekness of wisdom were very highly valued. In 1856 he preached the Annual Sermon at St. Bride's.

Mr. Fenn's interest in the Society and its great cause has been perpetuated in his family. Several of his sons have for many years given it important assistance in their various spheres of influence; and two went out into the mission field, one to Ceylon and one to South India, who are now respectively Secretary of the Parent Society and Secretary of the Madras Corresponding Committee.

Of his personal character, his old friend Colonel Gabb writes as follows:—

I know of no one to whom the description—"He was a good man, full of the Holy Ghost and of faith"—could be more justly applied than to the late Mr. Fenn.

One never spoke to him without getting good. "He walked with God," and ever gave forth a savour of Christ. I knew of few greater privileges than a visit to him and dear Mrs. Fenn. Conversation with them at once introduced you into a heavenly atmosphere—they maintained so close a fellowship with the Father and the Son.

It is not for me to speak of Mr. Fenn's ministry and public life: the great value of those will be testified to

by others. I simply desire, as a friend who greatly loved and esteemed him, to add my tribute of veneration and affection for his memory. "To him to live was Christ, to die gain."

The Church, the Church Missionary Society, and every Christian work have lost in him a most warm-hearted, faithful, and devoted friend and supporter.

On the last Sunday of the year, and again on New Year's Day, he preached with marked animation and unction, taking, on the latter occasion, as his text, and leaving as a New Year's motto to his people, "*Be strong in the Lord, and in the power of His might.*"

Year after year the aged patriarch's beaming countenance was one of the pleasantest sights on the platform at the Anniversary Meeting; and very many will feel no ordinary regret when they notice the blank his absence will cause on April 30th next. But he is already in a far grander gathering of the people of God; no longer waiting on the brink of the river for the summons of his Lord, but an inmate for ever of the golden city.

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### Five more Deaths.

It is again our sorrowful duty to report losses by death. On Nov. 3rd, it pleased God to take to her rest the excellent wife of the Rev. F. F. Gough of Ningpo; and on Nov. 20th the East Africa Mission was deprived of the hearty services of the wife of Captain Russell. Mrs. Gough had long laboured in China. She was the wife of Mr. Jones, a devoted missionary at Ningpo, connected with another Society, who died at sea on his way to England in 1863; and she went back again to her old field of work as the wife of Mr. Gough in 1869. She and her daughters, with their governess, Miss Bear, have done much for the heathen women and girls of Ningpo, especially by means of girls' schools and Native Bible-women. Mrs. Russell went out to Frere Town to join her husband in the autumn of 1876, and threw herself

with much energy into the work of the settlement. A sympathizing letter to Captain Russell from William Jones, the Native catechist, testifies to the affection with which she was regarded by the people. She lies now in the land consecrated already by the graves of Mrs. Krapf and Mrs. Rebmann; while Mrs. Streeter, struck down on the voyage to that same land, has been "committed to the deep."

We must also mention here the death of Mrs. Daeuble, of Lucknow, on Oct. 9th, though it was formally recorded in the proper place last month. The Native Christians in that city have mourned much for one whom they regarded as "mother and friend."

The Yoruba Mission loses the very promising services of Mr. J. B. Read, a lay agent who went out only last summer to take charge of Leke; and Bishop Crowther reports the death of the Rev. W. Romaine, one of the senior Native missionaries on the Niger. We hope to say more of both these brethren hereafter.

*Twenty-five deaths in the mission-field have been reported by us in fifteen months.* Truly a call to work while it is day!

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### The Famine in South India.

It is time that we should give a brief account of the effects of the recent Famine in South India upon our Missions. As we have before stated, the districts most seriously affected have not been those in which the Society works, so that its agents have not had such overwhelming responsibilities or so many opportunities of feeding the hungry as have fallen to the lot of others. Still the distress has been widespread, and we fear that its effects will long be felt. This is especially the case with Tinnevely. On October 4th Bishop Sargent wrote, "Thousands of our Christian families have fallen from their position of comparative comfort and are become paupers"; and on Oct. 31st, "The famine has so impoverished the majority of our people, that so far from advancing in prosperity, they have been thrown back for I know not how many years to come. Very many have sold their jewels, cattle, and land. Those who could not make enough that way have got into debt by borrowing money or grain, and with them the question now is, how at all to get a livelihood. Some four or five thousand at least have left the Province."

The Sivagasi district in North Tinnevely has also suffered. The Rev. V. Vedhanayagam, Chairman of the Native Church Council, wrote on Sept. 17th that more than forty Christians at Vageikulam alone had been carried off by cholera, brought on, it seems, by poor and reduced diet. Yelavandhur, a village with 200 Christians, "is almost dwindled to nothing, most of the people having deserted the place in quest of livelihood." But Mr. Vedhanayagam, in a letter dated Nov. 26th, speaks in the warmest terms of the "seasonable and liberal aid" afforded by the Society's Famine Fund, which has enabled him to relieve much of the distress, and in particular, by providing seed, to prevent the fields from lying uncultivated. We hope soon to hear from Bishop Sargent that the Fund has proved equally useful in the south.

In the Rev. V. W. Harcourt's district of Suviseshapuram, palmyra trees abound, and the saccharine juice they supply so abundantly has helped to preserve life. "We do not seem," he says, "to have suffered down here so much as they have in the north."

It is pleasant to find that the suffering Christians have not forgotten their

God. Bishop Sargent mentions that at the ordinary morning service on Wednesday, Oct. 4th, three hundred Christians appeared, who had come in to Palamcottah from outlying districts to work in getting in the harvest—which, in the valley of the Tambaravarni, was a rich one. "To some," he remarks, "this may be but a small matter. To me it speaks volumes, to know as I do that our people are sorely pressed by wants, and now come in here and see the heathen working as busily as can be, and gaining the necessities of life, and yet that they, as Christians, can so far restrain themselves for the time that they come to God's house and thank Him for His mercies." And Mr. Vedhanayagam relates how at Puliampatti, "in the midst of such fiery trials, God has been pleased to rejoice our hearts by a revival. Christians are rapidly increasing, all from Naiks, who join us with a real desire to be Christians. On Sept. 10th," he adds, "I was greatly rejoiced to find the church overcrowded with men, women, and children, all Christians."

Our latest letters from Madras mention that the famine in Tinnevely had been followed by another calamity. After the drought has come a deluge. The river Tambaravarni rose to a height of *twenty-eight feet* above its usual level, swept the crops away from the fields on both sides of its channel, destroyed the bungalow of the English magistrate at Palamcottah, and seriously damaged some of the mission buildings. "It seems very mysterious," writes Mr. D. Fenn, "that one trouble should thus follow upon another, and yet we know that He from whom all this comes can make no mistake."

In the country round Madras, the famine was very severe. The Rev. T. Ephraim, a Native clergyman labouring in the Palaveram district, writes :—

Like Job I have to say in the beginning of my letter, "He hath visited (us) in His anger." "What then shall I do when God riseth up? And when He visiteth, what shall I answer Him?" Like David, I have cried unto my God, and said, "Have mercy upon me, O Lord, for I am in trouble. Mine eye is consumed with grief, yea, my soul and belly." In the beginning of the year our benevolent superintending missionary, the Rev. Mr. Schaffter, had to leave us suddenly on account of his ill-health. The famine was very severe. The scarcity of the grain and water was felt very much. Many died daily. I have lost forty-seven souls from my Mavalore congregation, both men and women, young and old. The attendance on Sunday services was very poor. Prayer-meetings were discontinued for many weeks, because almost the whole of our Mavalore Christians quitted the place; the few who were left behind found much difficulty to graze the cattle of their quitted friends and of

their own. The labourer did not meet with his proper hire, and did not get his usual food. But the good Christian English Government took so much care as to feed and support the poor and needy, treated the sick with much care and kindness, and clothed every one who required clothing.

I am thankful to say that our prayers were heard and our petitions were answered. The outpouring of the rain was much. The gifts to the sufferers by the ministers of the Gospel and by the liberal Government were numberless. All our quitted friends have returned back to their homes with a cherishing countenance. Every one is very energetic to plough and to till their lands, and to sow the wet and dry grounds. Sunday services and prayer-meetings are now well attended; and I have every reason to think that the rod will reform and improve this Mavalore congregation in the midst of the surrounding heathen nation as a light which shines from a high mountain.

It was from the field of the Telugu Mission, the Kistna and Godavery districts, that the first cry came from C.M.S. missionaries; but the distress did not last. A gracious rain descended just when it was most needed. At Bezawara, a large Government relief camp and works were specially allotted to

Native Christians by the kindness of Major Halsted, and a large number assembled there under the charge of the Rev. J. Harrison. The Koi villages in the jungles around Dumagudem suffered much, and the people had to live mainly on lotus roots and the bark of trees. The Christians of Dumagudem met daily at noon for special prayer; and both the Rev. J. Cain and the Rev. I. Vencatarama Razu exerted themselves to the utmost to relieve the distressed.

Some interesting contributions were sent to our Madras Committee towards the Famine Relief Fund. In August, Rs. 81 was sent by a Native congregation at Simla, through the Rev. F. H. Baring, "for the poorer brethren at Madras," which was disbursed through the Rev. W. T. Saththianadhan. The Christians of Kôtgurh, in the Himalayas, sent Rs. 100 through the Rev. W. Rebach. And the Peshawar congregation sent Rs. 35 through their pastor, the Rev. Imam Shah, accompanied by the hope "that the God of mercy may hear our prayers and accept of our alms at this time." The congregation at Kidderpore, near Calcutta, has also contributed. The *Madras C.M. Record*, in acknowledging these gifts, says, "Such gifts remind us of those early days of Christianity, when the little band that formed the first Gentile Church in the heart of the most profligate city of the east, 'determined, every man according to his ability, to send relief unto the brethren which were in Judæa, which also they did.' May each congregation in North India, from which the like relief has now come, prove to be like Antioch, a mother of many Churches!"

### A New Church at Lagos.

THE *African Times* of Jan. 1st has an interesting account, from a Lagos correspondent, of the laying the foundation-stone of a new church at Ebute Ero, to replace the one burnt down in Jan. 1877 (see *Intelligencer*, April, 1877). The original building is stated to have been the first church built in Lagos, a site having been given by King Akitoye in 1852, when he was restored by the English squadron to the throne which had been usurped by Kosoko, and nine years before the island became a British colony. Three buildings of mud, and thatched, occupying this site, have been destroyed by fire in succession; and now a substantial brick church with iron roofing is to be erected, at a cost of several hundred pounds. The greater part of this has been raised in the colony, the Native Christians contributing liberally:—

The Lieut.-Governor kindly consented to perform the ceremony of laying the first stone. On Thursday, Nov. 1st, the site was decorated with flags, &c.; people began to assemble from 2.30 p.m. Mr. Porter kindly entertained at lunch their Excellencies Lieut.-Governor Lees, C.M.G.; Acting-Administrator Dumas, C.M.G.; His Honour Mr. Justice Woodcock, Captain Richmond (Colonial Secretary), Mr. Commissioner Turton, Mr. Registrar Payne, and Solicitors Porter and Foresythe. At 4.30 a procession was formed, and started from Mr. Porter's residence, which is close to the place. On entering the premises the

choir (from Christ Church and Breadfruit Church included) sang "God save the Queen." The place within and without was crowded, including Christians, heathen, and Mohammedans. The Rev. W. Morgan gave out the hymn, the Rev. J. B. Wood, Principal of the C.M.S. Training Institution, read the 132nd Psalm. Prayer was offered by the Rev. J. A. Maser, Local Secretary of the C.M.S.

Mr. Porter then introduced Prince Tievo (King of Isheri, but residing at Lagos) to the Lieut.-Governor, as a principal member of the Ebute Ero Church, and a liberal supporter of it.

Prince Tievo, suitably and richly attired, and covered with a large splendid embroidered damask silk umbrella, attended by his retinue, stepped forward and spoke to the following effect:—

On behalf of the members of Ebute Ero Church we bid you welcome to-day to lay the foundation-stone of this new church. We feel glad in our hearts to see your Excellency here to-day, and we rejoice at it. Since I (i.e. Tievo) left heathenism and embraced Christianity, I find the difference between darkness and light; the benefit is great. What is taking place to-day I trust will also take place more and more, not only in Lagos, but about the neighbourhood of Lagos and other parts of the interior, including my own township. We welcome your Excellency (Lieut.-Governor Lees) also on account of the interest you have evinced towards the African race, and that your Excellency has always contributed liberally towards the cause of God in this country during your rule over us. What is being done to-day we trust our children's children will follow up, building more churches to the praise and glory of God. We sincerely hope that all who are still living in darkness will be brought to come forward,

including our kings and chiefs, to worship the true God. We wish your Excellency long life, peace, and happiness.

Mr. Porter then handed a bottle to the Governor, containing the *Times* (latest date), *Payne's Lagos Almanack* for 1877, *Lagos Church Missionary Gleaner* for October, 1877, a copy of the notice issued for laying the foundation-stone, and some usual coins and cowries.

Lieutenant-Governor Lees then laid the stone. His Excellency made an appropriate and suitable speech, recounting the history of Ebute Ero Church from 1852 till now, pointing out the great difference when the place was the seat of the slave-trade, and the benefit derived since the house of God and a school for the education of children was first built there. He encouraged the people to go on, and to continue to copy the example set before them by the good people of England and Christian missionaries. He hoped their children's children would follow on in their good way, and build up more churches to the praise and glory of God.

### The Kashmir Medical Mission.

DR. DOWNES reports that in the months of June, July, August, and September last, the period during which the C.M.S. Hospital at Srinagar was open, he had 4180 out-patients, and 219 in-patients, and performed 540 operations. The total number of visits to the hospital was 10,490. The heavy burden of so much professional work renders it impossible for the Medical Missionary to do much in the way of direct evangelization, and Dr. Downes looks anxiously for Mr. Wade's return for the ensuing season. In the meanwhile he relates that Qadir Bakhsh, the old Kashmiri catechist, addressed the out-patients each morning, and always concluded his address with prayer. "He was listened to," says Dr. Downes, "in a way that I never before witnessed in all my experience as a missionary; and fervent and loud Amens from the poor suffering people, who joined in his prayers with hands uplifted to heaven, showed how promising a field for missionary work our dispensary might become if a good missionary would undertake the difficult task of mastering the Kashmiri language."

The Maharajah of Kashmir has shown the Mission much kindness. He is about to enlarge the hospital he built in Dr. Maxwell's time. He has at length given full permission to missionaries to remain in Kashmir through the winter; and he will adapt the Mission-house to the comfort of an English family in the winter months. "Those," says Dr. Downes, "who remember Dr. Elmslie's wishes and prayers on this subject will thankfully receive this intimation."

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Dec. 10th, 1877.*—A letter was read from Messrs. Phelps and Co. respecting the legacy of 3000*l.* bequeathed to the Society by the late Mr. George Moore, stating that the executors were prepared to pay the whole of the legacy immediately, instead of by instalments, and referring to an extract from the will directing that the “legacies should not be disbursed in ordinary annual expenditure, but be applied in some way that might yield a permanent benefit to the respective Societies or Institutions.” It having been proposed that the amount should be added to the Capital Fund as the best method for securing a permanent benefit to the Society, and an opinion having been expressed that it would be desirable that this should be done in some way that might connect the sum with the name of Mr. George Moore, it was referred to the Finance Committee to suggest the best method of carrying out the directions of Mr. Moore’s will.

A letter was read from the Rev. F. S. Turner, Secretary of the Anglo-Oriental Society for the Suppression of the Opium Trade, stating that their Committee proposed to gather a Deputation; and requesting that the Committee of the Church Missionary Society would appoint a Deputation to represent the Society in the general Deputation which was about to wait upon Lord Derby in order to lay before him arguments in favour of ratifying the Chefoo Convention. The Committee expressed their willingness to support any effort to limit the injurious use of opium in China, and a Deputation was appointed to represent the views of the Committee on this subject.

*Committee of Funds, Dec. 17th.*—A letter from W. E. Hubbard, Esq., of Horsham, having been read, proposing that an appeal to the Society’s friends in the country for increased subscriptions should be made at once, the Committee resolved that the best thanks of the Committee be communicated to Mr. Hubbard for his letter, as well as for his most valuable co-operation in the work of the Society; but that, as the paper issued by the Committee, named “Answers to Prayer are Calls to Sacrifice,” and bearing the character of an appeal, had been largely circulated, it did not appear to the Committee to be advisable to make a formal appeal at the present time.

*Committee of Correspondence, Jan. 1st, 1878.*—A letter was read from the Rev. J. Barton, suggesting the desirableness of inviting the Rev. W. T. Sathianâdan, Native pastor in Madras, and his wife to visit England in the approaching spring. In view of Mr. Sathianâdan’s desire to visit England, and the advantage likely to accrue to them and to the missionary cause from such a visit, the Committee resolved that Mr. and Mrs. Sathianâdan be invited to visit England in the approaching spring.

*Committee of Correspondence, Jan. 8th.*—Mr. J. R. Streeter having recently returned from Frere Town with his children, whom he had brought home again on account of the death of his wife, had an interview with the Committee. After an expression, on the part of the Committee, of their deep sympathy with him in his great loss, conversation was held on the steps he had taken for introducing new industries into the settlement. In accordance with the Instructions of the Committee, he had spent a few weeks in Egypt with a view to getting an insight into the growth and preparation of cotton in that country, and had made experiments in the introduction of that, as well as other industries, to the East Coast of Africa. He showed samples of the raw cotton which had been grown at Frere Town, as well as specimens of india-rubber obtained on the coast. He described the steps that had been taken with a view to introducing self-support among the liberated slaves. He further expressed his readiness to go forth again, if the Committee should desire it, for a term of not less than three years. The Committee thankfully accepted his offer of further service, and appointed him to the position of Lay Superintendent in the Mission vacated by the expected return home of Captain Russell.

The Rev. H. D. Williamson was introduced to take leave of the Committee on the occasion of his proceeding to join the North India Mission. The Instructions of the Committee were delivered by the Rev. W. Gray, which having been acknowledged by Mr. Williamson, he was addressed by General Sir William Hill, and then commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol.

*Nyanza Sub-Committee, Jan. 11th.*—Read letter from Dr. Kirk, dated 12th December, 1877, congratulating the Society on the safe arrival of Lieut. Smith and the Rev. C. T. Wilson at the capital of Uganda, and of their favourable reception by King Mtesa.

Referred to sundry letters from Lieut. Smith and the Rev. C. T. Wilson, urging the advantage it would be for the Missions of the Society on the Victoria Nyanza that a Mission-station be established on the island of Ukerewe, calling attention to the apparently settled character of the government existing there, to the friendliness of the king and his people, the fertility of the soil, and the abundance of timber suitable for building, the apparent salubrity of the climate, and the facility with which the people on the mainland might be visited with the Gospel message.

Resolved that this Sub-Committee is of opinion that it is of the utmost importance to the effective conduct of Mission-work on the Victoria Nyanza that a Mission-station should be established at Ukerewe, both as presenting a favourable centre for Missionary work, and as supplying a convenient base for the Society's operations in Uganda and Karagué, and they would accordingly recommend the establishment of such a station without delay.



The Sub-Committee then took into consideration the additional agents required for the effective working of the Nyanza Mission. It was considered advisable that not less than three Missionaries should be assigned to each Mission; so that if the three stations were to be occupied, not less than five more men would be required.

Reference was made to the delay, occasioned mainly by the exceptional quantity of rain during the late rainy season on the East Coast of Africa, in the departure of Mr. Mackay and Mr. Tytherleigh, and to the advisability, if possible, of securing a suitable engine-fitter competent to put together, to repair, and to work the machinery sent out to the Lake. It was resolved that efforts be made to obtain a competent engine-fitter to go out, in company with Mr. Streeter, by the next mail, with the view of accompanying Mr. Mackay to the Lake. Attention was drawn to the fact that the Nyanza Mission Fund was now exhausted, and that the action proposed by the Sub-Committee would involve a very considerable expenditure, so that a sum of not less than 10,000*l.* should be looked for to enable the Committee to carry it out.

The Sub-Committee heard with satisfaction that a friend of the Mission desired to have the privilege of contributing a sum of 4000*l.* towards this fund, as the nucleus for a fresh effort for raising 10,000*l.* to meet the contemplated exigencies of the Mission, requesting that it should be acknowledged as a "Thankoffering for the good hand of God upon His servants in the Nyanza Mission."

It was resolved that a recommendation be made to the Committee to prepare and issue an appeal for the replenishing of the Victoria Nyanza Mission Fund.

The Sub-Committee then considered the question of the advisability of making use of the shorter route to the Lake *viâ* the Nile, and it was resolved that inquiry should be made of Lieut. Watson, Colonel Grant, and others, whether, in the case of the men proposed to be sent out in the present year, this route would be available; at the same time, it was deemed by the Sub-Committee to be of much importance that no opportunity should be lost of developing the route *viâ* Zanzibar, especially with the view of evangelizing the tribes whose countries were traversed by it.

Reference was made to letters from Mr. Mackay, dated October 13th and November 14th, 1877, on the importance of establishing an intermediate station between the coast and Mpwapwa; and to the Resolution of this Sub-Committee of 13th November, 1877, that it is not expedient to alter present plans, but to occupy Mpwapwa in force as a base for operations beyond. It was resolved that it be explained to Mr. Mackay and to Dr. Baxter, charged with the establishment of a station at Mpwapwa, that the Committee are quite willing that an intermediate station should be established in the Nguru mountains, provided that it does not delay or interfere but rather help forward and support the station at Mpwapwa.

Reference was also made to the recommendation of Lieut. Smith, that the stations between Mpwapwa and the Lake should be established in Ugogo, at Muhalala, Usura, and Nguru.

The Sub-Committee had no doubt of the advisability of the establishment of some such chain of stations between the coast and the Lake so soon as suitable men and sufficient means were forthcoming, and they recommended that the proposal be steadily kept in view.

## NOTES OF THE MONTH.

RETURN HOME OF MISSIONARIES.—*Ceylon*: Mr. W. B. Ferris.—*E. Africa*: Mr. J. R. Streeter.

DECEASE OF MISSIONARIES.—*E. Africa*: Mrs. Russell, wife of Commander Russell, R.N., died at Mombasa on Nov. 20th, 1877.—*China*: Mrs. Gough, wife of the Rev. F. F. Gough, died at Ningpo on Nov. 6th, 1877.—*Yoruba*: Mr. J. B. Read died at Ishan, near Lagos, on Dec. 12th, 1877.

ORDINATION.—At the Bishop of London's Ordination held at St. Paul's Cathedral on Dec. 21, the Rev. Henry Drummond Williamson, B.A., of Corpus Christi College, Cambridge, was admitted to Deacon's Orders.

## REPORTS, &c., RECEIVED FROM THE MISSIONS, From Dec. 10th, 1877, to Jan. 15th, 1878.

*West Africa*.—Rev. A. Schapira.

*Yoruba*.—Rev. J. B. Wood (Historical Notices of Lagos), Mr. J. Field, Rev. T. B. Wright, Rev. D. Coker, Rev. N. Johnson.

*Niger*.—Bishop Crowther (Report of Visitation to the Niger Stations), Rev. D. C. Crowther, Rev. H. Johnson, Rev. W. E. Carew, Rev. S. Perry, Rev. C. Paul, Rev. J. Buck, Mr. J. Boyle, Mr. A. Thomas (Visit to the Bunnoo Country).

*Nyanza*.—Rev. C. T. Wilson, Lieut. Smith, Mr. A. M. Mackay.

*Mediterranean*.—Rev. Dr. Koelle, Rev. J. R. L. Hall, Rev. J. Huber, Rev. S. Boutagy, Rev. M. Kawar.

*Western India*.—Rev. J. G. Deimler, Rev. A. Bapuji.

*North India*.—Rev. T. J. L. Mayer, Rev. S. Dyson, Rev. B. Davis, Rev. F. J. De Rosario, Rev. Imam Shah, Rev. J. Fuchs, Mrs. Elmslie.

*South India*.—Rev. A. H. Lash, Rev. H. Horsley, Rev. J. Cornelius, Rev. T. Ephraim, Rev. W. T. Sathianadhan, Rev. D. Daniel, Rev. M. G. Goldsmith, Rev. R. H. Maddox, Rev. J. Cain, Rev. I. V. Razu, Rev. V. Vedhanayagam, Rev. F. N. Alexander, Mrs. Vickers.

*Ceylon*.—Rev. R. T. Dowbiggin, Rev. D. Jayasinghe, Rev. H. De Silva, Rev. H. Kannanger, Rev. J. D. Simmonds, Rev. G. Champion, Rev. H. Gunasekara, Rev. B. H. Weerasinghe.

*Mauritius*.—Rev. P. Ansorgé, Rev. C. Kooshalli, Rev. H. D. Buswell.

*N. W. America*.—Rev. R. Young, Rev. R. Phair.

## Contribution List.

*In the following list of receipts from Dec. 11th, 1877, to Jan. 10th, 1878, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford.....	40	0	0	Monkton Wyde.....	2	10	10
Billington.....	7	14	0	Parkstone.....	2	0	0
Pilton.....	15	18	2	Pentridge.....	7	5	5
Podington.....	10	4	6	Puddlehinton.....	1	16	1
Silsoe.....	24	14	8	Swanage (for East Africa).....	4	14	8
Westoning.....	6	17	2	Durham: Tanfield.....	5	12	0
Berkshire: Bearwood.....	12	0	0	Essex: Horndon-on-the-Hill.....	4	15	3
Bourton.....	10	0	0	Ilford.....	6	1	0
Cookham.....	3	15	0	Lindsea.....	4	9	8
Lescombe Regis.....	6	11	6	Mount Bures.....	2	12	0
Reading.....	251	8	10	South Ockendon.....	17	6	0
Juvenile Association.....	39	10	1	Purleigh.....	4	0	0
Buckinghamshire: Aston Abbots.....	10	5	3	Shalford.....	5	9	4
Chesham, &c.....	10	3	8	Theydon Garmen: Parish Church.....	7	0	0
Claydon.....	50	4	7	Walthamstow: St. John's.....	3	3	0
Drayton Beauchamp.....	5	4	1	Gloucestershire: Campden.....	22	4	9
Edlesborough, with Hamlets of Dag-				Mickleton.....	17	17	11
nall and Northall.....	4	5	0	Oddington.....	10	0	0
Marsh Gibbon.....	1	0	8	Southrop.....	6	0	8
Great Missenden.....	6	9	9	Tewkesbury, &c.....	60	0	0
Sony Stratford.....	10	10	8	Hampshire: Bishop Waltham.....	14	2	6
Waddesdon.....	2	9	6	Christchurch.....	10	0	0
Winslow.....	12	4	10	Corhampton.....	4	2	0
Cambridgeshire: Coates.....	3	15	3	Fordingbridge.....	3	5	6
Whitlessey: St. Mary's.....	7	8	11	North Hampshire.....	14	4	4
Cheshire: Astbury.....	5	6	9	Hatherden.....	12	1	3
Bowdon.....	175	7	0	Havant.....	8	12	4
Chester, City and County of.....	428	5	7	Langrish.....	4	8	7
Crewe Green.....	2	10	10	Lymington.....	6	18	2
Leitchford: Christ Church.....	4	1	2	Sheet.....	1	12	6
Lymm.....	30	0	0	Southampton.....	45	0	0
Malpas-cum-Whitewell.....	12	1	1	Tadley.....	2	3	1
Middlewich.....	16	4	11	Iale of Wight: Bembridge.....	18	4	0
Minshall Vernon.....	3	0	0	Totland Bay: Christ Church.....	9	12	7
Moreton.....	17	7	2	Yarmouth.....	5	2	0
Moulton.....	1	12	2	Channel Islands: Guernsey.....	60	0	0
Nantwich.....	5	7	11	Herefordshire:			
Stockport.....	30	0	0	Hereford, City and County of.....	150	0	0
Stockton Heath: St. Thomas.....	5	14	11	Hertfordshire: Barkway.....	2	10	6
Tilston.....	6	5	7	Welwyn.....	14	6	2
Wrenbury.....	17	2	3	Kent: Belvedere: Ladies' Association.....	9	10	8
Cornwall: Maker and Rame.....	3	5	3	Bexley: St. John's.....	34	4	4
St. Columb Minor.....	2	11	0	Blackheath.....	163	19	1
Stoke Climsland.....	2	16	1	Deptford: St. Nicholas.....	10	0	0
Treasure.....	1	10	10	Folkestone: Trinity Church.....	8	16	10
Truro: St. George's.....	1	0	0	Kennington.....	3	1	6
Cumberland: Keswick.....	29	15	6	East Kent: Eythorne.....	11	18	9
St. John's.....	1	12	0	South Kent.....	244	10	0
Sebergham.....	19	0	0	Lee: Christ Church.....	4	17	1
Silloth: Parish Church.....	16	10	3	Leeds.....	3	15	4
Derbyshire: Chesterfield, &c.....	50	0	0	Murston.....	19	3	6
North-West Derbyshire.....	25	0	0	St. Paul's Cray.....	8	0	0
Ripley.....	4	0	0	Plaxtol.....	8	2	0
Scropton.....	8	7	3	Sheerness.....	10	13	9
Devonshire: Barnstaple.....	30	9	0	Shortlands.....	9	13	2
Devon and Exeter.....	350	0	0	Strood.....	13	2	3
Devonport, &c.....	25	0	0	Tunbridge Wells, &c.....	300	0	0
Fremington.....	1	6	0	Welling.....	4	15	0
Hatherleigh.....	2	4	9	Yalding: St. Margaret's.....	3	2	6
Heavitree (for Madras).....	3	3	3	Lancashire:			
Honiton.....	9	10	8	Lancaster and North Lancashire.....	30	0	0
Kilington.....	1	0	0	Liverpool, &c.....	300	0	0
Morehead Bishop.....	4	0	0	Church.....	13	10	6
Northam.....	31	10	7	Colne.....	4	18	9
Plymouth and South-West Devon.....	18	0	0	Christ Church.....	4	17	0
Uploman.....	9	18	7	Ince.....	20	15	6
Dorsetshire: Charmouth.....	13	15	2	Latham Park.....	4	0	0
Langton Matravers.....	7	5	0	Oldham.....	16	8	9
Liton Cheney.....	4	10	0	Penwortham.....	22	2	8
Compton Valence.....	4	8	7	Leicestershire: Ashby-de-la-Zouch.....	43	18	1
Milbourne: St. Andrew.....	1	19	10	Hallaton.....	4	12	0
				Marston Trussell.....	2	7	0

Pickwell.....	5	1	0	Great Rollright .....	4	18	0
Somerby.....	2	5	0	Ratlandshire: Exton.....	58	6	1
Lincolnshire: Appleby.....	2	4	7	Shropshire: Bridgnorth: St. Leonard's.....	31	14	7
Biscathorpe.....	13	0	0	Burwarton.....	2	0	0
Boston.....	100	0	0	Kynnersley.....	31	12	6
Fleet.....	5	6	6	Llanvblodwell.....	14	15	8
Gayton-la-Wold.....	10	1	1	Lydbury North.....	16	19	11
Haworby.....	2	0	0	Prees.....	3	3	1
Healing.....	5	7	10	Stottesdon.....	1	7	10
Howsham.....	5	15	0	Somersetshire: Babington.....	2	0	0
Laceby.....	5	0	2	Combe Florey.....	1	10	0
Linwood.....	5	9	8	Horsington.....	6	12	11
Louth.....	150	0	0	Minchew.....	3	0	0
Marcham-on-the-Hill.....	15	7	7	Nunney.....	2	10	10
Stamford: St. Michael's.....	6	17	0	North Somerset.....	54	4	7
Stenigot.....	4	12	5	Whitley.....	1	1	0
High Toynnton.....	4	12	5	Yeoivillon.....	8	11	0
Walham.....	4	12	0	Staffordshire: Botley.....	7	6	3
Weston: St. Mary.....	1	10	0	West Bromwich: St. Peter's.....	1	16	0
Winterton.....	7	6	8	Burton-on-Trent: Holy Trinity Juvenile Association.....	7	7	9
Middlesex: City of London: St. Stephen's, Coleman Street.....	48	19	4	Hixon.....	2	7	4
Acton: St. Mary's.....	20	8	2	Penkridge.....	20	12	4
Bethnal Green: St. Matthias.....	6	15	8	Rugeley.....	8	2	0
St. Philip's.....	6	6	0	Stone.....	17	4	0
Bloomsbury: St. George's.....	80	0	0	Trentham.....	3	16	0
Brompton: Holy Trinity.....	5	5	0	Uttoxeter.....	14	0	9
Upper Chelsea: Holy Trinity.....	145	0	0	Suffolk: Farnham.....	12	6	
Edgware.....	13	14	9	Laxfield.....	6	1	10
Fulham: Parish Church.....	2	2	0	Thwaite.....	2	10	0
Hampstead.....	117	4	4	Surrey: Balham and Upper Tooting.....	29	10	7
Harlington.....	5	15	6	Christ Church.....	22	11	4
Highgate: St. Michael's.....	20	0	0	Battersea: St. Luke's.....	6	15	1
Isleworth.....	5	6	10	St. Mark's.....	10	2	3
Islington.....	200	0	0	St. Mary's.....	7	1	8
Tufnell Park: St. George's.....	56	4	0	St. Matthew's.....	2	18	10
South Kensington: St. Paul's.....	10	0	0	St. Michael's.....	5	0	
Kilburn.....	11	5	4	Bermondsey: St. Anne's.....	9	15	10
Holy Trinity.....	13	2	2	Bishop Sumner's Church.....	1	10	0
Juvenile Association.....	83	0	9	Great Bookham.....	4	2	0
St. Mary's.....	15	0	0	Brixton: St. John's, Angell Town.....	4	0	0
Limehouse: St. Anne's.....	9	11	3	St. Matthew's.....	60	0	0
St. Marylebone: Trinity Church.....	19	11	9	Brockham.....	19	18	6
Notting Hill: St. John's.....	50	0	0	Bracelet.....	13	10	6
Paddington.....	13	0	0	Chertsey.....	18	15	2
St. Pancras: St. Saviour's, Fitzroy Sq.....	12	5	3	Chiddingfold.....	5	8	0
Pimlico: St. Michael's.....	14	3	6	Croydon.....	150	0	0
Portman Square: St. Thomas's.....	5	7	0	Hook.....	8	1	
St. Clement Danes.....	1	11	0	Kilow.....	4	10	11
St. James's, Norlands, W.....	1	0	0	Micham.....	46	2	6
St. Jude's, Gray's Inn Road.....	10	0	0	Norbiton.....	30	0	0
St. Mary, Spital Square.....	4	6	0	Richmond: Holy Trinity.....	8	18	0
Somers Town: Christ Church.....	2	0	0	Southwark: St. Jude's.....	14	2	11
Trinity Church, Gough Square.....	13	17	0	Streatham Common: Immanuel Ch.....	56	0	1
Uxbridge.....	30	0	0	Surbiton: Christ Church.....	25	0	0
Westminster: Christ Church.....	4	5	0	St. Matthew's.....	27	18	2
St. James the Less.....	6	19	4	Upper Tooting: Holy Trinity.....	2	16	6
Monmouthshire: Cum Carvan.....	6	7	10	Tulse Hill: Holy Trinity.....	4	13	6
Langibby.....	3	0	0	Wandsworth.....	22	6	4
Trekar.....	17	15	6	Waybridge.....	19	8	2
Norfolk: Geldeston.....	1	15	8	Windlesham.....	6	0	0
Morningthorpe.....	12	6		Sussex: Ashburnham and Pankhurst.....	7	2	0
Sparham, Hasford, and Whitwell.....	6	2	6	Brighton: St. Margaret's Church.....	10	0	0
Stockton.....	5	1	8	Colgate.....	13	4	0
Tot Monks.....	2	0	10	Folbridge.....	5	0	0
Northamptonshire: Braddon.....	7	5	8	Maresfield.....	3	13	0
Long Buckby.....	2	0	10	Tidebrook.....	13	6	2
Cold Ashby.....	7	5	8	Warwickshire: Birmingham.....	300	0	0
Easton Neston.....	12	0	0	Sutton Coldfield.....	80	0	0
Ecton.....	1	16	0	Leamington: St. Michael's and All Angels.....	5	0	0
Kelmarsh.....	16	0		Stadley.....	10	14	6
Pitford.....	11	11	0	Wolston.....	2	13	0
Stoke Bruerne.....	14	16	6	Westmoreland: Crosscraze.....	6	17	2
Wappenham.....	1	0	0	Greenholme.....	8	7	
Northumberland: Riding Mill: St. Andrew and St. James.....	6	12	3	Orton.....	4	1	10
Nottinghamshire: Annesley.....	2	7	9	Tebay.....	1	16	6
Laxton, &c.....	3	8	0	Blunsden.....	4	1	0
Mansfield Woodhouse.....	12	6		Broad Somersford.....	3	9	0
Marnham.....	14	4	6	Easton Royal.....	5	5	0
Nottingham.....	9	4	4	Edington.....	7	5	0
Southwell.....	3	1	0	Salisbury Diocesan Mission Festival.....	26	16	0
Oxfordshire: Oxurham.....	1	15	0	Scend.....	4	4	5
Nettlebed.....							

Telford Ewyas .....	1	6	0	Douglas, W. D. Robinson, Esq., Castle Douglas (for Palestine) .....	10	10
Tilshad .....	4	5	8	Drawing-room Meeting at 25, Kensington Gardens Square (Rev. G. E. Moule) .....	41	1 3
Winkfield .....	5	0	0	Ellice, Wm., Esq. (including 10l. for India) .....	20	0 0
Winsley .....	2	12	4	Esdaile, E. J., Esq., Cotelstone .....	40	0 0
Worcestershire: Cradley .....	24	14	8	Frankham, Miss, Streatham .....	10	0 0
Droitwich: St. Peter's .....	3	16	0	Friend .....	5	0 0
Edwin Leach and Todestone Wafer .....	1	9	0	Friend, per Rev. H. Sealey of Gravesend .....	5	10 0
Halow .....	4	18	6	Goudge, H., Esq., Blackheath .....	10	10 0
Hanley Castle: Parish Church .....	1	12	6	Hale, Mrs. W., S.W. ....	29	0 0
St. Gabriel's .....	2	3	0	Hatchard, Miss, Devonshire Terrace .....	10	0 0
Stockton .....	5	0	0	Hawkins, Miss J., Cheltenham .....	7	15 0
Worcester .....	5	0	0	H. B. ....	50	0 0
Yorkshire: Arthington .....	30	6	4	Headland, Mrs., Bath .....	10	0 0
Aysgarth .....	10	7	0	Hill, Miss .....	10	0 0
Birstall .....	20	1	9	Hubbard, W. E., jun., Esq., Horsham .....	100	0 0
Borobridge .....	14	2	3	Hutchinson, Hon. Mrs. C. H. ....	5	0 0
Bosall .....	6	15	6	Hutchinson, Sir E. S. ....	5	0 0
Bridlington Quay .....	27	3	0	I. A. A. ....	5	5 0
North Cave, &c. ....	5	0	0	I. G. W. ....	10	10 0
Coverham .....	4	11	0	In Mem. F. B. S. ....	15	16 6
Dalehead .....	2	1	0	In Memory of a beloved Husband .....	10	0 0
Gomersal .....	7	17	0	Kingstown: Glenageary: St. Paul's (for North India) .....	19	0 0
Grosmont and South Cleveland .....	20	0	0	Mackie, John, Esq., Griggstone .....	5	0 0
Hackness .....	25	9	6	M. A. M., a Friend to Missions .....	260	0 0
Low Harrogate: St. Mary's .....	30	0	0	M. C., per Rev. J. H. Haslam .....	100	0 0
Hartill .....	140	0	0	Mumford, Geo., Esq., Stratley .....	10	10 0
Huddersfield .....	1	11	6	Noble, Col. W. H., B.E., Woolwich .....	10	0 0
Kestlewell .....	1	18	0	Pennington, Miss E., Teddington .....	10	0 0
Malby .....	8	6	0	Rainfall .....	1000	0 0
Middleham .....	10	17	1	Bawlings, Misses, Padstow, Cornwall, in fulfilling the express desire of their late Sister, Miss Maria Bawlings .....	200	0 0
Great Ouseburn .....	2	14	10	Bogers, Henry, Esq., Oatlands .....	10	10 0
Patrick Brompton .....	40	0	0	Bogers, Mrs., Machynlleth .....	5	0 0
Pontefract .....	3	11	2	Ryder, Hon. H. D., S.W. ....	25	0 0
Raskelf .....	100	0	0	Savory, Miss A. M., Chertsey .....	100	0 0
Ripon .....	60	0	0	St. Peter's, Eaton Sq. (for Krishnagpur) .....	508	9 0
Scarborough .....	6	10	0	Smith, Rev. Isaac, Clevedon .....	10	0 0
Sheffield: St. Mary's .....	4	2	0	Stevens, Rev. John, Bath .....	10	0 0
Wath-upon-Dearne .....	24	12	0	Strickland, Jacob, Esq., Clifton .....	5	0 0
Wellon .....				Thankoffering from the Daughter of one of the early Missionaries .....	5	0 0

## ASSOCIATIONS IN WALES.

Angloes: Beaumaris .....	13	1	0	Thankoffering .....	10	0 0
Llanegenedil Valley .....	2	4	0	Thankoffering .....	5	0 0
Denbighshire: Erbiastock .....	4	14	4	Tompson, Mrs. James .....	1000	0 0
Gwersyllt .....	22	6	7	Trench, Mrs. F. F., Liverpool .....	10	0 0
Trefnant .....	4	8	0	Trench, Miss .....	5	0 0
Pemshire: Penley .....	1	4	1	Trench, Mrs. F. F., Liverpool .....	5	0 0
St. Mark's, Connah's Quay .....	4	15	8	Waldegrave, S. E., Esq. ....	5	0 0
St. Mary's, Cefn .....	3	5	0	Well-wisher .....	5	5 0
Rhydyfryn .....	1	7	0	Were, Joseph, Esq., Broadcliff .....	60	0 0
Glamorganshire: Llandaff .....	7	19	0	Whitchote, Rev. C., Atwarby .....	25	0 0
Llantrisant .....	2	8	4	Williams, R., Esq. ....	100	0 0
Swansea: Christ Church .....	6	2	3			
Holy Trinity .....	18	2	0			
Langwrig .....	1	9	2			
Montgomeryshire: Arustley, Deanery of .....	6	16	0			
Churchstoke .....	14	18	2			
Langynlew .....	2	0	0			
Pembrokeshire: Tenby: St. Mary's .....	9	4	5			
Radnorshire: Llanbedr .....	5	0	0			
Winsley .....	2	12	4			

## IRELAND.

Hibernian Auxiliary .....	1500	0	0
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## BENEFACTIONS.

Anonymous .....	5	0	0
Armistage, Rev. F. J., Harrogate .....	50	0	0
Arthur, Mrs., Stoke .....	20	0	0
Austin, E., Esq., Princes Street .....	10	0	0
Bentley, James, Esq., Cheshunt .....	10	10	0
Black, Mrs. S. E. ....	50	0	0
Bousfield, C. H., Esq. ....	200	0	0
Brooke, Sir W. De Capel, Bart. ....	100	0	0
Batler, Henry, Esq., Chipstead .....	5	5	0
Baxton, Sir T. Fowell, Bart. ....	100	0	0
Calvert, F., Esq. ....	20	0	0
C. E. C. ....	50	0	0
C. M. C. (for Church Missionary College) .....	50	0	0
Coper, Miss A., Retgate .....	5	0	0
Cruddas, Wm. D., Esq. ....	50	0	0
Day of Intercession .....	5	0	0
Digby, G. W. D., Esq. ....	20	0	0

Further List of Special Contributions received by the Rev. H. W. W. PARSONS, making the Contributions to the C.M.S., from St. Paul's, Onslow Square, to 1000l. for the current year.

Anonymous .....	12	0	0
Anonymous .....	1	0	0
Bannister, C., Esq. ....	7	0	0
Beattie, A., Esq. ....	50	0	0
Bevan, R. C. L., Esq. ....	100	0	0
Bevan, F. A., Esq. ....	60	0	0
Campbell, T., Esq. ....	20	0	0
Communion Alms (portion of) .....	88	15	0
Hunt, Lieut.-Col. ....	5	0	0
Maude, Capt. Hon. Francis .....	10	0	0
One who Loves .....	10	0	0
Trench, Mrs. Chenevix .....	5	0	0
Sums under 10s. ....	15	0	0
	£350	0	0

## COLLECTIONS.

All Saints' Girls' Sunday-school, Caledonian Road, by Miss Scroggie .....	17	9	
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\* Promised.

Baldwin's Gardens National School, by Mr. Potts	17	0	Littlewood, late Mrs. : Exors., Mr. J. S. Littlewood and Mr. J. L. Peck	100	0	0	
Battersea: St. Saviour's Sunday-school Choir ( <i>for Metlakatlah</i> )	1	7	6	Thomas, late Miss (200 <i>l. less duty</i> )	180	0	0
Bevan, Miss C. L.	3	10	0	Tyzack, late Miss Mary, of Sowerby House: Exor. and Extrix, Wm.			
Brickwell, Miss, Cheltenham	2	0	0	Thackray, jun., Esq., and Mrs. Sarah Spence Tyzack	100	0	0
Brodie, Ian, Missionary Box	10	3		Usborne, Miss A. M. ( <i>Legacy to Mr. Sargent, for the support of the Native Clergy, 200<i>l. less duty</i></i> ): Exor., Rev. Henry Usborne	180	0	0
Collection Box of a dear departed Child and his Mother	21	9	6	Ditto, for Jerusalem Diocesan School Fund	180	0	0
Contents of Missionary Box kept in memory of the late Mrs. Newton of Holme Lodge	20	2	0	Wood, Miss Mary, late of Margate: Exors., Mr. A. J. Baker and Rev. A. C. Vidler	100	0	0
Coton Hall Missionary Box, by Mrs. Wakeman	2	0	0				
Denham: Boys' Sunday Evening Class, by Rev. W. H. Peers	15	0					
Duke, Mrs. (Missionary Box), by A. Mainwaring, Esq.	12	3					
Exmouth: Preparatory School Missionary Box, by Mrs. Thornton	15	6					
Hoxton: St. Anne's Sunday and Infant Schools, by Rev. W. M. Puttock	3	18	7				
Humphreys, Miss, Chirbury	19	2	6				
Iaffeld Juvenile Working Class, by Miss T. Paine	2	10	0				
Jourdan, Miss J. E., Missionary Box	8	10	0				
Knox, Edward, Lucy and Alice, Missionary Box	1	17	5				
Longton: St. James' Sunday-school, Young Women's Bible-class, by Miss E. A. Litchfield	1	10	0				
Loweby Vicarage Missionary Box, by Miss Jones	1	10	0				
Mayer, Miss L., Cirencester, Missionary Box	14	0					
Middleborough: St. Hilda's Schools, by Mr. G. Medcraft	2	17	0				
Monk Fryston Sunday-school Missionary Box, by Miss Jackson	11	8					
Penny Monthly Subscription collected among some Poor, by E. S.	14	6					
Rosher, Miss, St. John's Wood Road, Missionary Box	2	5	0				
Shap Church Sunday-school, by Miss K. D. Fenning	18	6					
South Kensington: St. Stephen's Sunday-school, by Mrs. R. Henry	1	4	1				
Turner, Miss L. J., Missionary Box	4	1	4				
Waters, Mrs. A. M.	1	0	0				
Woolwich: St. John's Sunday-schools, by Rev. John O. Bent	1	3	8				

FOREIGN CONTRIBUTIONS.			
Western Australia: Guildford	18	7	
France: Biarritz (Pcs. 214)	8	9	2
Cannes	34	0	0
Lyons	6	4	6
Italy: Milan	8	5	0
Naples	2	15	0
Prussia: Dusseldorf	6	17	2

EAST AFRICA FUND.			
Soames, Miss, Brighton	25	0	0
Wisbech	19	0	0

DEFICIENCY FUND.			
Bailey, C., Esq., Red Hill	5	0	0
Bayley, Mrs. Hamilton	3	0	0
Bolland, Miss J., and Friends	11	3	6
Carver, Mrs., by Miss Penn	1	1	0
C. A. Y.	10	0	0
Devon and Exeter: Dawlish	5	0	0
Hobson, Mrs., Blackheath	10	0	0
H. S., Mentone	10	0	0
Leach, S. W., Esq., Turnham Green	5	5	0
Pulborough, Sussex	16	1	0
Selby, Mrs., New Cross	10	0	0
Tewkesbury, &c.	10	0	0
Thankoffering	50	0	0

NIGER STREAMER FUND.			
Hare, Mrs., by Mrs. C. Trotter	5	0	
Witney Deanery Missionary Association	5	0	

PERSIA MISSION FUND.			
Ripley, Rev. W. N., Norwich	5	0	

HENRY VENN NATIVE CHURCH FUND.			
Perry, Rt. Rev. Bishop, by F. Cancellor, Esq.	10	0	

LEGACIES.			
Green, Miss Ellen, late of Great Malvern	250	0	0

## LEGACIES.

Green, Miss Ellen, late of Great Malvern. 250 0 0

## FOREIGN CONTRIBUTIONS.

FOREIGN CONTRIBUTIONS.		
Western Australia: Guildford.....	18	7
France: Biarritz (Fos. 214).....	8	9 2
Cannes.....	34	0 0
Lyons.....	6	4 6
Italy: Milan.....	8	5 0
Naples.....	2	15 0
Prussia: Dusseldorf.....	6	17 2

## EAST AFRICA FUND.

Soames, Miss, Brighton	25	0	0
Wisbech	19	0	0

## DEFICIENCY FUND.

Bailey, C., Esq., Red Hill	5	0	0
Bayley, Mrs. Hamilton	3	0	0
Bolland, Miss J., and Friends	11	3	6
Carver, Mrs., by Miss Fenn	1	1	0
C. A. Y.	10	0	0
Devon and Exeter: Dawlish	5	0	0
Hobson, Mrs., Blackheath	10	0	0
H. S., Mentone	10	0	0
Leach, S. W., Esq., Turnham Green	5	5	0
Pulborough, Sussex	16	1	0
Selby, Mrs., New Cross	10	6	
Tewkesbury, &c.	10	0	0
Thankoffering	50	0	0

## NIGER STEAMER FUND.

Hare, Mrs., by Mrs. C. Trotter	5	0	0
Witney Deanery Missionary Association	5	0	0

## PERSIA MISSION FUND.

Ripley, Rev. W. N., Norwich	5	0	0
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## HENRY VENN NATIVE CHURCH FUND.

Perry, Rt. Rev. Bishop, by F. Cancellor, Esq.	10	0	0
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The Secretaries thankfully acknowledge the receipt of—

A Parcel of Clothing from Miss Hawkins, Starcross, for Sharanpur Orphanage.

A Box of Clothing from St. Mary's C. M. Working Association, Brighton, per Miss Moseley, for Mombasa.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C. M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

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## ON GOVERNMENT EDUCATION IN INDIA.

**T**HAT the soul be without knowledge, it is not good," is the record of inspiration. The context is remarkable. It implies that the result of ignorance is impetuous action, leading to transgression and perverse ways, combined with distrust of the overruling providence of God. A careful study of the history of nations would lead to the same conclusion. Ignorance has been the most deadly instrument in the overthrow of States and the subversion of all orderly government. There used to be a fond and prevalent delusion that, by withholding knowledge and confining it to privileged classes, the millions could be kept in safe subjection. The whole current of history confutes this theory. It has had its partial and temporary successes, but it has ever failed in the hour of trial and the season of difficulty. Nations insignificant in comparative population, but with superior enlightenment, have swept away before them, or have riveted their yoke on less enlightened races. Even in such abnormal cases as the cataclysm of barbarians at the dissolution of the Roman Empire, the victors speedily yielded to the vanquished ; knowledge quickly resumed its sway over ignorance.

How frightful are the dangers of ignorance in subject masses, and how wild and bloody are the outbreaks resulting from it, our own history, and still more French history, abundantly testify. But without wandering into these speculations, our own recent experience in India has taught us this lesson in a most fearful manner, if only we are not so judicially blinded that we are incapable of learning it. It would not be easy to recount the monstrous delusions which were circulated at our expense, and greedily believed at the period of the Mutiny. At one time the hill-people at Simla could not be disabused of the notion that orders had been received there to entrap and then kill them, and boil them down for their own fat. It was announced at Lucknow that the Government had sent up cartloads of bone-dust to be mixed with the flour and sweetmeats sold in the bazaars, and the Sepoys were hardly restrained from outbreak. A Subahdar, closeted for hours with Sir H. Lawrence, told him that it was understood the Government were to import the widows of the men fallen in the Crimea, compel the Zemindars of Oudh to marry them, and the children of such unions would be made heirs of their estates, and so supplant the Hindu proprietors ! Seeds of this description, sown broadcast in ignorant minds, produced the bloody harvest of 1854. Did that Mutiny spring from education ? Since the foundation of our dominion at Plassey up to the period of the Mutiny, had there ever been

a Bengal Sepoy who had received from Government the slightest tincture of wholesome education? At that period, in the district of Benares, containing a population of about ten millions of human beings, and yielding about a million of sterling pounds per annum, one Government College, partly established by the Raja of Benares, represented the educational machinery; in the adjoining division of Allahabad, almost equal to that of Benares, there was not a school of any kind established by the Government. Ignorance, not education, was at the root of our troubles at the period of the Mutiny.

But had India no knowledge of its own, distinct from the intervention of the English Government? If we were to believe speculative theorists on the Continent and in England, what they deem the most sublime compositions which the unaided wit of men ever devised were the common property of the nations of India. This is simple and gross delusion.\* To the vast mass of the population, the Vedas and even the Institutes of Menu and similar works are as completely unknown as the *Nibelungen Lied* or the *Capitularies* of Charlemagne. Indeed, what knowledge is possessed of them is almost exclusively derived from foreign sources and the labours of European scholars.† But they have in some parts a literature. In Bengal, for instance, there has been for a long period, after a fashion, a reading public, the fruit of Native education, undisturbed by any extraneous interference or foreign correction. It is what Bengalees who do read at all do read—certainly used to read. A well-informed writer in the *Calcutta Review* describes it,—“Gross obscenity, dark superstition, an extravagant and horrible marvellousness, and frequent references to idolatry, form the principal ingredients of that seasoning which alone can render a book palatable to the popular taste of Bengal. Nala and Damayanti is the only one that appears to form an exception. The larger class of publications consists partly of mythological works and partly of amatory tales. The libidinous doings of Krishna and his adulterous consort, Rádhá, are the subject of different productions. These are the favourite deities with a great majority of the inhabitants of Bengal. The character of these objects of worship is so vile that those who describe it feel it necessary to apologize for it by urging the plea that Krishna, being lord of the world, was not subject to those laws of morality which mortals are bound to obey. Siva, who is the favourite god of the higher classes, and Durgá or Kali, the national deity of Bengal, are about as licentious as Krishna and Rádhá.” With reference to the amatory tales, the writer proceeds to say that he had intended to examine some twenty of them, but the task was too revolting: “It is

\* Sir Henry Maine remarked, “It is the opinion of the best Native scholars that in fifty years all knowledge of Sanscrit will have departed from India, or, if kept alive, will be kept alive by the reactive influence of Germany and England.” In this we fully concur.

† Some popular acquaintance with stories from the Ramayana and similar poems is kept up by wandering minstrels and reciters akin to the Homeric bards or *aidoi*; but we distinguish this from literature read and studied. Dr. Hunter remarks, “Little as is known of Sanskrit history, enough has been ascertained to dispel M. Michelet’s pretty illusion of the millions of meditative Aryans chaunting the Ramayana during three or four thousand years.”



almost impossible to conceive anything more truly horrible than some pages of these volumes." There are pamphlets for sale in the Calcutta bazaars; had we not seen them, we could not have believed in their existence. The mind of Milton's or Klopstock's Satan would have revolted with horror from all contact with such defiling abominations. . . . *"It is an instructive fact that the inculcation of vice in these obscene books is invariably perpetrated under the screen of the national religion. The title-page prominently exhibits the names of some of the popular deities. The book itself always opens with a formal invocation of two or three of them, and almost every new section commences with a prayer."* Since the foregoing was written, a law has been passed prohibiting the sale or exposure of such books, with only an exception in favour of the horrible representations on the sculpture of the temples and of the idol cars. Bengalees are still teaching themselves through them. It must be admitted that the soul should be without this sort of knowledge must be very good.

Asking some pardon for alluding to these things, although we have omitted much that appeared in the *Calcutta Review*, we pass on to what our Government did do when it awoke to some consciousness of its duty in the matter of education. It suppressed the then existing vernacular literature as it had suppressed widow-burning and infanticide, and with equal propriety. Its action was so far wise. It had, moreover, been brought home to it in a terrible manner, "that the soul be without knowledge, it is not good." Previous to 1852, for about twenty years, there had been in some few central spots Government Colleges founded; civil engineering and medicine had been taught with fair success, and some progress had been made by a select body of students in European learning, and also in mathematical and physical sciences. There were also institutions for teaching Sanscrit and Arabic learning, and Hindu and Mohammedan law; these last dated from an early period of our rule. But until 1854 the masses were untouched by Government. The celebrated despatch of that year, although by no means all that the friends of Christian education could have wished, yet contained some just and wise provisions. It was not intentionally infidel. It recognized with approval the efforts of individuals and Christian Societies, and it authorized the Governments of India to give grants-in-aid where competent instruction in secular knowledge was given, and official inspection was admitted. While direct Christian instruction was excluded from Government schools, the Holy Scriptures were to be placed in the schools and college libraries, and Christian teachers employed in them were to be at liberty to give religious instruction to pupils desirous of receiving it out of the regular school-hours. We may here take occasion to remark that, if these provisions had been carried out carefully and judiciously, most beneficial consequences might have flowed from them. But by increasing the rigour of rules relating to secular instruction, and by the too frequent filling up of posts in the education department by teachers who had little interest in, and scant reverence for, the religion which they nominally professed, the good that might have resulted was largely defeated.

But there was one other provision in the despatch of 1854 to which we wish prominently to direct attention. It was that, as regards the Government schools in general, a desire was expressed that, as self-supporting education advanced, the Government schools should be discontinued—the Government ceasing to be the educator, and assuming the position of the patron and promoter of useful education generally, and therein of Christian education according to the measure of demand which may be made upon it in consequence of the increased efforts put forth by its friends and supporters. An educational department was formed at each Presidency; universities, granting degrees of honour, were established, and funds were sanctioned to carry the general scheme into effect. The measures indicated were speedily carried out. The progress made during the last twenty years may in some measure be appreciated by the expenditure. In 1854 that expenditure amounted to ten lacs of rupees; in 1859 it reached twenty-one lacs; in 1863 more than ten lacs were spent on education in Bengal alone, and yet out of 576 boys only one was receiving instruction. This may now be estimated in the province of Bengal at more than thirteen lacs during the year 1876, of which nearly three lacs are spent by Government on colleges alone, while only four lacs and a half are spent on primary instruction. The cost of these colleges throughout the whole of India must be enormous.

This is of course a vast sum, and, at a time when the finances of India are seriously embarrassed, it becomes an important question to ascertain whether it is wisely and judiciously disbursed, and for the true interests of the people of India. We may dismiss very briefly the question of an improved literature. It is not a matter in which the Government has intervened actively. By discountenancing the religious obscenities which were the staple of Native reading, it has relieved itself of all complicity or charge of indifference to these abominations. It would be credulity to suppose that it has wholly eradicated them. We notice with satisfaction, in the recent Blue Books, steady improvement in Native literature reported. Books of fiction are mentioned as having been produced in Bengal, sound and good as far as they go. There are also ethical and didactic works of some merit. In Bombay, too, the general tone of the publications is reported to be unobjectionable as regards morality and loyalty. Honourable mention also is made of the Madras School Book and Vernacular Society for its "efforts in supplying the masses with literature which, while instructive or amusing, is pervaded at the same time by a healthy, moral tone." In this department, during the last five-and-twenty years, there have been improvement and progress, due to the introduction of the foreign element into the Native foulness, of strange light into horrible darkness.

We pass on to the more direct results of Government education. There has been the attempt to carry it on without recourse to the teaching of Christianity. Is this very practicable? Has it been a success? There are two points of view in which this ought to be considered,—the higher education, which carries the student through a varied and extensive course until he is sent forth complete, so far as his

capacity will allow : the other is the rudimentary instruction, communicated to the masses, which furnishes them with the means of further education, or at any rate of obtaining ordinary information. Has, then, the higher education imparted by Government been a success ? We question whether, in the highest sense, it has ever been even practicable. With most persons the opinion of that most eminent man Dr. Duff\* will have weight. We quote his evidence before the Committee of the House of Lords, 1852-53 :—

My own impression is, that if we go on giving them a thorough English secular education without any mollifying and counteracting influences of sufficient potency—disturbing them out of all their old ways and habits of thinking and feeling, and creating the very materials out of which spring restlessness and discontent, envy and jealousy, selfish and exorbitant ambition for power and place, irrespective of the needful moral and mental qualifications—there will not, there cannot be, generally speaking, that sentiment of devotedness or loyalty to the British Government, which, for their own sakes, and for the sake of their country, we should desire them to possess. And the ultimate result of such unfriendly or disloyal sentiments becoming widespread in the case of men of quickened intelligence, and having unlimited command of a free press, with the English as a common medium of communication, it is not certainly difficult to foresee.

For the sake of others we quote the views of Mr. Martin Gubbins, Commissioner in Oudh :—

Too frequently the Hindu scholar leaves the Government school an infidel. Too frequently he repays the liberal instruction of Government with disloyalty and disaffection. I have seen it stated that the Native scholars of our Government seminaries have, during these mutinies, proved their attachment to our rule. Such, however, has not been the account which has reached me. Young Bengal, by which name this class of Native youth is designated in India, is remarkable generally for conceit and disloyalty and irreligion. Nor can it be doubted that it is in India a dangerous thing to educate the Native youth without uniting with that education the strongest restraint of morality. And it may be questioned whether any rules of morality, without the powerful check of religion, will suffice. We place in a boy's hands the histories of Greece and Rome, and hold up to his admiration the examples of those ancient patriots who have freed their country from domestic tyranny or a foreign yoke. The knowledge which we impart to him destroys the reverence which he would naturally feel for his own religion and its precepts. In its stead we implant no other of a holier and purer kind. Can we wonder, then, at the harvest which we frequently reap ?—disloyalty, untempered by gratitude, a spurious and selfish patriotism, unchecked by religion, and an overweening display of literary attainment, supported by no corresponding dignity of character.

One other testimony we will subjoin—not that many others could not be added, but we cannot spare room for them. It is that of Lord Lawrence. In the opinion of his lordship (1858) it is better that Christian Missions should be founded by private effort rather than by Government ; nor would he have Bible-classes introduced into Government schools where proper teaching is not available ; nor would he have attendance upon these classes other than as a purely voluntary act ; nay, more, in his

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\* Since this was written, that great and honoured man has passed to his rest. We cannot mention his name without testifying, however briefly, our veneration for his honoured memory.

judgment, in India at least, a purely secular system is not adverse to religious influences; but he maintained, in opposition to the Director-General of Public Instruction, that in Government schools there was a fair opportunity of offering the Bible to those who chose to receive it, and that it was "just, politic, and right" that we should avail ourselves of that opportunity.

From the neglect of any fair attempt to afford facilities for religious instruction to those who might desire it in Government colleges and schools, we believe that the system, in the highest sense, has been a failure. That higher education must ever be a failure which, by omitting all reference to the Supreme Being, does indirectly inculcate either that there is no Supreme Being, or that His existence is a matter of no importance. But, taking a lower ground, what has been the result? The favourite argument for the maintenance of these Government colleges and universities is that it was a proper thing to furnish the Natives of India with means of education which would qualify them for taking part in the government of their country. In our judgment the most important qualification for this would be the teaching inculcated in the Word of God, and enforced upon man by His sanction. But, waiving this for argument's sake, it may be conceded that, by the more imperfect means resorted to, an intelligent body of young men has been trained, in many cases largely divested of their Native prejudices, and fairly saturated with European science and learning. Their spiritual condition, for the most part, is a blank; they are floating rudderless on a sea of conflicting opinions. Still they may be found efficient and trustworthy in the discharge of official duties. There is much to put them on their mettle. But it seems to be admitted that already there has been over-production. If it be granted that there had been a necessity, that pressure no longer exists. Already there is dissatisfaction manifested among the Natives themselves at the results of this higher education. We are told that "among the crowds of young men who feel keenly the inutility of the race they are running, and despise the prizes which fall to the multitude of those who reach the goal," a more practical education is called for by students and graduates. What they want they declare is "the means in after-life of earning a decent livelihood, and not an education which will not help us in bread-winning."

What the nature and value of the present system of higher education in the Government Universities is, may be, perhaps, sufficiently gathered out of the following extract from an able article in the *Friend of India* (January 4, 1878):—

Perhaps the fiercest denunciation of the Calcutta University, and the style of education which it fosters, come from the Educational service itself. These men at least speak what they know, and testify of that which they see daily; and they tell us that education, in any really valuable sense of the word, is almost impossible in our colleges, as they are at present conducted. The curriculum of studies imposed by the University, and the system of examination, are such that no scope is given to the Professors for the intellectual training of their students, nor to the students themselves. The incitements are not towards real mental culture, but towards the rapid acquirement of a certain quantity of superficial knowledge, whose only practical use is to enable them to run the gauntlet of the University

examination. The examination is not, as it ought to be, a test to prove that the education they have received is a fit training either for public life or for higher studies. It is itself the end of their studies. If they can pass it successfully and obtain a degree, they have reaped the fruit of their education, which, as a rule, they then leave behind them. Or, if they take anything with them into the world, it is only a miscellaneous mass of imperfect knowledge, which is of little use to them in life; and not the power of observing, comparing, reasoning, and working, which a genuine education should impart. In short, our colleges, it is said, do not sufficiently train the thinking powers, and are nearly altogether employed in cramming the memory; while the curriculum is so injudiciously framed, that much of the knowledge thus imparted is useless, if not actually prejudicial. We quoted, the other day, the opinion of a high authority on education in Calcutta, to the effect that the Calcutta University does not foster any real study of literature, philosophy, or science, and that the only subject the students acquire a respectable knowledge of is mathematics. So far as we can learn, this opinion is well founded.

The conclusion to which the writer comes is that the present University system is a miserable failure as regards intellectual training, and that if the higher education is to be persevered in, some pains should be taken that the students, instead of having a superficial smattering of many things, "should know a few subjects thoroughly, and should have some claim to be regarded as educated men."\* It is

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\* It is not with the view of raising a smile that we extract from the *Friend of India* the following verses, recently presented to Lord Lytton on New Year's Day. They are the composition of a graduate of the Calcutta University; he is stated to be, and we believe is, "a type of a large class of young men in our colleges." The *Friend* publishes them to prove that it is our "absurd curriculum of study that produces this absurd style of composition among the graduates." It maintains that "the very first reform in all our colleges should be the banishment of every line of poetry from them, once for all. Let the reader note the flood of nonsense that the study of English poetry is answerable for in the present case. The fault is entirely our own, and not that of the students." It might be a further question whether the philosophy they have imbibed is superior in its outcome to their poetry.

#### NEW YEAR'S DAY, CALCUTTA, 1878.

Behold! Britons' dawn approached the vault of sky,  
 The sprightly lively mists, in crowds begin to fly;  
 Calm, serene, but grave, the phases of morn appear,  
 One vast shady skreen pervades the atmosphere;  
 The rosy tints of Pæan's tender infant-rays,  
 O'er the gloom-burst world, each a slanting sport displays;  
 The slim azure-tinctured scopes, o'er the meadow roam,  
 The quiver'ng-glitters emit through the steepled-dome;  
 Tissues of Nature and art mingled all around:  
 Faux-pas styles of martial-walks, with mirth abound;  
 The din of music arms, harmonious wait  
 The march of living-tripods, in gentle gait;  
 The wakeful cheers of the Lord of Palace-sphere,  
 Joined in full grace, with that of Belvedere;  
 The pride of zephyr-blow'ng Whitelands' Pacific coast  
 Adorned by our sole Orient Paradise-Boast,  
 United in gleeful hearts in Year of Score and four;  
 And found a second Tempe on our Indian shore.  
 The Eastern ruling-Gems, a double lustre shed,  
 With western honors clad, crowning each ruler's head:  
 Lo! the graceful nodding gestures of both the Lords,  
 Fully announce in tirades of the Cannon-words,  
 The skill of a modern Dedalus now should play  
 To close the scene of day,  
 As signal for royal-heads to put in array  
 To join their native swyn:

not, however, only the education department itself which cries out against the inefficiency of the present system, but the Viceroy himself, who recognizes that we are over-educating. In a recent speech at La Martiniere, Lord Lytton said, "I am rather afraid that in this country, and more especially in this presidency (Bengal), there is a growing tendency to over-education, or at least to that kind of education which concentrates the efforts and hopes of young men and young women upon the prospect of an unworthy degree or an eligible marriage, without sufficiently ensuring to themselves the means of making the attainment of such objects really beneficial to themselves and their fellow-creatures." Such, too, was the recently expressed opinion of Professor Monier Williams, published in the *Times* (November 7, 1877). In India, he says, "we want more suitable education." Persons of low social status ought not to be allowed (except they show signs of unusual ability) to receive an education above the rank of their fathers. Their training ought to be the best of its kind, but suited to their position and prospects. He then comments upon the absurdly low charges made for education of the highest kind in the great central Deccan College at Poona, by which an over stimulus is given to students. "Even for Indians," he says, "the present charge for room-rent, board, and tuition at a first-class college is ridiculously small." Too much attention, he adds, is paid to linguistic and literary attainments, and too little to the practical and scientific. Plainly, reform is necessary and called for.

We are now in India, at an enormous cost, supplying what professes to be University education, and by artificial means stimulating a supply of highly but imperfectly educated youths in excess of the demand. To what extent we may be by this means fostering dissatisfaction with our rule it is not easy to determine. Professor Monier Williams says with much truth :—

A vicious style of verbose and inflated composition, copied from Dr. Johnson's *Rambler*, is becoming common, and English words are ostentatiously imported into it, when far more suitable expressions might be drawn from a Sanskrit source. Such great Native poets as Tukaram and Morapant are becoming neglected, and intelligent men, who might do much to develope and improve their own languages, waste their time in concocting, and even printing and publishing, wretched English verses which no Englishman can read without a smile. The result of such a mistaken system is that India is flooded with conceited and half-educated persons, who despise and neglect their own languages, and their own religious and political systems, without becoming good English scholars, good Christians, or good subjects of the Queen. And hence we are confronted with a difficulty which, even if it does not endanger our rule in India, is becoming more embarrassing every day—

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Flushed with delightful success and loyal mind,  
 Each to rule his realm ; his Empress to remind :  
 Now ye Indo-demo-aristo-crats, begin  
 To sing the praise of our Empress, an English Queen,  
 Mark all, how gracious bounty from England spreads,  
 Gifts of honors poured on all your Native-Heads ;  
 Pray Vict'ry to fill up Indian history's page,  
 Honor English toils, to adorn Victorian age,  
 'Tis mine to move my loyal pen, and impress your hearts,  
 O my country-grandeens' do rouse your active parts.

the difficulty of providing suitable employment for the thousands of young men we have educated badly and unsuitably. For excessive and misdirected education cannot be carried on with the same impunity in India as in England, where we have the safeguard of our Colonies and an outlet in India itself.

The Blue Book for 1874-75 admits that "many cannot obtain employment, to their great discontent."

What, then, would seem to be the true policy in this matter of higher education? With considerable amount of drawback and imperfection we have, during the last five-and-twenty years, set before the Natives of India what is understood by the ruling nations of the world as higher education, and have opened up to them the stores of Western learning and science. We have supplied ourselves with a tolerably educated body of officials, and we have indicated to all the means by which they may aspire to similar positions. Is it needful that we should at enormous cost continue to multiply students, often naturally disqualified for eminence, and to cast them forth upon the country restless and dissatisfied? Might not the expenditure in this direction be very materially diminished, and the cost fall in a distinctly increased proportion upon those who hope to profit by higher education? In Bengal alone we have four colleges maintained at the Government expense for that one province alone! The true reform would be to sweep all such colleges away, and to maintain but one university at Calcutta, Madras, and Bombay respectively. So, too, the Director of Instruction reports (1874) that, in the North-West Provinces, Government is maintaining four colleges at a handsome cost, adding that there is really a small amount at present for education up to the B.A. standard in those provinces. In the Blue Book, from which we have already quoted, it is stated:—

The complaint is reiterated by the local Government that the youth of Bengal resort almost exclusively to two professions which are overstocked, the law and the public service, although other professions are fast expanding. The dislike of manual work creates a strong prejudice against the practical study of mechanics. Some progress, however, was apparent in connexion with technical education, certain efforts having been spontaneously made by the Natives themselves, though it still remains to be seen whether they will lead to practical results. On the occasion of the visit of the Prince of Wales to Bankipore, near Patna, the Native chiefs and gentlemen of Behar formed a scheme to commemorate the event by founding an industrial institution at that place, and subscriptions were promoted to the liberal amount of 20,000*l*. The Bengal Government agreed to allot 600*l*. annually as a grant-in-aid to the institution, on the condition that the subscriptions, invested in Government securities, should yield at least an equal sum.

It is in this last direction of stimulating Native effort that the remedy should be sought. Our own colleges in England are mainly, if not exclusively, the result of private liberality. Why should it not be the same in India, now that once a craving for higher education has been stimulated, and the rewards for success in it are prompt and accessible to young men of marked talent and ability corresponding to honour-men at our universities?

In the meantime, what have we been doing in the matter of

elementary education? It has by no means been wholly neglected. Great but certainly not adequate means have been employed to remedy the ignorance of the masses, and yet it is precisely in this direction that much good and comparatively little evil might be done. While we should regret secular education in which instruction in Christianity found no place, yet, if the ordinary elements of all knowledge were imparted by the State, it might be a common gain; and it is in this sense that we understand Lord Lawrence not to be indisposed towards purely secular schools, if no better can be had. But it is plain that we have been building too much from the top instead of from the bottom; our business as rulers is so far to enlighten the masses that they shall not, if possible, be precipitated into rebellion by foolish panics and extravagant falsehoods. Their own rudimentary teaching, apart from ours, is of the most narrow and confined description, intended for the meanest purposes in life. Elementary knowledge, with capacity for understanding ordinary literature, ought not to hinder the progress of the Gospel, which depends so largely on the circulation of the written Word of God. Christians have, therefore, a direct interest in the extension of this system among the millions of India. Nor could the strongest advocate of what is miscalled religious neutrality object to it. But work of this kind does not produce the same flashy results that are the fruits of "higher education." It requires patient continuance in well-doing, and silent, steady supervision. It has not, therefore, been so much in favour. But the ablest and most intelligent friends of India deplore this neglect. It is the judgment of Professor Monier Williams, writing after our elementary education in India has been in existence for five-and-twenty years, that, "in the villages and indigenous rural schools, a good system of teaching the vernacular dialects with reading, writing, and arithmetic is needed." He calculates that in 1875 there were 30,477 primary schools, with 963,000 pupils, but he maintains that we ought not to be satisfied till our system of primary instruction has really penetrated to the remotest corner of the lowest stratum of Indian society. We agree with him, but this is very far from being the case. From other quarters the cry is raised for a better class of teachers, well educated, and specially trained for elementary education. It is not a want likely to be supplied by the present system of "forcing" at the Calcutta University. With justice it is argued that India "has a right to insist that Government shall not slacken its efforts till it has placed a good school of elementary instruction within the reach of every child in the country," but we have no right to call upon it to establish institutions for the training of mechanics, or to support colleges for the education of philosophers and men of science.

But is there steady and consistent progress in elementary education? Great exertions were made, under the fostering care of Sir W. Muir, to extend it in the North-West Provinces; but in the last Report from the Director of Public Instruction there, *regress* is announced. It seems that the duties of inspection are performed in the most slovenly manner by the Educational Committees. The Futtehpore Secretary reports that he visited three schools. In the first, only ten



boys were present; in the second, only eight could read; in the third, the arithmetic was disgraceful. Everything indicated slovenliness and idleness: the master was a marvel of insolence and imbecility. Nor were these exceptional cases; a large number of schools were equally neglected. By recent retrenchments it is stated that there "is now a glorious time (of impunity) before the village schoolmaster of the North-West Provinces." There are 375 schools, wholly or partially supported by Government, less than last year, and there is a loss of 11,000 scholars. There has been the saving of a lac of rupees; but the average cost per head of each pupil educated in a Government school per head is exactly what it was last year. In Madras we are told, in the Blue Book for 1875-76, "elementary education is in a very backward state." In the same Report we are told that "education in Berar is not in a satisfactory condition." One reason is that, "in past years, disproportionate attention had been given to high and middle-class schools, while the diffusion of primary education was comparatively neglected."

Against these discouraging reports must be set progress in other quarters, but not in a degree commensurate to the wants of the country. The millions of India are still plunged in the most complete and hopeless ignorance, a prey to the most debasing superstitions, and at any moment likely to be swayed by fanatical arts or the most absurd and incomprehensible of rumours. Surely it is upon the gradual education of these masses that the chief attention of Indian rulers should be concentrated, and that, if curtailment of expenditure is necessary, it should be effected in reducing or leaving to the people themselves that higher education which is, after all, either a luxury or the means for the self-advancement of individuals which ought to be paid for by themselves.

We have been hitherto arguing this question rather from the general than from the missionary point of view. As much as possible we have enforced our argument, and illustrated it from Blue Books in preference to missionary periodicals. The whole question of education in India concerns all interested in the stability and welfare of our great dependency. It has, however, an especial claim upon philanthropists, and in a pre-eminent degree upon those who have the true title to be termed philanthropists—those who would carry to India the salvation which is by Jesus Christ. Even with education in the hands of Government, and not carried on as they might in all respects wish, they cannot be indifferent to its success or failure. Our desire has been to address all willing to listen. While, then, a certain amount of success may be freely admitted—and even as regards elementary education there has been distinct progress during the last five-and-twenty years—there is ample evidence to prove that what has been termed higher education affecting a limited class, and making very pretentious efforts, has been in many important respects a failure. The education department itself is not satisfied with the results of its own performances, and demands improvement. A high authority on education in India is reported as having given an opinion as follows:—"I do not see my way quite clearly on the question of technical education, I confess; but, in

my humble opinion, our University education is a sham. Our B.A.'s and M.A.'s are unable to write or think anything; they have only a respectable amount of mathematics; no philosophy, no literature." That portion of the Native population which is interested in it clamours for something different, more profitable, and more practical. The Viceroy of India declares that there has been over-production of a species of students who are an incumbrance and a difficulty, not a want. Meanwhile there is still grievous deficiency in the matter of primary education, and, although the financial difficulty may be only temporary, it too often recurs, and has a most real existence.

What would seem to be the natural remedy? Plainly that we should retrench in the direction of higher education. We have called the desire for it into existence, and have shown fully how it is to be attained. Is it necessary for the State to do more? In the opinion of competent judges, the first step towards University Reform should be the withdrawal of Government altogether from the direct control of the higher education. It is doubtful whether any Government, especially that of India, can ever be trusted to mould a really enlightened and thorough system of high-class education. Just doubts are expressed whether school and college reforms must be initiated and carried out at Government expense and by Government agency. It is asserted that it is "not the duty of a Government constantly struggling with deficits, while the mass of its subjects are sunk in deplorable ignorance, to support either technical schools or seats of advanced learning."\* In India there is a set of public opinion in the direction of these views—we hope it will be strengthened by active English sympathy. Surely this is the time when the desire expressed in the despatch of 1854 should in one important department—that of higher education—be fulfilled, and the Government should "cease to be the educator, and assume the position of patron and promoter" of this class of teaching. If the fruits of the higher education had been aught tending to the regeneration of India, morally or spiritually—if any considerable amount of good leaven had been infused into the masses, and had stimulated true life among them—however exorbitant the price, still it might have been worth while continuing the payment. Our fear is that, in the present emergency, there will be retrenchment at the wrong end, and that primary, not the higher, education will suffer. There are already some evidences of this. The schools of the Church Missionary Society in the North-West Provinces have already suffered by the withdrawal of the grants-in-aid, and we have already adduced evidence from the Report of the Director of Public Instruction to show the retrogression in elementary education exhibited in that important part of India. There is a fear lest other Local Governments, on which retrenchment has been pressed, should follow the same course. The importance of action in this matter cannot be more powerfully and appropriately enforced than by the following statements forming the substance of a valuable paper drawn up by General Sir

William Hill, and by him submitted to the Honorary Secretary of the Church Missionary Society in October last:—

We know that the supreme Government has already pressed upon all *local Governments* to economize in every possible way; and should they find it imperatively necessary to act as the Lieutenant-Governor of the North-West Provinces has done, it will greatly add to our *present pecuniary difficulties*. I think it is quite clear that while State education will be kept up as at present, all *private Societies* must give way in case of necessity; and if these fears are realized, remonstrance will be of no avail. Should not immediate action, then, be taken in the present crisis?

It cannot surely be the intention of Government that State education for the *higher classes* should be continued for an indefinite period! It will be fully admitted that a duty was imposed upon the State to give such an education to the upper classes as would qualify them to participate in Government employment. But surely this object has been attained; an entire new generation having sprung up within the last forty years; and these men are now in a position to do that for themselves and their children which they could not do many years ago.

Lord Lytton, in his Convocation address at the Calcutta University in March last, whilst speaking very plainly of the policy which the Government intended to follow in admitting Natives to offices of trust and responsibility in the administration of public affairs, added that education of the highest intellectual order would not be considered sufficient to entitle them to such employments unless accompanied with those *moral* qualifications which would give them an equal claim with the European for such posts of trust. The Viceroy at the same time impressed on their minds the necessity for betaking themselves to industrial pursuits, as the great aim of Government was to make them useful citizens by developing their faculties and forming their character. But one inference can be drawn from this, viz. that Lord Lytton sees the danger of thousands of educated men (gentlemen) being thrown upon the country, for whom there is no possible means of providing, but who consider that they have a claim to posts under Government. It is here, then, that the educated classes must naturally feel that they have a real grievance against the Government. On the one hand, the Viceroy tells them they should be admitted to the high offices of State, and on the other hand he virtually excludes them from such employment, from the absence of those qualifications which Government education cannot give; and thus a very serious injury has been inflicted upon the upper classes.

May not the providential dealings of late years with India, bringing with them increasing financial difficulties of incalculable magnitude, point out this as the fitting time for a deputation from all Missionary Societies to wait upon the Secretary for India, showing the disastrous consequences to the country which must follow the withdrawal of the grants-in-aid, suggesting at the same time that the great tax upon imperial funds hitherto given for Government colleges and Government scholarships, which has now extended for forty years, for the *exclusive* education of the upper classes, should be abolished, whereby there would be a great saving to the State? By this means funds would be available for supplying education to the *middle classes* and to the *masses* throughout the country, who have been quite neglected, and who cannot afford to educate themselves or their children, and it would leave the supreme Government at liberty to continue the grants-in-aid to all private Societies.

The Government of India have on various occasions shown a desire to diminish the enormous expenditure of State education, which has only raised up disaffected and disappointed men. This surely, then, is a crisis which the Missionary Societies, and all their *supporters* in England, should seize to endeavour to abolish a system which has evidently inflicted a serious injury upon the upper classes, for whom the Government cannot adequately provide, from giving only secular instruction to them.

The withdrawal of the grants-in-aid, then, would be a monstrous injustice to all private Societies which have extended their labours throughout the country, in consequence of the encouragement which the Government has given them for many

years past, and the continuance of the grants-in-aid would only be a right and just recognition of those Societies.

It must surely be admitted that Missionary Societies which give a Christian education, combined with good and useful secular instruction, are the *only* institutions in the country which can raise up men who would be *morally* qualified to share the administration of the public affairs of the State, which Lord Lytton has held out to the educated Natives in his public addresses.

In the *Times* of the 17th instant there is a letter from Lord Leigh, expressive of a feeling in the country that the Government of India should be assisted from the Consolidated Fund, to which Lord Northbrook replied that "that was a very serious question," adding that "nothing could be done before the meeting of Parliament." This is an additional reason for taking immediate measures; and is there not a paramount cause above all others, that the Church Missionary Society should stand in the forefront, advocating India's cause, and stating that private Societies are the only medium by which our Native subjects can receive *moral* and *religious* instruction in the country, and that the withdrawal of the grants-in-aid would be virtually abandoning millions in that heathen land to atheism and infidelity, being a degrading bondage worse than slavery?

Should the present educational system, then, be kept up by State expenditure, when it is known that the revenues of the country are quite inadequate to bear the pressure which is now put upon them? The conscience will shudder at the idea of a free nation like England doing this any longer.

All England will be with us, and, still more, God will be with us.

## LETTERS FROM THE NYANZA MISSION.



Now present the further despatches from our missionaries on the Victoria Nyanza for which there was not space in our last number.

The first is from the Rev. C. T. Wilson, of earlier date than our last communications, and giving some very interesting particulars of the daily life of the party during their stay on the southern shores of the Lake, while preparing for the voyage across to Uganda. The place from which he writes is variously spelt Kagei, Kageye, Kagehyi, and Kargeyeh:—

*From the Rev. C. T. Wilson.*

*Kargeyeh, Usukuma,  
Feb. 22nd, 1877.*

The people of Ukerewe are clearly distinct from the Wasukuma who live on this part of the coast, and their language is different. I think it is probable they came originally from the north or north-east, probably crossing over from the country north of Speke Gulf, as the island is nearer to the mainland at that point than at any other, according to Stanley's map. The people may even have Galla blood in them. They were very anxious to get a sight of the white man, and I was fairly mobbed at one of the villages. A dense crowd gathered round me as I was sitting outside a tembe. They stared and

made various remarks about me, and, if I stirred or got up, off they all rushed in a terrible fright, tumbling over one another, and dropping bow and arrows, spears and sticks, in their hurry. They seem to be an industrious people, spending their time in field-work, fishing, and looking after cattle. They hunt the hippopotamus, apparently very successfully, using enormous spears with heavy wooden handles some twelve or fourteen feet long. The heads are of iron, with only one barb, and about twelve inches in length. Just above the head a stout rope is firmly tied to the handle.

You mentioned that several people asked you if I wanted anything for the negro children. We shall want clothing

for them as soon as we get schools established, for all the children are perfectly naked. A sort of long shirt with short sleeves and a short opening in front, made of unbleached calico, would be the best form, I think. It is perhaps a little early to fix so definitely about clothing, but friends might make a few which I could use as an experiment. Coloured alphabets and Scripture prints would be useful, but not pictures with fine detail in them; these would not be understood, for I find that most pictures are not understood by the Natives, and, if put into their hands right side up, they almost invariably turn them upside down, and are just as much pleased with them then as in their right position.

A few nights ago there was an eclipse of the moon, which caused a great disturbance in the village. The people believe that it is an evil spirit which is jealous of the moon, trying to devour it, and the women of the village march up and down uttering a dismal sort of chant, which is a prayer to the evil spirit to let the poor moon off and not destroy it. The men, too, get pieces of iron and pots, or anything that will make a noise, and beat them together to frighten the evil spirit away.

The heat here now in the middle of the day is very great. When we first came, the thermometer never went higher than 82° during the hottest part of the day, but now it is generally 90° for some hours. We feel the nights cold, however, especially if they are clear, or there is wind.

We have been very much troubled with ants in our tent. First of all the white ants got at our cloth, but after that was removed they disappeared. Then a number of large brown ants, which bite most terribly, took up their abode in the tent, and used to annoy us very much, crawling up our legs and on to the table and getting into our food. One night they fairly drove O'Neill and me out of bed. They swarmed into our beds in hundreds, and all over our bodies, into our hair, biting furiously all the time. Three times we had the tent turned out to destroy their nests, which they do by putting dry straw on the top and setting fire to it. At last they got so bad that we had to have the ground in and around the tent hoed up, but I am not sure whether this has got rid of them.

This village is at war with another about some question of boundary. There have been three fights since we have been here, but no one ever seems to be hurt. They dress themselves up in their war-dress, which is a piece of red blanket thrown over their shoulders, and a crest of fowls' feathers; the war-cry is uttered and the war-drum beaten, and they all rush off to battle in a state of great excitement; but all the fighting appears to consist in the two hostile forces sitting down opposite one another and abusing each other as hard as they can.

One thing which I have enjoyed very much since I came here is to bathe every morning in the Nyanza. I go early and thus escape the risk of sun-stroke. On the road we often could not wash for days together, being barely able to get enough to drink, and the contrast makes the abundance of water here all the pleasanter. There are no crocodiles in this part of the lake, and but rarely hippopotami, so that it is quite safe as far as that is concerned. The water itself is remarkably soft, and makes capital tea and coffee.

We have heard a curious thing about Ukerewe a few days ago, showing how extremely local the storms and rain are here, and that is that, though we have rain with or without thunder-storms every day for about a fortnight, they have had none at Ukerewe, and that, in consequence, the matama or millet is dying, and the people have threatened to kill the king if he does not make rain for them. This last part I don't believe, as these negroes exaggerate terribly and have little regard for truth. However, they have got rain at last, and plenty too, I should think, for I see this morning a tremendous storm going on over the island.

The other morning, when going down to the Nyanza to bathe, I saw at different places, over some islands, what appeared to be clouds of brown smoke; they rose straight up into the air, and then, from their form, I thought they must be water-spouts, but the people here say they were swarms of flies! The numbers must have been something incalculably great, if this is true, and I have no reason to doubt it, for these clouds were miles away, out on the lake, and were of a considerable size, and there were a good many of them.

A few days ago a hippopotamus was killed near here, and we bought some of the meat. I was anxious to try it, after reading Sir Samuel Baker's eulogium of it. The first time we had it, the cook, contrary to my orders, fried it, and the consequence was, it was so tough that we could hardly get our teeth through it. But the rest we had boiled, and very nice it was. The best part is a layer of fat, which lies just under the skin; this is very gristly, as is all the meat, and boils to a sort of jelly. The meat looks and tastes very much like beef. We have not tried making soup of it, but if we get any more "kiboko," as the people call it, we certainly shall, especially if it is a young animal, for the one our meat came off was a very old one, and it would have taken an enormous lot of boiling to make soup of it.

We are in rather an uncomfortable state just now, as we cannot get a water-tight place to live in. O'Neill and I are still living in one tent, which is a miserable thing, as, indeed, were all the tents sent out from England for our use. The roof leaks all over, and the rain pours down upon me when in bed. The tent is square, and opens at the two opposite sides; but the flaps do not meet, and there is an opening left the whole height of the tent, through which the rain drifts whenever the wind is in that direction. Owing, too, to the ground being very flat where our tent is, there is no drainage, and the floor becomes a pool of water whenever it rains. We have entered now on the rainy season, and have storms nearly every day; consequently, everything iron rusts terribly rapidly, and we have to be perpetually cleaning and greasing our guns and other similar things. The Smiths are in a large tembe, or hut, which is considerably more water-tight than our tent, but which, nevertheless, leaks somewhat in wet weather.

*April 4th.*—I have had fever twice since I came here; but you must not suppose that the fevers out here are at all like fevers at home—an attack of fever generally lasting only a few hours. The symptoms vary a little with each individual. In my own case it begins with a cold, wretched feeling; then a sort of shivers pass down the back, especially along the spine; then a regular shivering fit comes on, and one is glad to go to bed and cover up with blankets, no

matter how hot the day. This is followed by a hot stage, when the pulse is very high, and the patient in a burning heat; this ends in a profuse perspiration, with which the fever passes off, leaving one all right, only a little weaker than before. I can tell now when an attack is coming on, and, by taking a good dose of quinine, may stop it altogether, or at least greatly moderate the attack. It is, I think, a good thing that I got fever at Zanzibar, as they find on the West Coast that those who take it early never have it so frequently or severely afterwards as those who escape for some time, and probably the same applies to East Africa.

We have been opening and overhauling all the bales and other packages which we brought from the coast, and I am very sorry to find that most of the seeds sent out by the Society are ruined by the wet. We have got a piece of ground from the king here, on which we have sown a number of the seeds to see if they are any good. A few are beginning to come up. My own private stock of seeds, which they gave me at Kew, are, I am glad to say, all right; but I shall not sow any of them till I get settled at Karagué, or wherever I shall go.

You would like, perhaps, to know how we spend our day here. At six o'clock in the morning a drum beats to arouse us and our men. We get up and go to Smith's hut, where coffee and bread, and bananas, if to be had, await us, the cook having got up half an hour earlier to get it ready. Our sugar is all gone, so we use honey in its stead, if we can get it. Our bread consists of thin round cakes of flour and water, baked in a pan. At 6.30 the bugle sounds for the men to assemble, when they are drawn up in line and told off to their day's work. The carpenters, under O'Neill's direction, go to work at the boat, the other men to do odd jobs, such as cleaning tools and machinery, mending boxes, &c. I generally then go to bathe. Returned from bathing, I write, or sketch, or read, or do odd jobs; O'Neill looks after his men. The doctor is still weak and low, and has to remain in bed most of the day. At 9.30 the drum beats for the men to go to breakfast, at which time we too profess to have breakfast, but it is often late. Breakfast is more like a dinner than an English breakfast, as it consists chiefly of meat and sweet pota-

toes, with rice, when we can get it. A cup of coffee and a little bread concludes it. As soon as breakfast is over we have prayers. We begin with a chapter from the Old Testament, then have one from the New Testament, both of which are discussed; then we have extempore prayer, which each offers in turn. On Sundays we have a regular service. After prayers we go again to our several employments, the bugle having been sounded at half-past ten to call the men to their work again. Some time between three and four o'clock we go to dinner, and at five the men stop work. About seven o'clock we have tea, with bread and fruit, and then prayers, in which we follow the same plan as in the morning. We generally go to bed early.

*May 15th.*—The *Daisy* is now nearly finished. She has gone together better than we expected, and her gunwale is being raised six inches, which will make her much safer. Still, she is very patchy, and will not last very long. Smith is in treaty for the purchase of a dhow, which is being built at Ukerewe by a trader called Songoro. It is a curious thing to

see our Zanzibar carpenters at work. They sit down to do everything—can saw, plane, &c. Their own tools are very primitive—they use miserable little saws, with the teeth set the reverse way to ours, and their planes have a gap a quarter of an inch wide between the edge of the iron and the wood. They plane by pulling the plane towards them, instead of pushing it from them, as we do. Some of them, however, have learnt the use of European tools, and handle those we have brought with us very well.

The rainy season has, I am thankful to say, come to an end, and we are now comparatively comfortable in the tent. The cessation of the rains brought out enormous numbers of insects, beautiful butterflies, and our old enemies, the mosquitos. I was hoping that I was altogether proof against them, but these fellows, of which there are three species, bite most viciously, and we have all had to have recourse to our mosquito-curtains. For a few nights there have been immense quantities of dragon-flies sitting about just at sunset.

Mr. Wilson's private letters from Uganda have been kindly placed at our disposal. Although covering to some extent the same ground as those in our last number, they give additional and important information. The following short extract adds to our knowledge of the exact circumstances of the injuries inflicted by the hostile natives on the island of Ukara:—

As I was standing up pushing the boat off, a man shot an arrow at me, which struck me on the left arm, about half-way between the shoulder and elbow, and remained in the wound. I

put down the oar and pulled out the arrow, and some of the men applied tobacco to the wound, which fortunately bled freely, for the arrow was a poisoned one. Smith also sucked the wound.

The extracts next following give further particulars of King Mtesa's court, and of the intercourse of the missionaries with him:—

*From the Rev. C. T. Wilson.*

*Rubaga, Uganda,  
July 4th, 1877.*

On Wednesday (July 3rd), a man came to show us the site of the house. It is a good piece of ground, about two acres in extent, mostly occupied by a plantain grove. It is on the slope of a hill, with a stream of water flowing at the bottom of the garden. There are men already at work getting the ground ready for the house. I was agreeably surprised, and much astonished at the state of things here. Certainly Stanley

has not exaggerated in his account of the court. It must be very different from what it was in Speke's time. There are no executions now, and everything seems much more civilized. I was particularly struck by the extreme neatness and cleanliness of the dress of the people and soldiers, and how they manage to get their clothes so clean and white without soap I cannot imagine. Mtesa is a very superior man. He is most gentlemanly in his manners, and has a very gentle voice. He is tall and

rather slender, and dresses in remarkably good taste in Turkish costume.

The Natives here are a much finer and more civilized race than any we have met with yet. They all dress in long flowing robes, worn like a Roman toga. These robes are made of the fine inner bark of a fig-tree, which grows everywhere. The bark is cut from the tree (which is not killed by the operation, but grows new bark over the place), beaten out with grooved mallets, which makes it like corduroy, and very neatly sewn together. It is of a reddish brown colour, very like that of leather before being blackened, and is soft and pliable.

*July 26th.*

The king is a strange, whimsical creature, one of his whims being that we must do everything in public; so whenever he sends for us, or we go to him, it must be when he is holding his court or "baraza," as it is called. This has both its advantages and disadvantages, the latter being that there is often a good deal of noise, as presents of oxen, sheep, goats, plantains, bananas, &c., are brought here, for everything of this sort must be first seen and approved of by the king; his hunters also bring here the spoils of the chase, in the shape of skins, and a band of drummers and horn-blowers is always in attendance. This is rather distracting at times, though it does not go on incessantly. The advantages are that, as there are many present, and as the king always translates what I say into Kiganda for the benefit of those who do not understand Kiswahili, more hear the truth than would otherwise, and the seed is scattered wider, one cannot but hope to fall into some good ground, and certainly nothing can exceed the attention and apparent interest with which they listen to what I say.

On the second Sunday we were here, I went up to the palace, hoping to be able to hold a service such as I had done the previous Sunday, but the king had a regular "baraza," and it was only towards the end that I was able to say a few words. But last Sunday I was more successful, and Smith, who was with me for the first time on Sunday, having been ill on the previous ones, was greatly surprised and pleased. I read a chapter from the Old Testament, and one from the New, and then

gave them an address on John iii. 16, to which the king listened most attentively, and concluded with some prayers from the Prayer-book.

I cannot help hoping that there is a good work going on in the king's heart. Certainly he is very different from what he was when Speke was here. Mtesa himself said to me one day after I had been talking to him, "When Speke was here I was a heathen, but now I know better." He certainly has a great respect for the name of God, and shows great care for all matters connected with religion. He shows his respect for Sundays now by hoisting his flag, which he does not do on ordinary days, but in all other matters things go on much the same as on other days.

Smith has begun teaching the king the alphabet, as he is very anxious to learn English; but though he is quick and intelligent, yet, as everything is done in public, he does not get on very fast. A few days ago Smith went up and found him trying to teach a number of small boys the letters he had himself already learnt, so Smith took them in hand. The king is anxious that his people should learn to read and write, speak English, and any other accomplishments that we can teach them, but he wants to learn everything himself first, and to be the medium of instruction to his chiefs and people.

I gave the king a lesson in geography the other day. I had gone up to the palace at his request, and in the course of conversation he told me that a caravan of his, coming from Unanyembe, had been stopped and robbed by a chief called Mirambo, who lives to the south of Karagué, and asked me what he had best do. I advised him not to send any more caravans that way, but through Usukuma, as the chiefs between Karagué and Unanyembe are noted for their extortions and plundering propensities. Then he asked questions about my journey here from Zanzibar, and sent for a large map of Africa which we had given him among the presents, and I showed him my route on the map, and he seemed much interested. I next showed him the relative positions of England and Uganda, and pointed out what an immense round we had to come by going to Zanzibar, all because the Nile route was closed, and how much easier and better it would be for



us if he would open the Nile for constant and regular traffic. He was greatly surprised, and kept saying, "Woh, woh, woh!" which in Kiganda is expressive of great astonishment, but he showed he had understood the importance of this by at once asking how he could best do this, and I told him I thought by establishing a constant and regular communication by water with Gondokoro.

He seems anxious to learn all he can, and the other day sent down a quantity of plants for me to tell him their names; he also on two other occasions sent down specimens of minerals to know if they were any good. On one of them he sent a quantity of mica, and wanted to know if it was not silver. Another time he sent down some rather good specimens of crystallized quartz, some of them tinged with manganese. There is good iron ore found in plenty here, of which we have some good specimens, but the iron they make from it seems brittle. I suspect it is owing to bad smelting.

I told you that the king had given us a piece of ground for a garden, and on which to build a house. We began to build a house as much as possible in European style, but the king objected to this, and said he would build us a house in Native style. To this we, however, objected; but the king, or rather the man he entrusted with the matter, persisted, and we at last gave in. Afterwards we heard that the Arab traders residing here had persuaded him not to let us build a house, as they said we should build a fort, and then take his kingdom from him. So we let the king have his way, stipulating, however, that the house must be rectangular, and have walls, and not be thatched down to the ground like the sort of gigantic beehives in which the Waganda live. The house is now finished, all except the floors. It is built of the yellow stems of the common tiger-grass, which are very neat and clean. It has a high roof, rather like a cocked-hat, thatched with grass, which will keep the house cool. There are separate rooms in it, formed by divisions of tiger-grass, and we are going to have doors to them of the same material. In front is a large sort of extended verandah, partially enclosed at the sides, which is to be our "baraza," or court-house, where we receive our visitors. The chief defect in the house

is that a number of poles are required inside to support the roof, and these are rather in the way. There is a good view, from the front of the house, of a hill opposite, on the top of which is Mtesa's palace. I may, however, say that we fully intend building a really good house, and the king now seems not to object, as he is probably getting to trust us more. The masons, indeed, are preparing for it already by making bricks, which are dried in the sun, and of which we calculate we shall want 20,000. As soon as Smith returns from Ukerewe, we shall probably begin building in earnest. We intend to make a two-storied house, as it will be healthier for the bed-rooms to be high up, for malaria seems to keep low down, and there are swamps near, though we are a good height above them.

There are a number of Arabs here who trade in ivory, and perhaps slaves. We hear that they do not at all like our having come here; indeed, it is said that they have tried to persuade the king to send us away, and tell the most abominable lies about us and about the English in general, representing us as a greedy, grasping nation, who only travel to such countries as these for the purpose of conquering and annexing them. The king, however, says that he does not believe them. Their interests are opposed to ours, not only in religious, but also in other matters. Thus it would be greatly to our advantage to have the Nile route opened, but not to theirs, for now they have a monopoly of the ivory trade here—and a very profitable one it is too, as they make several hundred per cent. on their outlay. The price they give for ivory is one frasila (35 lbs.) of beads for two frasilas (70 lbs.) of ivory, and this at the coast, especially if the tusks are large (for the price per lb. of ivory increases with the size of the tusks), will fetch ten or twelve times the original price they paid for the beads. But this would cease when the Nile was opened, as it would bring other traders in. One of the principal Arabs is just sending off a caravan to Zanzibar, which he is going to accompany as far as Unanyembe, carrying thirteen hundred frasila of ivory, which will bring him in some thousands of pounds at Zanzibar. The opposition from these Arabs is of course only what one could expect, but I feel sure it will not be

allowed permanently to interfere with or injure our work.

We had an opportunity the other day of seeing how the king collects an army. On last Sunday evening he sent down to say that the war-drums would beat early the next morning, but that we must not be afraid, as it was only to collect an army to send into Usoga, a neighbouring country, which is a sort of dependency to Uganda, and is governed by a number of chiefs or petty sovereigns. The people of one of its provinces had rebelled against their chief, and he had fled to Mtesa for protection, and Mtesa was now about to collect an army to reinstate this chief. Early the next morning the war-drums beat, and numbers of soldiers passed our hut. Then Mtesa sent for us, and we went. As we turned into the road which leads to the palace—a broad road some eighty yards wide, and about three-quarters of a mile long—a lively sight met our view. There is generally a tolerable number of people there of a morning going to and fro from baraza; but now in addition were parties of twenty, thirty, forty, fifty, and sixty soldiers, armed with spears and beautifully made though heavy shields of wood. A few had bows and arrows, but most only two long-handled spears. Some of them kept dancing about in the most frantic manner, brandishing and shaking their spears, pulling their bows, and shrieking and yelling, till a stranger might have supposed we were all going to be killed. In an open space at the

top of the road was a dense black mass of people. To this we directed our steps. Here we found a large number of troops assembled, and were conducted to the king, who was standing at the entrance of a hut, holding two spears and a shield in his hand, his chiefs being round him, similarly armed. In front of the troops were the war-drums, which were almost incessantly beaten. Through the troops a road was left, up which each party of warriors as they arrived were led to swear allegiance to the king, which they did by quivering their spears as if they were going to hurl them at the king, dancing madly about, and shouting vows of fidelity at the top of their voices. They were mostly dressed in skins, though some had only the scantiest clothing on; indeed, it used to be the custom to appear without any clothing on these occasions, but the king has lately altered that. Many of the soldiers and some of the chiefs had smeared their faces with ashes—another of their war customs. When several thousand men had assembled, the king called up the chiefs and officers who were to conduct the war, and gave them their commissions. They then charged the king in the same manner as the rest, vowing fidelity, and making boastful promises of what they would do. The king then retired, and the great assembly broke up, part of the army setting out for the scene of action at once, the rest following the next day.

The following is the remainder of Lieut. Smith's latest letter, of which we gave a small portion last month. It describes his voyage back from Uganda to Ukerewe, and the preparations at the latter place for a final departure:—

*From Lieut. G. Shergold Smith.*

*The Pori, Ukerewe,*

*Aug. 27th.*

The fresh breezes, the active exercise, walking and shooting—perhaps a misnomer, as game is very scarce, and we have not been able to get a shot at anything larger than a partridge—but the nervous thrill of expectation which leads one on through bush and bramble for miles of forgetfulness of fatigue has made me feel as if ten years' additional work had been added to my days.

O'Neill and I have been for the last week encamped beside a small jungle,

fresh and green from an everlasting spring, whose stream of clear iron-filtered water trickles through its midst. We are here for the purpose of cutting timber for masts and decking for the dhow. Our work is nearly complete, and on Thursday next we hope to return to the building-yard and despatch the Waganda to Usukuma. Some 300 were sent for the purpose of carrying our letters here, and their numbers so frightened the Wakerewe on the shore of the island that they turned out and attacked them, killing one man of the Waganda. It

teaches us caution in approaching the lake islanders, perhaps taught by slave-traders the advantage of having the first blow.

I left Wilson on July 30th, well, and about to enter the neat tiger-grass house the king has erected for us. I enclose a sketch of it and the boats; but, having no pretensions to artistic skill with two eyes, I can only hope to give you some idea with half an eye.\*

Left the village on the southern extremity of Murchison peninsula, where our boat had been hauled up, at 10 a.m., Aug. 1st, and by sunset it bore only N.W. 15 miles, so high and variable were the winds. During the night, however, the usual N.W. wind sprang up, and we made southing, passing at midnight some small rocky islets, which a rising moon revealed to us. The shores of Uganda, near which we were, are skirted by many islands, and small rocky islets at from fifteen to thirty miles lakeward. On the 2nd we beat about, making but little distance good, as the water was rough, and the wind foul; the *Daisy* also had suffered some slight damage to the fore-compartment, and leaked considerably, making it necessary for a man to use a bucket and bale unceasingly night and day. She was leaky everywhere, having been left uncovered during our stay at Uganda.

The winds almost invariably follow this rule in mid-lake; near the shores their direction was changed by the influence of land and lake breezes.

About 2 a.m. the wind would puff gently from the eastward, remaining so, but slightly increasing in force, till the sun rose; it would then draw to the E.S.E. or S.E., and blow fresh until 11 a.m., or noon. When falling light, the boat would toss about for two or three hours, the water becoming smoother, and the wind drawing to the southward tack to the eastward. At sunset it is nearly a calm, remaining so till 9 or 10 p.m., when, a N.W. air springing up, the light boat cuts smooth through the glassy water. The wind gradually draws to the S.W., becoming puffy and light, though one night it remained fresh till the morning, and, as I said above, about 2 a.m. the easterly wind takes its rise.

The wind on the lake, as on the whole

belt of this eastern continent, may be called south-eastern, as there lies its force and prevailing direction; but the cessation at night, and the smooth water, enables a light boat to make good southerly and easterly by the gentle air from west and north. The greatest depth I obtained, by a good up and down cast during a dead calm in mid-lake, was 44 fathoms. I see that Stanley got deeper water to the north-west. Here I missed the sextant, and, to add to the instrumental distress, the most careful man in our party, named Saburi (= Patience), tripped over a root which ran across his path, and fell with the theodolite, breaking the telescopic spirit-level. The 3rd and 4th were spent in mid-lake. On the morning of the 5th we passed an island which, in the dark, we took to be Ukara, but daylight undeceived us. At 10 a.m. land was sighted to the south-west, and so deceived was I by its appearance that I steered confidently for our camp, as I thought, in Ukerewe; but as we came close up to it, and saw beyond blue mountain ranges, we were puzzled to know where we were. Cautiously approaching the shore, we spoke the people, asking our whereabouts. This they refused to tell us, desiring us to land and pay hongo first. Thinking that the only way to get provisions, of which we were short, I proposed doing so; but the men implored me not to, saying they could live on water for a month, and would rather do so than be murdered by the Washani, as our civilized negro calls all his black brothers. It seems to mean "barbarian." I have ascertained the value of my life. "You must not land, for how shall we get our pay when we return to Zanzibar? Besides, if you get killed, we shall be put in fort for not being killed with you," &c., &c.; the interpreter adding, "We are always sorry when you get sick, because white men at Zanzibar will say we kill you." On these selfish grounds I had thus considerable sympathy. We anchored for the night, and in the morning tried to communicate again; but, finding we got no information without landing, left, as I had pretty well assured myself, by the size of the islands and the mountainous background, that we must be in the south-west corner of the lake; and this we were, as it turned out to be the islands Stanley calls Refuge, but the Natives

\* The sketch of the boats is engraved in the *C. M. Gleaner* of this month.

Komi. Coasting along the northern island, we saw the Natives unarmed and landed, buying bananas, which are very plentiful here. They took cloth and beads in exchange, and warned us not to go southward, as the Natives were bad people.

Leaving about 2 p.m., we had a favouring wind from the northward, and made good way, sighting Ukerewe the following morning; but, the wind being foul, I steered for Kagei, arriving there about 2 p.m. on the 7th.

Stayed the following day to patch up the leak, starting for Ukerewe on the morning of the 9th. The Rugezi Strait is now very low, and is said to become quite dry in places. We had to unload the *Daisy*, and drag her forcibly over the hard, sandy bottom. The flow of water was to the south, at the rate of a mile and a half an hour, accounted for by the north-west wind of the preceding afternoons, which had been strong—so strong at night that we had to turn out and re-secure the *Daisy*.

Found O'Neill suffering from an attack of fever, which had come on that day, to him a Sunday, for soon after we left for Uganda he became delirious during an attack of fever, and gained three days—not, perhaps, without the help of his men, who secured three days' rations extra by the transaction. O'Neill states that from then until I arrived he enjoyed most excellent health, but I regret to say since then he has been subject to frequent feverishness, and what, in our limited state of medical science, we think must be affection of the spleen. His stay here has been prolific of good, his genial manners and humorous disposition making him a universal favourite with the Natives, who address him as "Oneely," and, when they see me alone, always ask after him. He has gathered some words of their language, which has much in common with Kiganda, and inserted them in Steere's hand-book. Wilson is doing the same in Uganda. We had a Mganda with us in the *Daisy*, and he could converse easily with the Natives of Komi. I gathered from him that the Lake islanders could all understand Kiganda sufficiently to converse intelligibly.

The *Daisy* has had to go to hospital and have six rotten planks removed. These being replaced, I shall endeavour to carry out your orders with regard to

the Simeyu, and look into Jordan's Nullah for a shorter land-course to Unyanyembe.

Nothing of moment had occurred at Ukerewe during my absence. An alarm that the Wami were going to attack the island created some excitement, and what our men are always on the lookout for gave colour to their demand for powder, telling O'Neill that otherwise they would run away and leave him to fight alone. He informed them that he felt sure they would do that in any case, but, to quiet them, sent to Kagei for powder. The Wami, of whom I told you in a former letter, had made a night attack upon the small island of Vexi, lying on the route between Kagei and Ukerewe, and where both Wilson and I spent a night, as the canoes seldom do the journey in one day. At the first cock-crow they commenced their devilish work, and only three persons out of forty escaped their hands. Two of Songoro's Wangnana, who were *en route* to Kagei, were slain, and their tongues cut out and carried away as trophies.

O'Neill has added a dingy, now nearly finished, to the squadron, and her gradual growth has been the admiration of the Natives, who are intelligent enough to appreciate the work of building over that of digging out. Such education I believe will leave its mark. The dimensions of the *P.N.\** are 11 by 4, and she will be a most useful companion to the dhow.

Songoro has also laid down a new vessel—about 40 feet over all. They build very strong, taking their cue perhaps from Zanzibar, where dhows need strength to stand the beaching on the mainland. Bumping sometimes over half a mile of sand must cause no mean shock to the system. The garboard streaks, instead of, as in our boats, being simply rabbited to the keel, are here let into deep grooves in both it and the stem and stern posts—a bed of cotton wool, well oiled, being inserted. The plate, instead of flanging out, stands nearly perpendicular, and is secured to the keel by stout iron nails driven downwards. This is how the dhow has been built, and I think you may feel secure as to her ability to stand a good

\* *Sic* in the MS. But in his sketch Lieut. Smith has written the *O'Neill* as the name of the dingy.

shaking. Iron is found here; in fact, we have the stone within a few yards of where I am now writing. The nails made from it seem to be of a peculiar good temperament; unlike the Uganda iron, which we found exceedingly brittle. We have endeavoured to find limestone, but as yet without success.

Lukonge, the king, has done what can be said of few African potentates—let us alone. He stands next to Mtesa as yet in our calendar of good rulers, but is not free from the beggarly taint of making constant demands for cloth. We have rigged him out in complete European costume, even to hat and boots; but I think he will have to shave the soles of his feet before they will fit comfortably into the boot. We have endeavoured to create an interest in matters concerning his soul, and he promised to come and hear what we had to say, but he has not yet done so. He asked us to make rain, but was told that only One could do that—the Creator and Maker of all things. To this he, and his chiefs in particular, demurred. “Couldn’t Lukonge make rain?” We challenged him to do so on the spot, first taking a glance at the clear, unbroken blue of the sky. However, this did not suit his purpose, and we were invited to come some future day and see it done.

You may safely enter this in your books as a favourable spot for missionary work. Lukonge gives no cordial invitation, but for protection, peace, and quietness, I do not think a more inviting place could be found near the Lake. The Natives, as in Uganda, seldom appear armed, unless going any distance.

Now concerning our future. It is difficult to give a date when we shall be able to leave this, as the difficulty of procuring rope is great. When I ask about it, I am told that the Native who was to provide it is so often under the influence of pombe that his labour is very uncertain. The woods are hard, and the labour of sawing and its novelty makes it slow work; also the distance it has to be carried, eight to nine miles, is a drawback. Taking all this into consideration, I think two months must elapse before we can say good-bye to Ukerewe. It is as well we had not to build a boat in order to cross the lake; it would have been a long operation.

No news from England since September last. May you have found good and true men for this work—rather none than men-pleasers only!

P.S.—I have omitted to mention the Masai route.

One of Songoro’s men here has traversed the Masai country twice. Eight years ago he did the distance from the borders of the Waruri’s country to Tanga in twenty-four days, but says it has been done in fifteen. What a gain, could this route be made available! The chief difficulty is the hatred of the Masai to any stranger, white, black, or Arab colour. Since his time, travelling became more hazardous and had to be abandoned. Hamads-bin-Ibrahim, to go back twenty-five years, tells me that when he first went to Uganda, an Arab caravan, numerous and well armed, tried to force a passage through the Masai country. They did so, but arrived in Uganda with a loss of six Arabs killed and 300 men killed, captured, or rendered unable to proceed.

Perhaps a traveller, taking only a small escort and but few stores to tempt the cupidity of the Natives, could, by making sufficiently long stays at each village, dissipate the dislike and antagonism which results from ignorance and superstition.

To pass hastily through would, I believe, be attended with much danger, for the Native everywhere says, “If you are my friend, you would stay with me, and not be so anxious to get away.” They have no regard for time, nor knowledge of eternity.

Our expenditure is chiefly in beads, an allowance of three kiti to each man being issued every four days. Our personal expenditure is, perhaps, two to three kili a day, and every now and then a piece of cloth for honey and milk, goats, sheep, &c. In Uganda we were supported entirely by the king, but such a state of things is not desirable, as the command is given to a chief to carry out, and the means he employs must be vexatious and irritating, demanding, in the king’s name, the goods of the first unlucky man he meets. This is one of the evils. Anything demanded by the king must be instantly given, and no payment made in return. Not being able to get rope sufficient for the wants of the dhow, I asked the king to get me

some. The rope came, but it had been taken by force from some poor fellow. The king's word is law, and, although I am told all executions have ceased, men are very much concerned about their heads. On the journey from the capital to Murchison Bay, the Waganda escort entered a house and robbed the people of all their possessions. With some difficulty I got all back but one knife. This I offered to compensate for by beads. However, the chief men of the party hearing of this, persuaded me not to do

so; as if the king heard of it, he would lose his head. He accordingly gave the people his own knife. The same rule obtains as in Speke's time, and a bad one it is, that all king's visitors are to be entertained at the people's expense. It may be the cause, with the custom mentioned above, of the Waganda being considered the greatest thieves in Africa. They stole five bullocks a few days after we arrived: we recovered them next morning by tracking.

Our friends will read with sympathetic interest the following extract from a letter received from the venerable missionary, Dr. Krapf, on hearing the news of the Nyanza Mission:—

*Kornthal, Jan. 22nd.*

With hearty thanks to God I have read the *Intelligencer*, that your missionaries have reached Uganda, and have been well received by that monarch. No man on earth has more cause for thankfulness than myself, seeing that by the establishment of a Mission in the very centre of Africa, my urgent wish for the location of a Mission-chain between East and West Africa has at least fulfilled by half way. The western half will be brought about on the river Lualaba, which Mr. Stanley, in

the providence of God, has discovered. Since 1844 this chain of stations has been an object of thought and prayer, and now I have been permitted to live and see the development of this plan. True, many reverses may trouble your faith, love, and patience, but you have the promises of the Lord on your side, and especially the promise of Isaiah ii. 18. Though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches, and take this great Africa fortress for the Lord.

## THE WAHHABIS OF NAJD AND INDIA.

BY THE REV. T. P. HUGHES, PESHAWUR.

(Continued from p. 100.)



THE following year, the fanatical army effected the conquest of Mecca, and, on the 27th April, 1803, Saud made his formal entry into the sacred city of the Kaba. The sanctity of the place subdued the barbarous spirit of the conquerors, and not the slightest excesses were committed against the people. The stern principles of the reformed doctrines were, however, strictly enforced. Piles of green hukkas and Persian pipes were collected, rosaries and amulets were forcibly taken from the devotees, silk and satin dresses were demanded from the wealthy and worldly, and the whole, collected into the one heterogeneous mass, was burnt by the infuriated reformers. So strong was the feeling against pipes, and so necessary did a public example seem to be, that a respectable lady, whose delinquency had well-nigh escaped the

vigilant eye of the *Muhtasib*,\* was seized and placed on an ass, with a green pipe suspended from her neck, and paraded through the public streets—a terrible warning to all of her sex who may be inclined to indulge in forbidden luxuries. When the usual hours of prayer arrived, the myrmidons of the law sallied forth, and, with leathern whips, drove all slothful Muslims to their devotions. The mosques were filled. Never since the days of the Prophet had the sacred city witnessed so much piety and devotion. Not one pipe, not a single tobacco-stopper, was to be seen in the streets or found in the houses, and the whole population of Mecca prostrated themselves at least five times a day in solemn adoration! Having carried out his mission with fidelity, Saud hastened to convey the news of his success to the Sultan of Turkey in the following characteristic letter:—

“SAUD to SELIM.—I entered Mecca on the fourth day of Muharram in the 1218th year of the Hijri. I kept peace towards the inhabitants. I destroyed all things that were idolatrously worshipped. I abolished all taxes except those required by the law. I confirmed the Qazi whom you had appointed agreeably to the commands of the Prophet of God. I desire that you will give orders to the rulers of Damascus and Cairo not to come up to the sacred city with the *mahmal* and with trumpets and drums. Religion is not profited by these things. May the peace and blessing of God be with you!”

Before the close of the year, Medina was added to the Wahhabi conquests, and so thoroughly did Saud carry out the work of reform that even the Hujrah containing the tomb of the Prophet did not escape. Its richly ornamented dome was destroyed, and the curtain which covered the Prophet's grave would have been removed, had not the Leader of the Faithful been warned in his dreams not to commit so monstrous a sacrilege.

For nine years did the Wahhabi rule exist at Mecca, and so strong was the position occupied by the Wahhabi army, and so rapidly did Wahhabi opinions spread amongst the people, that the Sultan of Turkey began to entertain the worst fears for the safety of his Empire. Ali Pashah was therefore ordered by the Sultan to collect a strong army to suppress the Wahhabi movement, and, eventually, Mecca and Medina were taken from the fanatics. Upon the death of Saud (A.D. 1814) his son Abdullah became the Leader of the Faithful. He was even more distinguished than his father for personal bravery, but he lacked that knowledge of men which was so necessary for one called upon to lead the undisciplined nomadic tribes of the Arabian deserts. Abdullah and his army met with a series of reverses, and he was at last taken prisoner by Ibrahim Pashah and sent to Constantinople. He was executed in the public square of St. Sophia, December 19th, 1818. Turki, the son of Abdullah, abandoned all hope of regaining the position, and fled to Ryadh, where he was afterwards assassinated. Faizul succeeded his father, and established the Wahhabi rule in Eastern

\* A *Muhtasib* is an officer appointed by the Muslim law to enforce obedience to the Muhammadan observances.

Arabia, making Ryadh the capital of his kingdom. It was this chief who entertained the traveller Palgrave in 1863, and received Lieutenant-Colonel (now Sir Lewis) Pelly,\* as Her Majesty's representative, in 1865. Faizul died soon after Sir Lewis Pelly's visit, and was succeeded by his son Abdullah.

But although the great political and military power of the Wahhabis had been well-nigh crushed, and the rule of the dynasty of Saud circumscribed within the limits of the Province of Najd, the principles laid down by Muhammad-ibn-Abdul Wahhab were still zealously maintained by certain religious teachers within the sacred mosque itself. And so it came to pass that when a restless spirit from India was endeavouring to redeem a lawless life by performing the pilgrimage to Mecca, he fell in with teachers who had imbibed Wahhabi doctrines, and were secretly disseminating them amongst the pilgrims. Sayyid Ahmad, the freebooter and bandit of Rai Bareli, having performed the sacred rites of the pilgrimage, returned from Mecca (A.D. 1822) resolved to reclaim the whole of North India to the faith of Islam. Being a direct descendant from the Prophet, he possessed (unlike the Wahhabi of Najd) the necessary qualification for a Leader of the Faithful,† and the Musalmans of India at once hailed him as the Khalif. Unheeded by the British Government, he traversed our provinces with a numerous retinue of devoted disciples, and converted the populace to his reformed doctrines by thousands. He appointed deputies at Patna, and then proceeded to Delhi, where he met with a ready listener in Muhammad Ismail, who became his most devoted disciple, and recorded the sayings of the new Khalif in the well-known Wahhabi book, entitled the *Sirât-ul-Mustaqim*.

On the 21st December, 1826, Sayyid Ahmad, the Leader of the Faithful, declared a religious war, or Jihad, against the infidel Sikhs, and, hoping to unite the hosts of Islam in Central Asia under his banner, he commenced an insurrection on the Peshawar frontier. A fanatical war of varied successes followed, and lasted for four years, but the Wahhabi army was soon reduced in strength, and its disasters culminated in the death of its chief, who was slain by Sher Singh in an engagement at Balakot in Hazarah, May, 1831. The remnant of the Sayyid's army fled across the border and settled at Sattana, where, in 1857, their numbers were augmented by mutineers who joined their camp. They were eventually displaced by the British Government in the Umbeyla war of 1863, but there are still some 300 of them residing at Palosi on the banks of the Indus, where they are ruled by Shekh Abdullah, an old mutineer of 1857, who has recently married his daughter to a former Imam of the Peshawar Sadar Bazar, in order to combine the Wahhabi influences of Peshawar with those of the Palosi settlement.

But as in the case of the Wahhabis of Najd, so with the Wahhabis of

\* See *A Report on a Journey to the Wahabes Capital of Ryadh in Central Arabia*, by Lieutenant-Colonel Lewis Pelly. Bombay, 1866.

† According to all Muslim authorities, a Khalif should be of the Quraish tribe.



India. The religious tenets of the reformers did not die with their political leader. What Saud of Najd and Ahmad of Bareilly failed to accomplish with the sword, the cheapness of lithographic printing has enabled less daring leaders to accomplish with the pen. The reformed doctrines as embodied in the *Sirát-ul-Mustaqim* and the *Taqwiát-ul-Imám* still exercise a powerful influence upon Muhammadan thought in India.\* The small remnant of the Wahhabi army is "now sitting out in the cold," in an obscure village on our Indian frontier; but such a fire of religious enthusiasm has been kindled that there is not a town or a village in India, where there is a Muhammadan population, in which the principles enunciated by Ibn Wahhab of Najd and Ismail of Delhi are not enthusiastically discussed. It must, however, be borne in mind that, just as in the time of the Commonwealth of England there were political and religious Puritans, so there are in India political and religious Wahhabis, and that consequently amongst purely religious Wahhabis may be found some of the most loyal Native subjects of the Empress of India. The impression unfortunately given in Dr. Hunter's interesting book† is that the whole of Wahhabi literature inculcates war against the Queen; but, to select from the list of books given in Dr. Hunter's work (p. 67), we find no mention of Jihad, or religious war, in either the *Taqwiát-ul-Imám*, the *Nasihát-ul-Musalmín*, the *Tanwír-ul-Ainain*, or the *Tanbih-ul-Gháfílin*. They are Wahhabi books, it is true, but the subject of discussion is the *Tauhid*, or Unity of God, and other peculiarities of the reformed faith, but not the duty of religious war. A careful study of Wahhabi doctrines will, we think, convince any unprejudiced mind that religious warfare is no peculiar tenet of the Wahhabi creed. The sacred obligation of propagating religion by the sword is as old as Islam itself, and it is the conscientious duty of all Muhammadans, whether Sunni, Shia, or Wahhabi, to extend the influence of their religion by every possible means, warfare included. We have heard it frequently asserted by Wahhabis that, during the mutiny of 1857-58, the "people of the traditions" were loyal to the British Government, and we are inclined to give credit to the assertion. Certain it is that the celebrated Wahhabi Moulvie at Delhi (still living), Nazir Hosain, afforded protection to one English lady during that terrible massacre. The fact that certain members of the Wahhabi community send alms to the outlawed colony at Palosi need not be attributed to any widespread conspiracy within British India, for it is the duty of all religious Muslims to relieve their distressed brethren, wherever they may be, and the peculiar situation of the Wahhabi outlaws is such as to excite the sympathy of their co-religionists throughout India.

We are of course well aware of that peculiar dogma in the faith of Islam which must ever make Muhammadanism a source of danger to a Christian Government; but what we wish to impress upon our readers

\* The *Mishkat-ul-Musabih*, a collection of Muhammadan traditions, is much read by the Wahhabis.

† *The Indian Musalmans*, by W. W. Hunter, LL.D., 1872.

is, that it is not any special dogma of Wahhabyism, as distinguished from Islam in general, to war against the Queen. In proof of this statement we need only remark that the *Sharh-i-Waqaya*,\* mentioned by Dr. Hunter as a treatise on war against the infidel, is not a Wahhabi book, but one which inculcates opinions totally opposed to Wahhabi views, an "orthodox" book read by every Musalman in India.

Wahhabyism has sometimes been designated the Protestantism of Islam, and so it really is, although with this remarkable difference, that whilst Christian Protestantism is the assertion of the paramount authority of Sacred Scripture to the rejection of traditional teachings, Wahhabyism is the assertion of the paramount authority of the Quran with the Traditions. Both systems contend for first principles, and if there appears to be any incongruity in applying the term Protestant to a sect which receives, instead of rejecting, tradition, it arises from the very important fact that what is called "tradition" in Islam occupies a totally different place in the Muhammadan system from that which it does in the Christian. Tradition in Islam is nothing less than the supposed inspired sayings of the Prophet, recorded and handed down by uninspired writers, and is absolutely necessary to complete the structure of the faith—the daily prayer, the customs of the pilgrimage, and numerous other duties and dogmas held to be of Divine institution, being found not in the Quran, but in the *Ahadis* or Traditions. Hence it is that the Wahhabis of Najd and India call themselves *Ahl-i-Hadis*† or the people of Tradition, and promote in every way they can the study of those records.

There are some English writers who have hailed with a degree of satisfaction this "Revival of Islam" as a movement in the direction of a purer faith, but we think their smallest expectations are doomed to disappointment. Wahhabyism is simply an earnest and zealous attempt to enforce the gross and primitive superstitions of the Quran and the Hadis with greater rigour. It arrogates to its sect the title of Unitarians, regarding all others as polytheists, and yet it enjoins upon its followers a most punctilious performance of the superstitious rites of the pilgrimage. It would dismantle every shrine and level to the dust every tomb of Saint, Wali, and Pir, and yet it still adores the black stone of Mecca as worshipped by ancient idolaters. It would cast to the flames every rosary and amulet, and brand them as gross superstitions, and yet it allows its followers to recite the ninety names of God on their fingers, and admits the powerful efficacy of a single line or single word of the Quran when tied upon an affected limb. It rejects with scorn the very idea that departed prophets or saints can hear and answer prayer, and yet it contends for a literal interpretation of the "punishment of the grave." It heaps abuse upon those "learned doctors" who are supposed to have disfigured the fair proportions of Islam, but it receives with the most servile reverence whatever absurd

\* The *Sharh-i-Waqaya* was written by Abdul Haqq, the commentator on the *Mishkat*.

† They also call themselves *Muwahhid* or *Unitarians*.

stories of the Prophet may have been recorded by a "Companion." In short, a revival of Islam according to Wahhabism would make the whole world hypocrite. It would wrench the green pipe and chillam from the lips of the self-indulgent, strip silk and satin robes from the backs of the luxurious, and force mankind upon their knees with their faces Mecca-wards; but the movement would be retrograde; it would put back both the hour-hand of civilization and of piety to the dark age of the Arabian Prophet, and rest content so long as the whole world remained Muslim and shouted "Allah!"

## THE INTERIOR YORUBA MISSION.

*Tour of Inspection by the Rev. James Johnson.*

*(Continued from p. 97.)*

**F**ROM Ibadan Mr. Johnson proceeded to Ogbomoso. This is a frontier town of the Yorubas, about fifty miles north-east of Ijaye, and about 110 miles from Abeokuta. In 1855 it was occupied by missionaries of the Southern Baptist American Missionary Society, but, in common with other Europeans, they were obliged to withdraw, in consequence of the disturbed state of the country. In 1872 it was visited by Bishop Crowther, who discovered some most pleasing instances of the faithfulness of the converts who had been left to maintain their Christian profession in the midst of most bitter persecution. The Mission premises were in ruins; the chapel was destroyed; but the true Church of God, the little company of believing people, still survived. Twenty Native Christians, among a large population of about 50,000, maintained their stand in the very ruins of their missionary station. The Bishop exhorted them to stand fast in their profession, and gave them some help to make the shed, which they had constructed out of the ruins, more commodious for worship. He remarked also, "I should like objectors to Christian Missions to the African heathen to say what could have been the worldly inducements held out to these converts, when left by their missionaries for a period of ten years, which made them stand steadfast to the doctrine which they had been taught?" Is there room for doubt that the sole inducement must have been, as the Bishop asserts, "the power of the Spirit by the preached Word," which had commended itself to the consciences of these people, and upheld them, notwithstanding the intense heathenism around them, to which Mr. Johnson refers? In the case of the Mohammedan convert to whom he alludes, we find an instance of that force of persecution which has swelled the ranks of Mohammedanism in Africa:—

### *Ogbomoso.*

The journey to Ogbomoso scarcely calls for any remark. We crossed several Yoruba and Egba traders on

their way home, leading with them their slaves of all ages, bought at Ilorin. Three of the men we saw were sitting together in a row of rope collars. I was

grieved at my inability to rescue them. We experienced a little rudeness from one of the King of Oyo's officers at a village we passed through. He demanded that my companion should close up his umbrella, saying, "This privilege belongs to my master only." He was still more rude on our return, when it rained heavily, and we were tired and cold, and anxious to have a place for shelter and rest for the night. We must not walk through his village with umbrellas open. One would have thought that umbrellas were manufactured in Yoruba, and only in Yoruba, and that the king has acquired the right and privilege of sole manufacturer and proprietor! But the truth is, umbrellas are very few in the country; broad-rimmed hats and calabashes are generally used; and as something is wanted to distinguish the king in his dress from ordinary people, umbrellas have been limited to royalty. The king alone has the right to carry one. Exceptions are, however, generally made in the favour of Native emigrants from Sierra Leone and other places, Native missionary teachers and foreigners, but the village officer would not make any. His language was insolent. He was, however, doing what he conceived was his duty; but I quietly talked him down, and he became more reasonable.

Oghomoso is not very large, but populous. It is a collection of the remnants of about 114 different townships. What a havoc has war made of this country! It is very intensely heathen. The gods adored are many. Sacrifices, sacrificial feasts, and holidays are many. Days of the week are almost always named after the gods to which they are severally dedicated. Mohammedanism is represented by three small mosques. The heathens hate it, and the few who profess it do not seem to have much acquaintance with their sacred book. A Scripture-reader represented us here in 1857, or thereabouts, but died after about eighteen months' labour. Since that time to August last year we had no representative of any description. The South American Baptist Convention set up work in right good earnest a little before or about the same time we had an agent there, and spent much in putting up good buildings: they had white missionaries there. The Ijaiye war of 1860 and the last American civil

war brought on a collapse. They had some converts before the sad events, and these, without a teacher and with little or no intercourse with other Churches, praiseworthy held to their profession till the recent resumption of missionary work. An old heathen that one of the missionaries had befriended remembers his kindness and his teaching, and confesses he is held back from our profession by the fear of persecution.

Our Scripture-reader is in the pay of the Ibadan Church, and has been sent there by it. His measure of information is small, but he is able to read the Gospels and speak of the love of Jesus. He is kindly disposed and is acceptable to many. Every Sunday he has a nice congregation of from sixty to a hundred persons in a chapel-shed put up for him at the expense of the Ibadan Church, and with the aid of a few local sympathizers, Christians and heathens. The people are very fond of coming out to see what goes on in the white man's chapel. Every Christian missionary teacher is a white man. They thus in a manner separate us from themselves, but I would rather they would readily and always receive and welcome us as brethren in the flesh. I had sometimes 107 and 119 persons at service. Over ninety of these were heathens. There are two inquirers—one, an old man who had been both a heathen and a Mohammedan, said to me in reply to a question, "There is no text of the Bible so sweet to me as that which says, 'There is none other name under heaven,' &c. If I knew how to read, I would have it written out and put up in some conspicuous part of my house that it may attract my notice always." He did not embrace Mohammedanism from conviction, but from that fear of instant death which drove many into it in the days of the Mohammedan Fellatah invasion. Polygamy is yet his hindrance, and that of others also.

Our work has begun to suffer persecution. On Sunday, the 13th of May, a disturbance in a neighbouring inquirer's house, immediately after afternoon service, drew our agents and others—fellow-worshippers—to it. It was the poor man's heathen children chiding, reproving him, and quarrelling with him for his leanings towards Christianity, his visits to the church, and his seeming indifference about the death of a

daughter of his and their sister, which had occurred a few days before, because he preferred going to church to waiting at home to receive sympathizing visitors. Their violence and rage were great; and when our agent would calm them, a young woman sprang upon him and knocked her head several times against his back; another, a boy, drew out a razor and threatened to kill him because he had turned their father's mind away from them to his church. It was with some difficulty he was taken out of their clutches. I saw and encouraged the aged inquirer, but fear he is weak and may fall back.

On May 22nd I baptized three adults and a child, members of a family—husband, wife, and children. Two of them had been many years believers. They were, the three of them, converted in the Baptist Communion, but have joined us since our resumption of work, and would not be persuaded to return to their Society now in the field. We do not wish to empty other people's churches for ours, or rejoice over those as our own whom the Lord has not made us instrumental in converting; nor are we anxious to build on other men's foundation; but

we could not turn them back who would not be turned. These people are, then, the first registered members of our Church. We have as yet no house, and our agent has lodgings free with a very kind Mohammedan gentleman; but the Church of three members and two inquirers and a number of heathen sympathizers agreed, at a meeting held in the chapel on the 21st inst., to put up one. The Bale and his chiefs sanctioned it and promised help, and besides agreed to receive visits from the agent to read Scripture to them. Our Mohammedan host has been very kind, and was particularly so during our short stay. He is restless and anxious, and entertains serious doubts about his safety in Mohammedanism. He embraced every opportunity for religious conversation with us, and showed indications of a restless and an anxious mind. He visits our Sunday services, and joins in them, and at home both he and his family observe our Sabbath. He is held back by the fear of persecution from his children. I hope he may yet come to the light. I recommended to the agent a little school-work for heathen children, and members were appointed district helpers.

The condition of the country districts around Abeokuta is very graphically delineated by Mr. Johnson in the following passage. While there seems to be no keen interest in spiritual things, yet there is a general willingness to receive those who are messengers of peace and good-will. It is much to be hoped that Mr. Johnson's efforts will result in some settled and zealous endeavour to awaken these slumbering souls. It is as yet, from his account, all but virgin soil into which the good seed of the Word has to be cast:—

*The Countries N. and N.W. of Abeokuta.*

The countries situated a little to the N. and N.W. of Abeokuta comprise two districts—Onko and Ibarapa, Iseyin excepted—both separated from Yoruba proper by the river Ogun, and from one another by the river Ofiki, on which Igana is built, running in a south-easterly direction into the Ogun through the Oyon. They are inhabited by Yorubans, but the soil is said to be Egba, and they are more or less subject to Ibadan, whose officers reside in the principal towns.

Some of them, like Iseyin and Okefo, are royal towns, but their royalty is of a secondary importance, as they are subject not only to Oyo, the Yoruba capital, but also and particularly to

Ibadan, to which they pay tribute. This tribute is not nominal. Ibadan exacts it, and they feel that they pay it. Ibadan is everywhere a name of terror; officers and even ordinary travellers or visitors sometimes regard themselves above law, and, taking advantage of the people's dread of incurring, either directly or indirectly, the displeasure of a powerful master, commit wrongs on them with impunity. "Might is right." Several of the towns are remnants of once important townships, which were broken up by the Fellatah invasion. These remnants were forced to unite themselves together, either on the plain or on the heights of hills or precipitous rocks, for common safety. As there is comparative security now, some have left

the hills and rocks for the plains below, but others still elect to occupy their loftier and healthier habitations; and they look generally so healthy, strong, and comfortable, that one is tempted to wish them always there. Besides, they know that Dahomey is not yet out of the way, and that if Abeokuta were out of the way, they might be soon sought after.

Agriculture is the principal pursuit, but the want of markets and other causes prevents its development. They are poor, and the heavy taxation helps to impoverish them. The people are kindly disposed, and manifest everywhere a willingness and readiness to receive the Gospel. It is not that itinerancy by Mr. Doherty has created any stir of thought or produced any dissatisfaction with either heathenism or Mohammedanism. Thought and reflection are not common virtues. The mind is wholly absorbed in worldly desires and pleasures, but everywhere Yorubans have always shown a readiness to welcome missionary visitors. They regard our being with them as conferring some prestige on their towns. Besides, there is an earnest longing for a peaceful, quiet, and secure life. Their faith in us and in our testimony for the Bible is great. They believe most implicitly all we tell them of its power to produce peace in the world, to kill the war element in man, to reconcile contending parties and enemies, and to lead men to regard and treat as brethren their fellows of whatever nation or clime they be, making all happy, and they appreciate our illustrations from England and America, as well as the gratuitous emancipation of multitudes of their own countrymen at Sierra Leone from slavery by a people who knew them not. Reference to ourselves and our fathers, and former idolatries, seemed to have had weight with them. "You are one with us; we believe you will not deceive us," they sometimes said. There is willingness among the chiefs and people, and though its motive is low, and what they specially crave after is temporal felicity, yet we cannot but welcome it; from this it may be easy, God helping us, to lead them to higher motives.

The people are powerless to help without the consent of their chiefs; these have

shown readiness by offering free grants of suitable sites for stations, taking upon themselves the responsibility of putting up buildings for school-chapels and agents' residences, meanwhile providing temporary lodgings for them and their families. At Eruwa, a chapel-shed was put up two years ago by the king and people in expectation of a teacher; but there have been hindrances, and none has till now been sent. The white ants and a high wind have destroyed the shed. Our delay has much tried the king and his people. At Igana, Mr. Doherty's host is, with the king's hearty sanction, and with some help from Mr. Doherty himself, making additions to his house to receive him and his family temporarily, expecting him, according to announcement, to come and reside with them as their teacher. Everywhere we had attentive and glad hearers, to very many of whom our Gospel message was new. All seemed delighted at the prospect of having resident teachers among them. It was a particular pleasure to me to stand under trees in market and other places, and preach in short and plain sermons on sin and redemption to many who had never been, perhaps, addressed on them before. Excepting three places, Iseyin, Bioku, and Ibe-rikudo, none of the towns has ever had a resident teacher. Some were visited by an itinerant preacher before Mr. Doherty, two and a half years ago, but only five or six times.

At Okefo they remember the Rev. Mr. and Mrs. Townsend passing there many years ago, and resting at the king's on their way to Shaki. I consider the whole district open to us, though I cannot say that more rapid success awaits us there than we have met with in Yoruba generally. With the same want of habits of reflection, painfully evident everywhere, there is injurious indulgence in native beer; there are the same social habits that make the many subservient to the few—the same devotedness to idolatry, and the same polygamy. But the particular difficulties and trials of their political existence may be found to have prepared them for us. We may occupy a few important towns, and with and from them constitute itinerancy districts, not over large nor over extensive, to be frequently travelled over.

(To be continued.)

## RECORDS OF THE MISSIONS.

### NORTH-WEST AMERICA MISSION.

#### III. SOUTHERN DIVISION—MANITOBA, &c.

**W**E now reach the third division of the Society's North-West America Mission, corresponding with the present Diocese of Rupert's Land. There have been but few changes in this part of the mission-field since it was last reviewed. The same missionaries have continued their labours in the four districts comprising the Southern Division, viz., Manitoba, or the old Red River district; Fort Alexander, to the east; Swan River district, to the west; and Cumberland district, to the north of Swan River.

The devoted and energetic Bishop of Rupert's Land continues to dedicate life and strength and fortune to the work of the Church in his Diocese. A great part of it is now colonial in character, but the Church Missionary Society, which first planted the standard of the Cross on the banks of Red River, can never fail to look with interest and sympathy upon all that is done there in the cause of Christ. The Society, too, has still a considerable Mission in Rupert's Land; and although it is hoped that, before long, its funds will be relieved from the necessity of maintaining ministers for the settled congregations, this relief can only come gradually. For some years the grasshoppers almost destroyed the crops in Manitoba, and crippled the efforts of the people to support their own religious ordinances; but this plague has latterly been graciously withdrawn.

Towards the close of 1876 an epidemic of small-pox passed over the province, attended by great fatality. At Netley Creek, one of the small villages under the charge of the Native clergyman, the Rev. J. Settee, sixteen persons were attacked at the same time. By the exertions, however, of the Local Government, who prohibited Indians of infected villages from travelling, the disease was confined and ultimately checked.

There is also some direct missionary work still to be done here and there in Rupert's Land. In addition to what is described below under the different districts, the Society made a grant three or four years ago towards providing a missionary for the Sioux Indians in the south-western part of the province, some of whom had crossed the border from the United States to be under British protection. Of this effort, in which the Bishop took much interest, we have not received any detailed account; but the following interesting extract from the *Toronto Daily Globe* of Nov. 21st, describing a visit to the well-known chief Sitting Bull, will show how much these remnants of the old Red Indian races deserve our sympathy:—

*Fort Walsh, Cypress Hills,  
B.N.W. Territories, Nov. 5.*

On the 2nd inst. I rode out to Dead Horse Valley, forty miles south-east of this post, where the Sioux are encamped. Many of the bucks were out hunting, and Sitting Bull himself was away at the Cache Forks, a place of call for traders, ten miles off. He returned

about four o'clock, and, after going the rounds among the lodges, we adjourned to his own lodge. I met him by appointment for the purpose of having a quiet talk with him on his own case and Indian matters generally. A fierce snow-storm had set in, and the souging wind outside was bitterly cold, but the chief's lodge is well skinned, and with a hissing

fire of poplar-sticks very comfortable. Two squaws—one a handsome maiden of twenty—sat huddled up in a corner, laughing and chatting with one of the young men. Little Current, a half-breed Sioux, and a very clever fellow, who is Sitting Bull's right hand, was taking the belt off a cabri in the other corner. Poplar makes a smoky fire, and as the wind tore down the centre hole in big gusts, it was at times difficult for one to see his neighbour's face. The Marmot, a young Sioux of great renown among the people, lay like a sleeping dog inside the door, and answered the braves who every few minutes poked in their heads to speak with Little Current, who is "boss" of the camp when Sitting Bull is engaged, and chief director of the chase. Half an hour spent in rummaging through the lodge brought supper, which consisted of pemmican, cabri steaks, and good spring water. The table, a buffalo hide, being cleared, the young men carried what remained into a corner and despatched it, the Marmot returning and flinging himself down at the door.

Sitting Bull, Little Current, and myself then crowded up to the fire, which a patient squaw fed from time to time, and began our talk in French. Little Current does not speak French very well, but Sitting Bull speaks it admirably, in proof of which I send his opening talk *verbatim*. He spoke fluently and in a low tone, for he was suffering from a hacking cough. I had told him that I intended to make our talk public, and he had evidently prepared himself. It is impossible to interview an Indian by direct question and answer, for when he is in the mood for talking he runs on in defiance of interruptions, however brusque, to the end of the chapter. I simply gave Sitting Bull a text, and he stopped when he had exhausted it; then I gave him another, and so on. I began by telling him that I had just heard that Bishop McLean—the excellent Bishop of the Diocese of the Saskatchewan—had left Winnipeg for Eastern Canada to bring the case of the North-West Indians, including Sitting Bull, before the Churches, and also before the Government at Ottawa.

Sitting Bull, gazing into the fire and speaking as though in a reverie, then slowly began:—"The Great Spirit has made the red man and the white man

brothers, and they ought to take each other by the hand. The Great Spirit loves all His children. He esteems the white man and the red man alike. The wicked white man and the wicked red man are the only ones He does not love. It was the Great Spirit, not the white man, who gave us these lands. I do not think that the Great Spirit sent the white man across the waters to execute His works, because the white man has robbed us."

Little Current chimed in, "We have a right to hunt on all our Great Father's prairies, but the bad white man on the other side is unjust. They will not keep their word. The Queen has always kept her engagements with the Indians, but the white man on the other side is full of tricks. After he has robbed us he exclaims, 'Sitting Bull is a wretch; he deserves hanging.'"

I then asked Sitting Bull what he thought of his prospects for the future. He said, "I cannot say. I trust the Great Mother (the Queen). What am I? I am a poor Indian. I have no friend but the Queen and the Great Spirit. My heart is heavy. My nation—and we were once a great people—is now weak. They are going to kill us in some way, and I think it will become us to be killed fighting. I am ready, but you see my poor people want rest. I love them all. Look at the Marmot (pointing to the young brave lying by the door). He would die for me now. I will show you. Kenawaheena! Kenawaheena!"

The Marmot sprang to his feet in a moment, and stood respectfully before us. Speaking in Sioux, Sitting Bull asked him if he was ready to die with him in a fight against the Americans. The young brave, a handsome boy of twenty, with the figure of an athlete, looked anxiously into his chief's face as though to see if he was in earnest, and then, dropping on his knees beside him, buried his tawny face in his hands and wept. Sitting Bull smiled sadly, patted the young warrior on the head, and then, putting his arms about the boy's neck, continued:—"They are all ready. This is one of the best—I think he is the very best—of my young men. His feet are swift and his rifle sure. When I am killed, he will take my place. He is a cunning fighter and a brave fighter. I think he is the best Indian fighter that



ever was. When I am dead, he will lead my people, if any remain then. They will never forget what we have gone through—what we have suffered from the bad agents. I shall never forget their wicked conduct to us. I will remember it as long as the moon shall

shine by night, as long as water shall run, and the grass grow in the spring-time."

There was a pause here, and the Marmot rose, and, bowing to us again, threw himself by the door.

St. John's College, Winnipeg, continues to prosper under the untiring care of Bishop Machray. The Society grants funds to maintain Indian and half-breed students there with a view to their employment in its Missions, not only in Rupert's Land, but also in Moosonee, Athabasca, and Saskatchewan. In June last, one of the students, Mr. P. Bruce, who was formerly a catechist at the Stagville Mission, and who for thirteen months applied himself to his studies with diligence, was ordained Deacon by the Bishop for C.M.S. work. He is spending a few months with Mr. Young at St. Andrew's, where he will have the advantage of Mr. Young's ministerial experience, and further theological training, prior to being stationed in the Fort Alexander district.

The Rev. Canon Grisdale, who, in addition to his responsible duties in the College, was for a time associated with Archdeacon Cowley in the secretaryship of the C.M.S. Missions, has been succeeded by the Rev. R. Young, of St. Andrew's, Red River.

### Province of Manitoba.

The Rev. R. Young is minister of *St. Andrew's*. During the year 1876, Mr. Young's heart was cheered by the liberal contributions of his congregations towards repairing the church in which they meet. The various organizations connected with the parish continue to give hopeful signs of expansion and usefulness. A new church at Park's Creek was consecrated by the Bishop of Rupert's Land on the 8th of March last.

One matter of interest to be referred to is the visit, during the past year, of Lord Dufferin, Governor-General of Canada, and Lady Dufferin, during a brief stay in the province, to St. Andrew's. They were received by the Rev. R. Young in front of the church, "where a sort of pavilion had been erected, with evergreens, inscriptions, and flags." An address was read and a luncheon given in the school-room. Lady Dufferin subsequently presented the prizes to the successful students of St. John's College Ladies' School, towards the founding of which a clergyman in England, connected with the C.M.S., gave, early last summer, 7300 dollars.

The following extracts from Mr. Young's Annual Letter refer to efforts made by his congregation to relieve the Society of the stipend of their minister, and thus to render the parish entirely self-supporting:—

I now come to what I feel is a most important part of the year's operations, and will prove a very searching test of the reality of the work in this place. I refer to the steps that have been taken for relieving the Society, by rendering this parish self-supporting. My Instructions on this head from the Parent Committee at my Dismissal were as follows:—"The Committee cannot advise that they should be asked to contribute directly to their own minister, a course against which many objections lie, and

which the Committee always deprecate. They believe, however, that you will find the people prepared to give liberally to the Diocesan Fund established for this purpose, so that the funds of the Society may be entirely relieved."

The total failure of all crops on account of the locusts in 1875, the year we came out, put any attempt in this direction out of the question, but both from the pulpit and at vestry meetings it was referred to again and again.

In the year 1876 the grasshopper

plague did not visit the province, and I at once took action on my Instructions, and urged liberal contributions to the Diocesan Fund, not without opposition in the several vestries, by members who advocated direct support to their own minister. The people contributed in grain, but the low price obtainable did not enable us to realize more than \$117. Our church offertories amounted to about \$200, but was required for repairs of roof, sexton, and other church expenses.

After much anxious thought, and revolving many plans, I determined to try the effect of throwing myself wholly on the parish, only falling back on the Society's guarantee in case of absolute necessity. I brought the matter before the Easter vestry, in light of the communications we were receiving at the time from home. There was a ready recognition

of the justice of such a course, and a salary of \$1000 was promised me by the vestry, to be raised partly by subscriptions from heads of families and young men of the parish, partly by endeavouring to rent some of the lands, and partly by a judicious use of the timber without damage to the estate. I laid before a committee appointed to consider ways and means for raising the Clergyman's Maintenance Fund, a plan by which I believed the parish might be effectually worked. I trust that our Heavenly Father will enable us to overcome all hindrances, and so prosper our efforts that we may see St. Andrew's an independent, self-supporting parish. Humanly speaking, the one ray of hope for the future is the almost certainty of railway communication with the States before the close of next year, and thus opening out a fresh market for this country's produce.

*St. Clement's, Mapleton*, is the residence and parochial charge of Archdeacon Cowley. Since the death of the Native curate, the Rev. W. H. Moore, he has been assisted by his son, the Rev. A. E. Cowley, who, it will be remembered, was transferred to Manitoba from the Society's Sindh Mission in Western India, where his health had failed.

The Indian settlement at *St. Peter's* continues to be presided over by the Rev. Gilbert Cook, occasional assistance being given by the Rev. J. Settee. Mr. Cook, who speaks encouragingly of the work, gives the number of Native Christians and communicants as 745 and 180 respectively.

*Scanterbury* district, immediately north of *St. Peter's*, is under the charge of the venerable Native minister, the Rev. James Settee. He claims 434 Native Christians, of whom 41 are communicants.

Of these three districts Archdeacon Cowley writes:—

*From Report of Archdeacon Cowley.*

*Indian Settlement,*

*Lisgar, Manitoba, Canada,*

*Jan. 16th, 1878.*

My Native brethren in charge of this district are the Rev. Messrs. Cook and Settee. The Rev. Gilbert Cook is the Native (i. e. half-breed) pastor of the older part of the Indian settlement running along the banks of the Red River, say, between six and seven miles in length. In this part stands the church of *St. Peter's*, and the two Indian schools. The church was at one time more central. At present it is only about two and a half miles from the southern boundary, the Government having purchased about two miles of the former reservation lying south of

the present southern boundary, while it is some five or six miles from its northern limit. The Upper School is a little more than a mile south of the church, and the Lower School is between two and three miles north of the church.

At from four to five miles north of *St. Peter's* Mr. Settee's district commences; the boundary line crosses the Red River at about right angles, running east to embrace *Scanterbury*, and west to take in *Netley Creek*, thus giving him the south end of the Lake Winnipeg in full. Mr. Settee's letter refers to this part of the country.

The Rev. Alfred Edmeads Cowley resides in, and has charge of, the parish of *Mapleton*, including *Selkirk*.

I am glad Mr. Cook is able to take a bright view of the moral stamina of his flock. You are aware that strong drink is to the Natives a powerful temptation. At Selkirk spirituous liquors can be readily obtained, notwithstanding the law which restricts the sale of it to non-treaty parties, and many of our people suffer from exposure and contact. Again, work on the railroad has drawn together a great number of young lusty men; and Selkirk, I fear, is occasionally the scene of very much of evil. Some of our more sober people tell me that it is not safe for a woman to show herself out after nightfall. I mention these things to guard you in publishing anything upon the moral and spiritual state of our Indian population. That there are many Christian Indians in this settlement, whose lives as to drunkenness and debauchery are irreproachable, I believe cannot be denied; but, alas! there are others for whom we blush. Still I am persuaded that, of those whose occasional sins cause grief and shame,

many fall simply through the force of temptation under peculiar circumstances.

The attendance upon the means of grace and the ordinances of religion is very exemplary; and it is delightful to look around on the evidences of vital Christianity as manifesting themselves in habits of civilized life. The physical stamina of the people, i.e. Native Indians and half-breeds, is very weak; and when any European disease occurs, many succumb.

I was from home a part of last winter, and nearly all the summer, visiting in the mission-field, as you are aware. While at home, I am taking a morning service at the school-room below this, and an evening service in the church on Lord's-days. This I do in English, most of our people, of course—all the immigrants settled among them—understanding that language. This gives me full scope to the Native ministers to have as much Indian in their services as they think fit.

*St. Mary's, Portage La Prairie*, the scene of the labours in his latter days of Archdeacon Cockran, has since his death, in 1865, been under the charge of his son-in-law, the Rev. H. George. Archdeacon Cowley describes it as similar to a "small country parish at home, with gipsies all around"—the "gipsies" being Sioux Indians. Our last notice of this station, in April 1876, was simply that we had no news of Mr. George. Two months afterwards a long letter was received from him, from which, though it is now rather out of date, we must give some extracts, as La Prairie has been scarcely mentioned in the Society's publications for several years. It graphically describes the grasshopper plague, already referred to; but we must bear in mind that Mr. George wrote before its recent disappearance:—

*From Letter of Rev. H. George.*

It is now eleven years since I entered upon the last labours of my venerable father-in-law. They have been years of many mercies, many blessings, and many privileges; but in looking back on such a period, one cannot but feel humbled with a deep sense of "unprofitableness."

My people in 1865 were almost entirely Natives or half-breeds of the country, the same as are ministered to in the Society's Mission in the parish of St. Andrew's. I was then the only resident minister on the place. As a parish we prospered with our large church attendance, efficient Sunday and day-schools, parish library, classes, and a growing interest in the Church's work

evidenced by first efforts in the way of self-maintenance. I was most hopeful of success in drawing on my people to meet their obligations as a Church in the support of the Gospel. But from 1868 to 1875 the locust has been a burden to the land, followed by a depression which has almost extinguished our life as a people.

It is nearly a twelvemonth since I wrote to numerous friends in England the following statement relative to the great trouble, which has blighted the best hopes of my parish, being second to none in the diocese in supporting Church funds and the maintenance of the ministry:—

"When the late Archdeacon Cockran

came to this country, in 1825, he heard of a visitation of locusts some years previous to his arrival. For thirty-two years he advanced agricultural interests in connexion with his missions unmolested. It was not until 1857 that they made a first appearance. A further ten years of uninterrupted prosperity filled our granaries. But in 1867 the scourge visited us in force, causing great destruction, and leaving ova in the ground to hatch in the following spring. Since that year of calamity the country has been kept in a chronic state of fear and depression from partial visitations, doing damage here, and there, impoverishing many. From year to year we have been living in hopes that we have seen the last of them for a time. Jesuit records of the last century seem to determine that the visit of this voracious and destructive insect is periodic. However, last July (1874) the locust made what to previous experience was an early visit; they came from the west in clouds, injured the advanced crops, destroyed all vegetation, and on their flight left behind innumerable ova extending many hundred miles west of us, and thence over the illimitable prairies to the Gulf of Mexico. For the last six weeks they

have been hatching and maturing for flight, which, in all probability, will take place about the 15th of July (1875). The young and destructive brood thickly cover over 160 miles of our settlements, and will leave nothing behind them," &c., &c.

All this was fully realized in this immediate vicinity, and not a family or member of my congregation gathered in a single bushel of grain at the season of harvest. My people were impoverished, stripped bare of the staff of life.

Notwithstanding the untoward state of things for the last eight years, they have raised the following for Church funds, current expenses, including the last three years' attempt of meeting moiety towards stipend:—Sum total of year ending Easter, 1866, \$424.62, prosperous season; ditto, 1867, \$491.54, prosperous season; ditto, 1868, \$270.03, arrival of locust; ditto, 1869, \$97.13, total destruction of crops; ditto, 1870, \$104.39, Red River rebellion; ditto, 1871, \$402.23, good crops; ditto, 1872, \$270.35, arrival of locust; ditto, 1873, \$268.56, partial destruction; ditto, 1874, \$656.27, good crops; ditto, 1875, \$431.04, arrival of locust; ditto, 1876, \$226.60, total destruction of crops: total, \$3642.76.

### Fort Alexander District.

There are three stations in this district, viz., Lansdowne, Islington, and Fort Francis. At *Lansdowne* there are some 165 Christian Indians and 23 Christian half-breeds, and to these the Native catechist, Mr. W. Dennet, ministers. During January and February, 1877, Archdeacon Cowley made a tour of inspection to the districts round the Fort. His visit to *Lansdowne* is described by him in the following extracts. It will be seen that here also the emissaries of Rome have been persistent in their efforts to disturb the faith of the Protestant Indians:—

At *Lansdowne* and in its district, many of the Indians have houses, and live in them, upon the banks of the river, where also they cultivate the soil, and eat of its products. Alas! the great business of the Indians is hunting, and to this they are still impelled, partly by poverty and partly by the fur-trader. Trapping the fur-bearing animals exposes the Indians to great hardships. Often they suffer much from hunger, fatigue, and cold; but these are not its greatest evils. They suffer intellectually and spiritually while absent from the means of grace and ordinances of reli-

gion; and the children, being with their parents, unlearn all that has been taught them at school.

In addition to all this, the Church of Rome has been very diligent in its efforts to proselytize our people, to quench the fire of Christian love, extinguish the light of the Sun of Righteousness, and introduce among them the worship of the blessed Virgin Mary, and all the other errors and superstitions of its own teaching. Still I am thankful to be able to believe that God has mercifully preserved His own, and that, so far from any falling away, our numbers have

rather increased during the past year, and that their consistency, upon the whole, has been maintained.

Upon each of the four Sundays which I spent at Lansdowne the attendance and behaviour at Divine Service was good and decorous, and at the Lord's Supper reverent and devout.

I held morning service at the mission station, and evening service at the house of Mr. Samuel Henderson, a Chris-

tian Indian from Red River, where three Sundays out of the four I had a baptism, thus increasing our number by two adults and one infant. There, by the bye, we need and must build a small place of worship.

The Government have undertaken the charge of the schools, but they are not at present what I could wish them to be. I am in correspondence with the authorities upon this subject.

*Black River*, the out-station from Lansdowne, was also visited by the Archdeacon. It is under the supervision of Mr. William Dennett. Black River itself is a small stream flowing into the Lake Winnipeg, some twenty miles north of the Winnipeg River. Archdeacon Cowley writes favourably of "the little band of Christian Indians."

The Native minister, the Rev. Baptiste Spence, is still in charge of the station at *Islington*, which is just a hundred miles to the east of Lansdowne. We have received no communication from Mr. Spence, and Archdeacon Cowley only says, "By this time the new church will be completed."

*Fort Francis*, or, as it is now called, *Alberton*, has been occupied by the Rev. Robert Phair since 1874. It is about equidistant from Winnipeg to the west, and Thunder Bay on Lake Superior to the east, being a little more than 200 miles from each of these two places. Most of the Indians about the district belong to the Saulteaux, or Soto tribe. It had been contemplated withdrawing from this station, owing principally to the apparent want of success commensurate with the outlay involved. The Bishop of Rupert's Land, however, has written very strongly against the taking of this step. We take the following extracts from Mr. Phair's Annual Letter:—

*From Report of Rev. R. Phair.*

When I took charge of this district the Indians were in a transition state; having ceded their lands to the Government, they had their minds filled with the loftiest expectations never to be realized. The reaction came, and, Indian-like, they said, not so much in their haste as in their folly, "All men are liars." Consequently tobacco was despatched by special messengers from band to band, requesting unanimous resistance of the new religion so much hated among them; and, worse than all, I am sorry to have to add, they easily found white men willing and ready to help them in their attempts to frustrate the Gospel.

All these and many other difficulties stood in our way, but, thank God, they have almost all been removed, and I think that this of itself should be regarded as no slight earnest of success. Passing from what we may call negative results, and feeling that the question demands a review of the work, not merely for the past year but from the begin-

ning, we come to speak of what these people were when the Society first took charge of the district.

I shall hardly ever forget the impression made upon me when several hundreds of naked savages, with guns and knives, came running down to the river to meet me, and, unable to persuade a half-breed in the canoe to go ashore, I had the greatest difficulty to obtain a hearing among them.

Now the complaint is sometimes the "Catechist did not come to have prayer with us last week." At first the women and children were clothed in rabbit-skins, and had their faces painted as many colours as the rainbow. Now they are nearly all clean and tidy. On my first arrival there were but few houses in all the district; now nearly all the families have their little houses, and some of them are as neatly kept as those of the white men.

When I first came, I found many of the Indians spent their time in begging and stealing, and but few of them cared

to cultivate the soil. Now the Indian may be seen ploughing his land and sowing wheat like any white man. Besides cows, they have oxen and horses to aid them in labour, and I believe in a short time many of them will be in a position of comparative independence. On my last visit, not many days ago, I was delighted to find several tolerably well prepared for the winter in respect of food. I was also pleased to find in one school more than ten children who could read a little English, and several who could make a fair attempt at speaking it.

One great difficulty in the beginning was want of buildings either for the catechists or myself. Now we have all comfortable houses, and, in addition to the two school-houses on the river, we have an Indian school-chapel in which

to teach parents and children during their stay at this place in the summer months. And if we cannot speak of converts, communicants, or many baptisms, we are not without hope that in due season "we shall reap if we faint not." Nay, more, we cannot help saying that not a few of these people are fast being weaned away from heathenism; and it is my impression, once a few of them come out on the Lord's side, there will be results indeed.

I might have had several baptisms already had I been anxious to do so, but I wish them to be well prepared; and, above all, I am anxious that the Society should be in a right position to judge of and deal with the question of the work as it regards this place.

### Swan River District.

Under this heading the Society's Reports usually reckon *Fairford* on Lake Manitoba, 200 miles north-west, and *Touchwood Hills*, 500 miles west, of Winnipeg city, although neither of these stations is actually on the Swan River. The waters of that stream do, however, after passing through two large lakes, ultimately pass Fairford as the Partridge River; but Touchwood Hills lies near the sources of the Assiniboine, which flows into the Red River. The Rev. G. Bruce, a Native clergyman, is at Fairford; and a European, the Rev. J. Reader, at Touchwood Hills. Just as we were going to press the post brought the Annual Letter of Mr. Bruce. He speaks of the spiritual condition of the Indians at and around Fairford as satisfactory, considering their lack of advantages. During the year he has travelled upwards of 2300 miles, for the purpose of reaching those Indians who were away on their hunting and fishing expeditions. The Sabbath and Day Schools are well attended. Mr. Bruce reports the baptism of thirty-six adults during the year, and concludes his letter by asking for prayer on behalf of the many lifeless Christians.

Last summer Archdeacon Cowley visited Mr. Reader's station. Extracts from a recent letter of his referring to the visit are subjoined. Mr. Reader's Annual Report also breathes a hopeful spirit.

#### *From Letter of Archdeacon Cowley.*

I left home in June to visit Touchwood Hills, &c., and returned to this on the last day of August.

I found the Readers well and cheerful. They seem to be zealous and devoted Christian missionaries, and I felt that the Society may fully rely upon their faithfulness. They had potatoes and other vegetables growing nicely, and promising such abundance as would, by care in their preservation, keep them from want in the coming winter. But their new dwelling-house is a small and very ill-constructed habitation, by no

means impervious to rain or cold. Their health, however, had not apparently suffered, as the sturdiness of their fine little son testified. Spiritually, matters were a little hopeful. There had been a few baptisms. A small number joined us at the Lord's Table, and most of the Indians were willing to assemble to hear the Word, and I think all were willing to listen to it in their own tents. There were a goodly number tenting around. I took out John Rd. Settee to assist Mr. Reader in the duties, to interpret, and to keep the school.

Mr. Pratt accompanied me to the lakes of the Qu'Appelle, and also to Fort Ellice, *alias* Beaver Creek. My departure from Touchwood Hills was so arranged as to enable me to spend a Sunday at Qu'Appelle. Here I held morning service in English, and in the afternoon we went among the Indians, reading and speaking to them the Word of Life. As the number was great, the Indians assembled in the open air. Men and women listened very attentively to God's Word, and in the evening I left them, well pleased at the reception I had met. On the morrow, my friends at the Fort pressed me to remain that day with them. The Indians also seemed glad of the opportunity to hear again the tidings of salvation. The chief assembled all his men, and told them of the wonderful words that were spoken yesterday. He said he did not feel competent to relate what he had heard, but he had invited one competent to repeat what had been said the day before, and nearly the whole of Sunday was spent in speaking again the truths of God's most blessed Word. I can hardly tell you how acutely I felt the

fact, it seemed so like Apostolic days. May God bless his Word to all!

At Beaver Creek, in like manner, on the following Sunday, I assembled all speaking English who would come to hear, and held Divine Service with them in the forenoon. In the afternoon, we invited the Indians at the many tents around the Company's Fort to assemble to hear the Word of God. The chief kindly sent out a messenger, and got together a goodly company of men and women to listen to the Word of Life. I would thank God for such glorious opportunities of setting forth the way of salvation, and pray that the poor Indians who listened so attentively to His Word may profit thereby. On the morrow I took leave of Mr. Pratt, bidding him carry on the work of yesterday here at Fort Ellice, and told him to return with the Commissioner to Touchwood Hills and Qu'Appelle Fort, and there at each place, among the great numbers assembling at this season to receive their yearly pay from the Dominion Government, proclaim, as we have been together doing, the blessed Gospel of our salvation.

### Cumberland District.

This district comprises the lower waters of the Saskatchewan. *Devon*, with its out-stations, *Moose Lake* and *Grand Rapids*, is under the superintendence of the Native clergyman, the Rev. H. Cochrane. The Indians at *Cumberland* are ministered to by the country-born clergyman, the Rev. B. McKenzie, who was ordained from St. John's College by Bishop Machray in 1876. In his last Annual Report, Mr. Cochrane estimates the number of communicants at *Devon* at 201, at *Moose Lake* 2, and at *Grand Rapids* 24. He also reports 25 adult baptisms during the year 1876. Mr. McKenzie's Report of his first year's labour at *Cumberland* is very gratifying:—

#### *Report of Rev. B. McKenzie.*

A year and a few days have passed by since our arrival at this station, which we reached July 1st, 1876.

One of our Indians kindly lent us his little house of one room, in which we spent the first four months of our stay. In the beginning of November we moved into the Mission-house.

During the winter previous to our coming, the Indians had drawn in with their dogs some seventy or eighty pieces of the principal timbers for a Mission-house and school. The rest of the logs, some 250, for building and sawing, we had to get out ourselves under a burning

sun, and amidst myriads of flies; and as we had no oxen, and could borrow none at the time, all these had to be carried in by the men on their shoulders. Building out here is really hard work, and gets to be so protracted an affair as almost to worry out all one's patience, and make one despair of ever securing a reasonable degree of comfort. Still, no one is to blame, for the poor Indians are only now laying aside their old habits, and turning their attention to the white man's mode of life. Hitherto, boating, trapping, hunting, and fishing have been their only

employments. From such we cannot reasonably expect skill in labour.

When setting out for this station, I expected to find a few settlers whom I might employ, but in this I was altogether disappointed, as the land is too full of stones to induce any to settle. This being the state of things, no course (unless I wished to fail in the establishment of the Mission) was left me to pursue but to go to work myself and teach the Indians how to work. I am glad to say I found them willing learners, and that they have greatly improved.

As the result of our joint labours last fall, we succeeded in putting up the Mission-house, 24 feet by 20 feet, with upper and lower floors laid, but otherwise unfinished.

During the winter we had logs taken out for the school, but, dogs only being used to drag them out (and they are very expensive), there was not a sufficient number, so logs had to be shouldered once more this summer.

Our school-house, 30 feet by 20 (also to be used as our church), is all logged up, and to-day there are men busy plastering the seams with clay. It will not be finished till fall, as we are obliged to wait for the thatch, which is now flooded, and very difficult to get at the best of times.

The people among whom our lot is cast are very quiet, well-behaved, and regular in their attendance on Sundays. They are very attentive during service, and are very fond of singing, generally waiting after Evening Service to be taught some hymns. When visiting them at their own homes we are always welcomed. I have been often thanked for coming to see them. In point of morals, they compare favourably with any people I have ever been amongst.

During the past winter, through Mr. Cochrane's kind efforts on our behalf, a sum amounting to 22*l.* 7*s.* was cheerfully contributed by them towards increase of my salary.

Last fall our supplies were long in reaching us, and the people, knowing that our stock of food was getting low, every now and again would bring us a few ducks or a goose. Evidently they had made up their minds we should not go without while they were able to get anything. This spring too, when seeing me and my family labouring hard to

make our garden, a number of them came forward to clear out the roots and stones.

In the winter time, not being able to afford to keep a servant, we had to carry our firewood on our shoulders. This appears to have been hint enough for them to come, a few of them every week, during the coldest part of the winter, to cut and place before our door enough wood for Sunday and part of the week, thereby greatly relieving us.

As I have already said, they are very attentive during service, and appear to value their privileges. This is evidenced by the long journeys they make whenever Mr. Cochrane from the Devon Mission comes to administer the Sacrament. In the intense cold of winter and heat of summer alike, they will make a journey of one or two days to be present on such occasions.

Our average number of communicants is fifty-seven. On one occasion sixty-seven partook of the Sacrament at our house, and three received it afterwards at their own homes.

Since last July we have had two services every Sabbath, and during the summer-time a few of the people gather nightly at our house for evening prayer, when a portion of Scripture is read to them in their own tongue. The marked attention with which they listen to the preaching of the Word gives one great encouragement, and affords the hope that the Lord is doing a good work in their hearts.

While we are thankful to see them outwardly moral, we constantly urge upon them the necessity of regeneration; and truly we long to see conversions among them. Many of them have family worship both morning and evening, and appear to be sincerely desirous of serving God. When we arrived, a few only were gardening. This spring almost every one has made a garden, and several new houses are being put up by them.

Connected with this Mission there are between fifty and sixty families, with about 140 children, one-third of whom may be said to be of school-age. These families are much scattered, and will necessitate some travelling on the part of the missionary.

P.S.—A case of medicines, with a good medical work, for this Mission would be a great help in reaching the people.



## NORTH INDIA MISSION.

I. BENGAL (*continued*).

## Bhagalpur.



OR twenty-eight years has the Rev. E. Drøse laboured at this station. The Native congregations, including the out-stations, Jamalpur and Monghyr, number 342 souls; but this is counting more than 100 children in the Orphanage. There are 80 communicants.

Evangelistic work is carried on with the assistance of Native agents; and the Educational department, comprising an Anglo-Vernacular school and five Vernacular schools, which instruct some 300 children, is efficiently superintended by Mr. G. Pohlenz.

Mr. Drøse's last Annual Letter is not yet to hand. His previous one was printed in the Society's last Annual Report.

## Santal Mission.

This Mission has been several times before our readers during the past twelve months, in connexion with the plans for its extension. (See *Intelligence*, April, p. 243; May, p. 257; June, p. 379; July, p. 436; Sept., p. 520; Dec., pp. 730, 755.) As we have as yet received Annual Letters from only two of the missionaries, and no communication from the Rev. W. T. Storrs since his arrival in the country, we defer our review of the work for a month or two.

## II. NORTH-WEST PROVINCES.

This division of the North India Mission is comprised of the following Stations:—Benares, Gorakpur, Jaunpur and Azimgarh, Allahabad, Agra, Aligarh, and Mirat; Lucknow and Faizabad in Oudh; and Jabalpur in the Central Provinces.

## Benares.

In our last review we had to report the presence of only two ordained agents in the city of Benares, the Rev. J. Fuchs and the Rev. S. T. Leupolt, the latter in charge of Jay Narain's College, and the former superintending the Native congregations and the various branches of the Evangelistic department. In the autumn of 1876 Mr. Leupolt was withdrawn by sickness from his sphere of labour, and, on a change of climate and work seeming desirable, he was appointed to Secundra, to take the place of the Rev. J. Erhardt, who had returned to Europe. He has been succeeded at Jay Narain's by the Rev. G. T. M. Grime, transferred thither from Jabalpur. The removal, however, does not seem to have produced the benefit expected in Mr. Leupolt, and it is feared he will have to return to this country. Although, as will be seen from the remarks made upon the various organizations in and around this important city, the missionaries cannot report with confidence of any real progress as the result of their labours, they have not remained passive at their posts, "but trust to have gained some ground in the siege against the stronghold of heathenism."

*Jay Narain's College and Free School.*—Babu Timothy Luther, the Native Christian head-master, has continued to apply his best energies to the working of the College. On Mr. Leupolt's relinquishment of his duties, the Rev. J. Fuchs officiated, and gave Bible lessons in the Vernacular department, the Bible-classes Mr. Leupolt was in the habit of taking being conducted by Babu Luther.

*The Female Normal School.*—Mr. Treusch's report of the condition of this school is of a satisfactory nature. During the year 1876 there were fifty-nine girls under instruction, against forty-six in the year previous,—a number it was never thought the school would attain. The pupils, without exception, have worked with a will at their studies. The necessity is increasingly felt of having a special English class for the more promising girls, and Mr. Treusch hopes to succeed in finding a suitable English teacher for that purpose.

In consequence of the large reduction of the Government grant-in-aid, Mr. Fuchs found it necessary to close two of the *Bazaar and Village Schools*. It is discouraging when necessity arises to curtail any portion of the work of any kind; but, under the circumstances, it is unavoidable.

The work in the *Orphanages* continues to be carried on steadily, and manifestations are not wanting that the children are impressed by their teachers' influence and teaching. There is, however, a dark side to be reported upon. During the hot season of last year much sickness prevailed among the orphan boys, to which four of them succumbed. "One of them," writes Mr. Fuchs, under whose immediate charge the orphan boys are, "was a particularly hopeful and lovely boy, whose loss was very painful to us." Some of the boys, too, by their refractory conduct, have caused Mr. Fuchs much anxiety and perplexity. But, on the whole, the general condition of the Orphanages is favourable. The course of instruction has remained the same, and the general efficiency, as testified by the Government Deputy-Inspector of Schools, has been kept up.

Owing to the death of the Native clergyman, the Rev. S. Nand (see *Intelligencer*, Oct. 1876), the Christian congregation of *St. Thomas's* have been without a pastor. They have, however, been ministered to up to the present by the head-master of Jay Narain's, Babu T. Luther, and the catechist Aman Masih, who take the service on Sunday morning; that in the afternoon being performed by Mr. Fuchs himself. On sacramental Sundays the communicants go to Sagra.

In May last the Rev. Dari Solomon, who for some time was pastor of the congregation at *Sagra*, was transferred to Lucknow, and the newly-ordained Native pastor, Joseph Carter, put in his place. The stay of the latter at Sagra, however, was brief. He arrived smitten with fever, and in two months, to his grief, he had to return to Lucknow, where, after much suffering, he entered into rest. The Sagra congregation have been, therefore, without a pastor, but we believe that by this time Aman Masih will have been ordained deacon for this vacancy. In connexion with Sagra, an interesting but mournful account of the baptism and subsequent apostasy of a young and intelligent Mussulman was mentioned by Mr. Fuchs in his Report for 1876. It is a sad illustration of the crushing disappointments inseparable from a missionary's experience. Mr. Fuchs writes:—

One adult baptism of a young and intelligent Mussulman is to be noticed in this place. He was studying for several years in Mirzapore, not in the

Mission School, but used to attend the Sunday service in their City Church, and became an inquirer of the Rev. J. Hewlett. His father recalled him in

Aprillast, and, living near Sibra, he came regularly to the Sunday morning service as he was wont to do in Mirzapore. After some time I became acquainted with him, when I heard with much interest his account of himself and of his intention of embracing Christianity, of the truth of which he expressed himself to be fully convinced. No objections of any kind against any of those doctrines, which are always in the way of Mussulmans, at which they take offence, were raised by him, but gave his hearty assent to them. I did not consider it right to postpone his baptism for a longer period, but in September he was by it admitted into the visible Church of Christ. I had urged him to inform his father of his intention, whatever the consequence might be, but he had not the courage to do so. Indescribable was, therefore, the surprise and dismay when, the day after his baptism, his father, relations, and friends were

informed by others of what had taken place, and they began to overwhelm him with all the arguments against Christianity of which he had up to that time been ignorant, and was therefore quite unprepared to refute them. The consequence was that he began to doubt and waver in his faith, and the next step was apostacy. I went to his house, but could only see his father; he was ashamed to show his face. Two of my catechists had a short interview with him, but, without looking at them, he requested them to tell me that I need not trouble myself further about him, since he had now become a true Mussulman. With the amount of correct knowledge of Christianity, which he possesses, it is difficult to conceive how the religion of Islam will satisfy his heart, and therefore I have not relinquished the hope of his return as a true penitent sinner, seeking re-admittance into the Church.

The congregation at *Chunar* is comprised chiefly of pensioners' wives, but it "has always distinguished itself by a higher tone of spirituality than is usually met with in Native Christian communities." "But," writes Mr. Fuchs, "it is a melancholy fact that the congregation is gradually dying out, unless new converts from heathenism are brought in, of which there is not much prospect for the present."

With reference to the *evangelistic* work in and around the city, we must let Mr. Fuchs' Annual Letter, just received, speak for itself. It will be seen from the appended extracts, as Mr. Fuchs himself says elsewhere, "that among the great, thoughtless, indifferent mass of people there are not a few only who have, to a greater or less degree, been affected by what they have heard or been taught; in whom something like the first, almost imperceptible, movement of the dry bones can be observed":—

*From Report of Rev. J. Fuchs.*

Of both the city and Sibra congregation, it is difficult to say more than has been done in my previous reports, and especially the last, in which I tried to give a fair, impartial estimate of them. I feel it most deeply that, from the want of new life being infused into them by conversions from without, they are in danger of sinking into a state of inanition, and I have just enough to do to counteract this deadening tendency.

I have baptized four adults within the last four months, of whom Wazir, a weaver from Ahrowrah, with his wife and two children, may first be mentioned. I saw him last year, and heard that his co-religionists—the Mussulmans of the place—knowing him to be an inquirer, were hotly persecuting him, that he soon after

it could stand it no longer, but came in to Benares. After his baptism, myself and Rahimbakhsh persuaded him to return to Ahrowrah, and live among his own people as a witness of the truth, to which he consented, and went back with his family; but, on his arrival, all the Mussulmans, headed by the inspector of police, gathered around him in fury, as if they were going to tear him to pieces. They would not allow him to hire a house, nor to draw water from their wells; so the catechist, Jiwan Masih, received him and his family into his house. If Rahimbakhsh had not stood fearlessly by him, it would have been very hard for him to have stood firm. But his opponents, knowing him to be under shelter, would not yet keep quiet,

nor the disturbance subside. When Rahimbakhsh informed me of it, I wrote to the magistrate of Mirzapur claiming for Wazir, according to the Toleration Act, liberty of faith and protection against his enemies. This had the desired effect, for no sooner had the police-inspector received notice from the magistrate of the complaint brought against him than he, in great fear of being dismissed, turned at once a great friend of the Christians, and restored perfect peace; so the poor man has since been left unmolested, and succeeded in hiring a house, in which he has resumed his former occupation, and is earning an honest though scanty livelihood, only during the time of disturbance I had to give him a little pecuniary assistance. He is a poor and illiterate man, but single and simple-minded, humble and quiet. I trust that with him the beginning of a good work has been made at Ahrowrah, and that his example will encourage other inquirers to follow it.

The third person baptized is a young, intelligent, and interesting-looking Mussulman woman in the pensioners' lines, who will be married to one of the pensioners, and not come much in contact with our people here; but if she will continue, as she has begun, to lead a life consistent with her profession, she may prove a great blessing among the class of people with whom she has intercourse in her quarters.

At Chunar, a Hindu woman was baptized, and subsequently married to an English soldier, at whose and her earnest solicitation she was instructed in the first principles of Christianity, and then baptized.

Albert has now nearly twelve months been located at Baburi, and, at his urgent request not to let him stand alone there, I have, with the Corresponding Committee's approval, given him Judah as his fellow-labourer. Both complain of the people being not now so friendly and well-disposed to hear the Gospel as they showed themselves previous to their taking up their abode among them. The head Brahman, a pundit, outwardly as smooth as butter, is doing secretly all he can to undermine their influence with the people, and the guru of the Narakpanthis (of the Sikh religion) is openly opposing them. I could foresee that the champions of Hinduism and of the

Sikh religion, becoming aware of our real intention of leading the people to Christ, would be alarmed, and prepare themselves not only to stand upon their defence, but be ready for attack. I should not be afraid of the opposition which they have to encounter, if these two men would show more boldness and alertness in meeting their antagonists; but Albert is a timid man, and rather diffident in speaking. I hoped he would, in reliance on God's powerful assistance, get over it; but this does not appear to be the case. Judah is neither a man of weight, and, therefore, it has been lying heavily on my mind whether the right men are in the right place, and, should they be removed, whether there would be any at my disposal to put in their place; but to give up the post again, and be looked upon by the people as defeated, and driven out of our entrenchment, is the last that I could think of.

I gave an account in our last Report of an interesting discussion in the City Church, which took place at the end of last year, and lasted three days. A few days ago I was agreeably surprised by the receipt of a letter from the Mussulman preacher, in which he expressed his great desire to see me again, and his intention of paying me a visit as soon as he would have fully recovered from his sickness, which all the year prevented him from coming to Benares. Who can say whether his words are true? yet it appears that there is something going on within him, and therefore some hope for him.

The catechists, Babu Peter and Chris Chit, were out on a monthly preaching tour to the north and east of Benares, and Nathanael Rahimbakhsh went into the Vindhya mountains, and each party has given an encouraging account of its tour. The two former, with Aman Masih, have pursued their work in the cause also with steady perseverance and faithfulness; though this year again no fruit of their labour is visible, nor have we any inquirers in the city at present; so you will have to head the portion about Benares in the next Report again with "Hope Deferred;" and "though it tarry long, wait for it." If you take a somewhat desponding view of this Mission I do not wonder, having myself often to struggle against fear and doubts, as if the Lord intended to put us to shame, and make our enemies triumph over us.

As the account of the interesting discussion with the Mussulman preacher, referred to above by Mr. Fuchs, has not yet appeared, we quote some portions of Mr. Fuchs' Report for 1876, in which it was contained:—

I had three interesting meetings with Mussulmans in the City Church at the close of the year. A Mussulman preacher from Rohilkund came to Benares, and attracted large crowds of his co-religionists while preaching in the street, where my catechists also became acquainted with him, with whom he came to my house. I accepted with pleasure his proposal to meet him and others for a public religious discussion in the City Church, which was quite filled with Mussulmans the first and second day; but, contrary to my expectation, not he but several others stood up in defence of their own and attack of the Christian religion; but each time he put only one or two questions to me, and appeared satisfied with the answers received. His conduct displeased his people very much, as they had expected much of him, and therefore the attendance at the last meeting was scarcely half of what it was at the previous meetings. A statement, ever so brief, of the points discussed, the objections

raised, and their refutations, would exceed the limits of this report; it may suffice to say that the man confessed to the catechists and myself that he has been convinced of the truth of Christianity, and could no more show his face among his people, who knew of his intention to become a Christian. He would have accepted baptism at once, but this, with the recent experience of the case of apostacy [above mentioned], could not be granted; he required, moreover, to be more fully instructed. Two days later he informed me of his mother's alarming sickness in Lucknow, to whom he had been called, and took leave of me with the solemn promise to return as soon as possible, in order to be instructed in the way of salvation; and the same he repeated in a letter which I received from him; but up to the present he has not yet returned, nor have I received further intelligence from him. I greatly fear he too has turned his back upon Christ against better knowledge and his inward deep conviction.

### Gorakpur.

The Mission at Gorakpur is still in the sole charge of the Rev. H. Stern, who has laboured there since 1851. It is a large and interesting field; but, as Mr. Stern remarks, "to enter into the details of the various institutions which make up the Mission would be, with little variation, only a reiteration of what has been reported on previous occasions." In the absence of statistics for the past year from Mr. Stern, we can only state the number of Native Christians approximately as 550. Amongst these Mr. Stern has endeavoured to foster brotherly feeling by means of missionary and other festivals, "by picnics and divers similar amusements, which all seem to enjoy immensely." In the schools connected with the Mission there are 1015 boys and 218 girls. Great inconvenience was felt during the year by the reductions in the Government grant-in-aid. It is gratifying to know, however, that the efficiency of the schools has been in no way impaired in consequence. To sum up the whole work of the Mission briefly, schools, orphanages, industrial occupations connected with them, the evangelistic work, the zenana department, and the regular ministry of the missionary to the English residents in Gorakpur, all point to advance, call for thankfulness, and, to quote from the last Report of the Calcutta Corresponding Committee, "on looking at the variety of work in a Mission like this, one cannot but feel that a many-sided man is needed to keep it all going."

### Azimgarh and Faunpur.

Azimgarh is the scene of the labours of the Rev. B. H. Skelton. A great part of his time has been devoted during the year to educational work, in

respect of which he has been so far successful that three boys who went up for the Calcutta University Entrance Examination passed. Since the Mission was last reviewed, a new branch school has been opened at Dohrighat, a small town on the Gogra. It is hoped that it may become a regular out-station for mission-work, but at present nothing is attempted but the school. We had hoped to be able to give some extracts from Mr. Skelton's Annual Letter, but it had not come to hand up to the time of going to press. We may, however, refer our readers to a long descriptive letter of Mr. Skelton's, which appeared in the *Gleaner* for March, 1877.

*Jaunpur* is still worked as an out-station from Benares. It is visited by the Rev. G. T. M. Grime. The head-master of the Jaunpur Mission School, Babu P. N. Ghose, speaks encouragingly of the educational work of the Society in the district, and his remarks are confirmed by the report of the Inspector of Schools, after thoroughly examining them. It is only necessary to add that the people are beginning to value the instruction imparted in the schools. Some time since, a Native told Mr. Fuchs that "his prayer to God was that the schools would flourish," and, strange to say, this was spoken by the very man who, a couple of years before, withdrew his two sons from school because the Bible was taught in it. It is apparent that the people begin to understand that any system of education that seeks the highest good of man is incomplete without the study of revealed religion. Owing to want of funds it was found necessary to close the girls' school in 1876. It was feared also that, owing to the financial perplexities of the Indian Government, the already very small grant given to the schools would either be withdrawn altogether or greatly reduced. "We are in a fix," wrote Mr. Fuchs, "and know not what to do. It would be a pity to close our schools, which have been for the last forty years the medium for proclaiming the glad tidings to the thousands who have passed through the schools since their commencement." *Itinerating work* has been vigorously carried on in the district. Attentive listeners have been everywhere found, and in many places former pupils of the schools were brought into contact with the preachers. It was, in many cases, cause for rejoicing to find that the "ravages of time had not been able to uproot the seed sown in their hearts at the schools, nor to deface the impressions then made on them."

### Allahabad.

The European missionary, the Rev. B. Davis, and the pastor of the Native Christian congregation, the Rev. D. Mohun, are still stationed at the capital of the North-West Provinces, *Allahabad*. The work has been, as in former times, divided into three parts—educational, pastoral, and itinerant. The educational institutions consist of St. Peter's Anglo-Vernacular School, and other schools of less pretensions. Five boys from St. Peter's have passed the Entrance Examination of the Calcutta University. The reports relative to the work of the lower schools are much of the same nature as on former occasions. The great difficulty appears to be lowness of the funds, and a consequent fear lest a reduced staff of teachers should be necessary, and a lower standard be the result. The preaching to the heathen in the city, in the bazaars, and at *Melas*, has been engaged in by Mr. Davis and Mr. Mohun. They have experienced much opposition from the Mohammedans, who have tried their utmost to oppose and stop the work. "But," writes Mr. Mohun, "with all this I am not discouraged. I know God's Word shall prevail, and the Trident and the Crescent will fall prostrate at the foot of the

Cross." Turning to the settled Christian congregations, one of the points of interest to be mentioned is a Conference held, towards the close of the year 1876, to arrange for the establishment of Church Councils and Committees as a means of consolidating the infant Churches, and placing them ultimately on an independent footing. A Council was formed, which shortly after held its first meeting. There were four adult baptisms during the past year. We append those parts of Mr. Davis's Annual Report referring to them :—

The most hopeful of the candidates, Stephen Wajih-ud-din, I have had little opportunity of seeing since his baptism, as he left shortly afterwards for employment near Jurruchabad, but I have heard from him several times, and have every reason to believe he has continued faithful. He came to Allahabad to study for the Pledership examination, and called on me expressing his desire to learn more of Christianity. He came regularly almost every day to read the Testament with me, and though for a time he feared a profession of his faith would interfere with his prospects, he at last determined to trust this in the Lord's hands, and was baptized.

Alfred James, a young man whom we may regard as a fruit of instruction received in the College, entered as a student about three years ago. He was an orphan in the charge of a gentleman in the station, in behalf of another who had taken some interest in him, and who was himself in Europe; but no desire was expressed by either that he should become a Christian, so that his conversion was not due to any influence exercised in that quarter. After remaining with us for about a year, he went to the Government school for a time, in consequence of a disagreement with one of the masters, but in the meantime continued to attend our services, not only on Sundays, but also at our prayer-meeting held every Saturday evening in my house; he became more and more regular in his attendance, and finally expressed his wish to confess his faith in Christ. He returned to our College after his baptism, and has gone on very nicely since.

Simon Barnabas had been a servant in several families in Allahabad, and since his baptism has proved rather a poor character, wishing to live on help rather than to work steadily for his bread: he has not obtained much help

from myself, but I hear he gets some from other Christians. I have no reason to doubt his conviction of the truth of Christianity, but he is not a shining light by any means.

A young woman, since married to a Eurasian named Arratoon, had been in prison on a charge made by an enemy of her father's, of having caused abortion. Her friends declared this was quite false, and that the police procured her conviction by directing her to say "yes" to whatever the magistrate asked her; and she being a foolish girl, and afraid to do otherwise than she was told, acted as she had been directed, and thus was convicted. The female, in whose care she was when in prison, finding her very different from the ordinary run of prisoners, took interest in her, gave her some instruction, and recommended her to some friends on her release. She was further taught by them, and, on being found sufficiently instructed and professing her faith in Christ, she was baptized and married to a relative of these latter friends.

Besides these who have joined our Church by baptism, we have had several inquirers. Especially I may mention two. Jawad Ali, an old pupil of our College, came for some time to me, professing at times his faith in Christ, but urging fear of friends, who, he said, would hardly scruple to kill him, as an obstacle. He afterwards left for Cawnpore, and I do not know what he has been doing since. Another named Govind Tewari, a Brahman, had passed two University examinations, had been a teacher in a Government school, and had come to Allahabad to read for the Pledership examination. He came to read the Testament with me for some time, and took leave to go to Calcutta, and I have not heard of him since. I believe he has not returned. He certainly comprehended the beauty of the Gospel, and I felt he was not far from the kingdom of God.

## THE MONTH.

### The Anniversary Sermon.



WE are glad to be able to announce that the Anniversary Sermon will be preached (D.V.) by the Bishop of Cashel, Dr. Maurice Day, who has for many years been one of the most zealous friends of the Society in Ireland. The only other member of the Irish Episcopal Bench who has preached before the Society was the late Bishop O'Brien, of Ossory and Ferns, in 1851. The Church of Ireland has also been represented among the preachers by the Rev. B. W. Matthias, in 1820; Dr. J. H. Singer, afterwards Bishop of Meath, in 1829; and Dr. Magee, Dean of Cork, now Bishop of Peterborough, in 1866. The Committee have specially desired to have in St. Bride's pulpit a representative of the sister Church since its formal separation from our Established Church of England, in token that there was no loosening but rather a strengthening of the deeper and more lasting bonds which have long given the C.M.S. a warm place in the affections of Irish Churchmen. Hitherto the fulfilment of this wish has been prevented by the meetings of the General Synod falling at the same time as our Anniversary. This year, however, a very late Easter coincides with a very early Anniversary, and Bishop Day finds himself able to accept the Society's invitation.

It may be well to take this opportunity of reminding our friends that as the 1st of May falls this year on a Wednesday, the Sermon will be preached on Monday, April 29th, and the Meetings take place on Tuesday, April 30th; in fact, only a week after Easter.

### Bishop Stuart's Consecration.

THE consecration of our much-esteemed brother, the Rev. E. C. Stuart, to the Bishopric of Waiapu, took place at St. John's Church, Napier (the capital of the Diocese), on Sunday, Dec. 9th. The Bishop of Christ Church, Dr. Harper, as Primate of New Zealand, officiated, assisted by Bishop Cowie of Auckland, and Bishop Hadfield of Wellington. The sermon was preached by Bishop Cowie, from Acts xx. 28. In the evening Bishop Stuart preached in the same church, from Heb. xiii. 7, 8.

Mr. Stuart is the third C.M.S. missionary consecrated to a New Zealand See; the other two being Bishop W. Williams, whom he succeeds at Waiapu, and Bishop Hadfield. The former venerable servant of God was, we fear, sinking, when the mail left, and we shall look with much concern for the next news. We can wish nothing better for Mr. Stuart than that the words of his text on Dec. 9th may be as applicable to him as to his revered predecessor—*"whose faith follow."*

We are pleased to add that his old University (Dublin), on hearing of his appointment, at once marked their regard for him by passing a grace conferring on him the degree of D.D.

### Death of General Clarke.

ANOTHER familiar and always welcome face is missed from the Committee-room in Salisbury-square. General A. Clarke had been a valued member, most regular in attendance, since 1858, and for some time had been Chair-



man of the Finance Committee. We are again indebted to Colonel Gabb for the following brief "In Memoriam" of his old friend:—

My first knowledge of General A. Clarke was in India, between thirty and forty years ago, through his name being held up to ridicule, in a gay, thoughtless society, because of his strict walk and Christian profession. He bore reproach for the name of Christ.

His services in India were in the *most* useful, and he was thus deprived of the advantage of personal intercourse, except occasionally, with that band of remarkable and eminent Christian men who for years exercised so beneficial an influence in South India—such as John Tucker, D. Lane, J. Fryer Thomas, General Browne, and many others whose names are savoury in the memory of all who came within the circle of their influence and friendship.

Though to a great extent isolated by

We will only add that General Clarke always seemed the personification of robust but sanctified common sense; and that if one line of policy more than another will be associated with his memory, it is that embodied in the words he used so vigorously to utter—"Make more use of Native agency."

residence in up-country stations, General Clarke was always known as one of the community of "New-lights," as they were reproachfully called; and wherever he was, he was a centre of religious influence, assembling around him those of the neighbourhood who appreciated the fellowship of Christian communion.

His purse was open to the support of every good work, and it has been remarked that his ready, cheerful, and liberal response made it a pleasure to ask his help for such objects.

General Clarke's work at home is known to us all. His time, influence, and means have been steadily dedicated to the lost, up to and beyond his strength, in loving and faithful efforts for the promotion of Christ's kingdom.

### Bishop Crowther's Archdeacons.

WITH the full concurrence of the Archbishop of Canterbury and the C.M.S. Committee, Bishop Crowther has appointed two of his Native clergy, the Rev. Henry Johnson and the Rev. D. C. Crowther, to be Archdeacons of the Upper and Lower Niger respectively, with a view to their assisting him in the superintendence of his important and expanding Mission.

The Rev. Henry Johnson is the son of a Native Christian of Sierra Leone, a liberated Yoruba slave from the neighbourhood of Illorin, who was for some time a faithful helper of Mr. Hinderer's at Ibadan, and died there in 1865. The widowed mother remained at Ibadan, and her death in June, 1876, was mentioned in the *Intelligencer* of October last (p. 625). They have left three sons to the Lord's work in connexion with the C.M.S. One, the Rev. Nathaniel Johnson, labours at Palm Church (Aroloya), Lagos; another, Mr. Samuel Johnson, is a catechist at Ibadan; and their elder brother is now the first Archdeacon of the Upper Niger. Mr. Henry Johnson was born at Hastings, Sierra Leone, and was educated at the village school, and afterwards at the Grammar School, of which he, in course of time, became one of the tutors, and worked in that capacity for eight years. In 1865 he came to this country, and entered the C.M. College at Islington. On Dec. 23rd, 1866, he was admitted to deacon's orders at the Chapel Royal, Whitehall, by Bishop Anderson, acting for the Bishop of London (Dr. Tait). Mr. Tomlinson, of the North Pacific Mission, was ordained at the same time. Mr. Johnson remained in England two or three years longer, continuing his studies, especially in comparative philology; and he received priest's orders at the hands of Bishop Tait himself at Christmas, 1867. In 1869 he went back to

Sierra Leone, and then proceeded to the Sherbro country, where he laboured for about three years, partly in preaching to both heathen and Mohammedans, but chiefly in translating the Scriptures into the Mendo language. In 1873 he again visited England, and was then sent by the Society to Palestine to acquire a competent knowledge of Arabic, with a view to his being more fully equipped for the contest with Islam in West Africa. On his return from the East, in 1876, he was appointed to the temporary charge of Breadfruit Church, Lagos. It was, however, intended (see *Intelligencer*, Aug. 1876, p. 501) that one qualified by so lengthened a course of special studies to cope with Mohammedanism should ultimately go into the very forefront of the battle; and the Committee have therefore most readily transferred him to the Mission on the Niger, where, above the Confluence, he will come into direct contact with the great Moslem rulers of Sokoto, Gondu, Nupe, &c.

The Rev. Daudeson Coates Crowther is the Bishop's youngest son, and, when quite a little child, was taken by his parents to Abeokuta, when the Yoruba Mission was founded. Subsequently he was for a time at the Lagos Grammar School, which was founded in 1859, the Rev. T. B. Macaulay, a Native clergyman who had married his sister, being appointed by the Society to the Principalship.\* At a later period he came to the Society's College at Islington. When, in 1870, he was ready for ordination, Bishop Crowther was in England; and on June 19th of that year the interesting and unprecedented scene was witnessed, at Islington Parish Church, of an African son being ordained by his African father, Bishop Crowther himself performing the ceremony under a special commission from the Bishop of London. Shortly afterwards Mr. Crowther left England with his father for the Niger; and from that time to this he has laboured zealously at Bonny, and has won the hearty respect of the numerous traders, European and Native, who frequent that port. By universal testimony he is the right man for his new office.

The account of the Niger Mission which follows will show that in many ways the present time is likely to prove an epoch in its history. That the existing congregations may be established, strengthened, settled,—that a great door and effectual may be opened into the interior,—and that the two African Archdeacons may be privileged to take a prominent and successful part in both branches of the work,—will, we are sure, be the earnest desire and prayer of all who read these lines.

### The "Henry Venn" Steamer.

OUR numbers for June and September last explained the urgent necessity for providing Bishop Crowther with a steamer, to ply between Lagos and the mouth of the Niger, and up the great river; and mentioned also the plans for supplying it to him. The *Henry Venn*, as the vessel is appropriately named, was launched on January 23rd at Messrs. Löbnitz's ship-building yard at Renfrew, and on the next day the trial trip took place with very satisfactory results. She is a paddle steamer, schooner-rigged; measures 120 feet in length, and 16 feet beam; draws about 3ft. 9in. when her coal and a fair cargo are on board; and will steam at the rate of ten knots an hour. To increase her stability during the voyage out, a temporary false keel, ten inches in depth, has been put on. The crew consists of captain, mate, four seamen, two engineers, two stokers, and a cook. Mr. J. H. Ashcroft, the Society's

\* We much regret to hear that Mr. Macaulay died of small-pox on Jan. 17th.

experienced industrial agent, will accompany the steamer, and take the general command of her movements and the superintendence of the "secularities" of the Mission, the burden of which, in a country where there is no currency, and where most of the supplies have to be sent up from the coast, has hitherto lain heavily on the Bishop.

Two interesting circumstances connected with the steamer may here be mentioned. One is that the *Henry Venn* is to be a "total abstinence ship"; and the Church of England Temperance Society has presented a gold medal to Bishop Crowther, a silver one to Mr. Ashcroft, and a bronze one to each of the crew. The other is the presence of some members of the Buxton family at the launch of a vessel the purpose of which so abundantly proves that the Niger Expedition of 1841, in which Sir Thomas Fowell Buxton took so deep an interest, and the immediate failure of which preyed so much upon his mind, was no fruitless undertaking, but really the commencement of the vigorous and successful efforts to open up the river to Christianity and commerce which have marked the last twenty years.

The *Henry Venn* sailed from the Clyde on Feb. 5th. She has a great work before her, as the important information from the Niger given below abundantly shows. We earnestly trust that she will long be preserved to carry the messengers of the Gospel into the heart of Africa.

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### The Niger Mission.

On the return of Bishop Crowther to Africa in August last, he proceeded to make his annual visitation of the stations on the Niger. He was accompanied by our well-known Native missionary, the Rev. Henry Johnson, who thus visited for the first time the field to which he is now assigned. We have received, besides the Bishop's usual Report, and several reports and journals from his agents, a full and interesting account, by Mr. Johnson, of the trip up the river, and review of the different stations visited. We proceed at once to cull from them the more important information.

Taking first the stations in the Delta, we find *Akassa* still a barren field, and Mr. Johnson speaks in sad terms of the "apparently hopeless degradation" of the people. At *New Calabar*, the last new station opened, the chief feature of the work is a boarding-school, in which there are forty-one children, for the maintenance of each of whom the chiefs pay half a puncheon of palm-oil (valued at 6*l.*) annually. Mr. Johnson expresses his "profound astonishment" at the progress of the children. At a public examination, attended by King Amachree and eight other chiefs, the scholars were told to write on their slates; and they wrote "pointed sermons on the evil of worshipping the juju and refusing to receive the Gospel. The chiefs smiled, but said nothing." The Native missionary at this place, the Rev. W. E. Carew, writes that "three influential chiefs desire to embrace Christianity."

At *Bonny*, we deeply regret to say, the persecution continues unabated. After the interference of the European supercargoes in behalf of Isaiah Bara and Jonathan Apiapie (see *Intelligencer*, Feb. 1877, p. 116), there seems to have been a lull in the opposition; and Mr. Johnson mentions that on Christmas Day, 1876, "over 300 members and adherents" attended church. But the hostile edicts were again put in force, and the converts have had to come to church by stealth, at the risk of their lives, hiding in the bush until the spies set to watch had retired, and then coming in after the service was

half over; and one other faithful martyr has laid down his life as the penalty of his bold confession of Christ. Of this incident the Rev. D. C. Crowther sends the following affecting account:—

Another convert, I regret to say, has—as recently as the 25th of October—sealed the faith by being *starved* to death. His name is Asenibiega (=“I cannot make any progress”), belonging to the same house and master as the late Joshua Hart. From the reliable account that reached us, it is said that a sacrifice was made to propitiate the gods on behalf of two canoes about to set out to the markets to bring down oil. The convert was asked to partake of the sacrifices cooked and shared among those who were to be the pullers in the canoes. He took it, but would not eat, on the ground that he was a Christian. They persisted on his eating his portion, and, refusing, was brought before his master the chief. On being asked why he would not partake of the

portion of sacrifice given him, the simple answer was given thus:—“My master, I am on God’s side, therefore I cannot eat things offered to idols.” This was enough. He was instantly ordered to be bound, and taken to the plantations called Minima, four miles from Bonny, out of sight and hearing, and the keepers received strict orders not to give him *a morsel of food or a drop of water*. This cruel act was kept so secretly, that our first intimation of it was when the death was heard of and reported to us, which took place six days after the imprisonment. Thus another martyr at Bonny has been enrolled among the band of the noble army who are now praising God, in the person of Asenibiega Hart.

The Bishop in vain tried to gather the chiefs together to press upon them again the observance of toleration. Not one would come and meet him. King George Pepple, though himself a Christian, appears quite powerless in the matter. His sister, “Princess Florence Cecilia Pepple,” was baptized by Mr. Dandeson Crowther, on Dec. 2nd, and confirmed by the Bishop the same day. “One could not but be moved,” writes the former, “to see her standing alone, publicly, to give herself to God.”

The work at St. Clement’s, the church for the English-speaking traders at Bonny, prospers. At a public meeting on Nov. 27th, attended by 150 of them (nine Europeans, and the rest Africans), the Bishop gave an account of the Missions at the upper stations, and Mr. Johnson a lecture on Jerusalem. Votes of thanks were moved by two Englishmen, Captain R. D. Boler and Mr. R. B. Knight.

From *Brass* the news is in every way most cheering. Christianity seems more and more firmly established there. On Sunday, Nov. 4th, Mr. Johnson found no less than 480 persons at church, including King Ockiya and several leading chiefs; and the next day, the king and chiefs were again present at a prayer-meeting, held at 10.30 a.m. “It was heart-cheering,” says the Bishop, “to hear both converted chiefs and their subordinates offering up earnest prayers to God in turns, in the native language.” On the following day, the church was again quite full, on the occasion of the Bishop confirming 58 candidates. Mr. Johnson was much struck also by finding, in the “splendid house” of Chief Samuel Sambo, which is furnished in European style, “with every luxury in most cultivated taste” (and it must be remembered that Mr. Johnson is familiar with good English houses), a *prayer-room*, with table and forms, “where the good chief assembles his vast household morning and evening for their devotions.”

Brass is not King Ockiya’s capital. A place called Nembe, thirty miles from the coast, holds that distinction; and the king now begs that a mission may be established there too. “Could I,” writes Bishop Crowther, “tell his majesty that the Church Missionary Society is in pecuniary difficulties, and

therefore we could not entertain the idea of extension? No; I could not but promise that I would immediately take steps towards the accomplishment of his earnest and laudable request."

Passing *Osamare*, *Alonso* (a new station recently occupied), and *Asaba*, we come to *Onitsha*, where, as intimated before in this periodical, sad trials have beset the Mission during the last two or three years. It is therefore peculiarly encouraging to find Mr. Johnson writing in very bright tones about the work there, which seems to be recovering. "The two Sundays we spent there," he says, "filled my soul with joy." He found a devout congregation of 200 persons. Since he was there, the station has suffered a severe loss by the death of the Rev. W. Romaine, who has been connected with Onitsha since the commencement of the Niger Mission more than twenty years ago.

Of *Lokoja* Mr. Johnson also speaks favourably, though the number of converts is smaller. He enlarges on its importance as a centre of traffic and tribal intercourse, of which our readers are fully aware. The Rev. T. C. John, who also accompanied the party, was returning to his old post at this place after his late sojourn in England; and the warmth of his reception testified to the regard in which he is held there.

At *Kipo Hill*, the new station opposite the great ivory market town of *Egan*, 320 miles up the river, the Mission is doing well, and the Natives are settling round the station in hopes of getting some protection from the exactions of the young princes of Nupe and Gondo, who seem to travel about and seize what they like. The Bishop and Mr. Johnson proceeded to *Bida*, the capital of Nupe, to visit King Umoru, and the account of their reception is very interesting. As Mr. Johnson's Report is to be published separately, we append an extract from the Bishop's:—

I need not say the welcome from the king and chiefs was enthusiastic, especially on the return of myself and the general agent of the West African Co. (Mr. Josiah Crowther) from England. The Rev. H. Johnson was introduced as an Arabic scholar who had resided nearly three years in the East among the Arabs to acquire the Arabic language. The king inquired whether he was a foreigner, and was very much struck when told that he was of Yoruba parentage, and that his relatives were at Ilorin close by, to which place we shall make a visit when convenient. King Umoru felt at ease as if he had not to deal with a stranger, but with a neighbour and friend.

The signs of the time, the progressive changes in empires, kingdoms, and nations, were the topics of conversation, amongst which the Eastern Question formed the most conspicuous part, which, I anticipated, would very much interest King Umoru and his Mohammedan subjects.

In anticipation that the intelligence of the war between Russia and Turkey would have reached them, when leaving

London, I bought a globe of the world and a map of the seat of war in the East, from which I could point out the extent of the Russian and Turkish empires, and the most famous city in the world, according to Mohammedan estimation, Constantinople, known here by the name of Stamboul. As I had anticipated, King Umoru told me that all the information I had given him as regards the efforts of the European Powers to reconcile the contending parties was, in substance, as he had been informed from the north, and that I was very correct in my statements; that he would send to inform his friends in the north that he himself had had a full information of the war from his friend from the west, and, moreover, that he has got a map of the seat of war also.

In order to give him information beyond the seat of war, I got Mr. Hook to point out from the globe Egypt and the river Nile, where the Khedive, a Mohammedan potentate, has engaged the services of Colonel Gordon, an able English officer, to open the river to lawful commerce, cultivation of the soil, and to abolish the slave-trade from his

dominion. Egypt is known by them here as Mizra. This information engaged his attention.

I then got the lakes, Victoria Nyanza, Albert Nyanza, and Tanganyika, pointed out, and told him that a powerful king of a large portion of those countries has invited missionaries to establish missions in those countries as we are doing on the Niger.

I moreover told him that an influential body of good and learned men in England, who are lovers of the African race, and a similar body of men in a country called Belgium, have determined to open this continent from east to west, and to traverse this land from the eastern lakes to Lake Tchad on the west, in the Bournou country, and that he must not be surprised at any time to hear that travellers have arrived from the east to that lake. This rather startled him, though he did not show a symptom of fear or suspicion. The routes of the late Dr. Livingstone and that of Lieut. Cameron from the east to the west coast were traced out on the globe for him with coloured pencil.

His attention was next directed to Mr. Johnson in Arabic, he having sent for a celebrated Arabic scholar, supposed to be an half-breed Arab, who had been invited to Bida for their own advantage previous to our arrival. The king withdrew for prayer. The learned priest having arrived, he left that part of the business between Mr. Johnson and the priest. After a few words of introduc-

tion in Arabic between them, Johnson delivered to him a piece of written paper in Arabic, which was read both by the king and the priest; then a printed volume of the Koran, the book well known by them, which the priest read very well, but, not being familiar with printed types, he stumbled here and there, which Johnson corrected, and the priest took in very good part. Both of them admired Johnson's knowledge of Arabic.

Having thus introduced to the king and his learned priest our Arabic Professor, I prayed God, who sanctifies education and knowledge, may make this step taken to be permanently useful to diffuse right knowledge among this long-misguided people.

The presents given to Umoru on this occasion were—the map of the Eastern seat of war; a globe of the world, which was used then; an arm-chair, made at Kipo Hill station by one of our carpenters, from an old shear butter-tree; six English-shaped moulded bricks, made and burnt at Kipo station from what we used in building; a pair of spectacles, double silver frame; two moderate-sized floor-carpets; four pieces of common cotton cloths to be distributed among his children.

By the chair and the bricks I show what we could and are doing besides book-teaching, and are willing to teach his people to do the same if he would send any to our Industrial Institution at Kipo Hill station.

Friendly as King Umoru is, Mr. Johnson did not fail to notice evidences of the vile and cruel customs tolerated by a Mohammedan power; and his account of both the slavery of Nupe and of *the king's band of cannibals* is painful in the extreme.

Shortly after the Bishop's visit to Bida, Mr. Consul Tait of Fernando Po went up there to take some presents from the British Government to King Umoru. The Consul, while on the Niger, also concluded a treaty with the King of Onitsha for the development of lawful commerce. Mr. Johnson urges the importance of reviving the Consulate at Lokoja, illustrating it by the good moral effect produced by Mr. Tait having arrested there a Sierra Leone trader who had engaged in the slave traffic, and sending him to Lagos for trial.

One other feature of the Reports is the numerous invitations Bishop Crowther has to occupy fresh stations. We have mentioned Nembe already. Gbegbe and Idda, where agents were located in the earlier days of the Mission, are begging to have them restored. And the King of Yimaha, the important trading-post on the Binue, has "earnestly entreated" that a Christian teacher may be sent to him.

It will be seen that abundant work awaits the *Henry Venn* and the

two new Archdeacons. The launch of the former and the appointment of the latter we have noticed on another page.

West Africa is in no way behind East Africa in the extent and inviting character of its present missionary openings. It only remains for Christian England to provide the Society with means to avail itself of them. "Is not the Lord gone out before thee?"

### The Bishop of Madras's Charge.

WE have received the Charge delivered by Bishop Gell at his fifth visitation, on Nov. 1st, in St. George's Cathedral, Madras. It reviews the progress of the Diocese since the Bishop's last visitation in October 1873, and in both a loving and faithful spirit deals with some of the questions now agitating the Church. But with this, while thanking God that so excellent a chief pastor has been spared to Madras during sixteen years, we are not immediately concerned. We only now refer to the Charge for the purpose of citing the figures given illustrative of the progress of the Native Churches of South India.

The Bishop estimates the total number of Native Christians, that is (of course) connected with the Church of England, as follows:—

1862	...	...	...	...	...	...	48,252
1866	...	...	...	...	...	...	55,495
1869	...	...	...	...	...	...	60,923
1873	...	...	...	...	...	...	67,199
1877	...	...	...	...	...	...	79,917

This shows an increase of 65 per cent. in fifteen years. Our own returns would show that about three-fourths of the whole belong to the C.M.S. In the last four years the Bishop has confirmed 5191 Native Christians, of whom apparently 3388 were C.M.S. During his episcopate he has confirmed 25,541 Natives.

The total numbers of Native clergy at the same five dates are thus given:—38, 46, 77, 86, 103. The increase would be more than three-fold in fifteen years were it not for the deaths. Seven have died in the last four years, of whom five were C.M.S. men. Of the 103, the C.M.S. has 71.

The remarks of Bishop Gell on the consecration of Bishops Sargent and Caldwell will be read with interest, and his anticipations of a future Native Episcopate noted with satisfaction:—

The consecration of Bishops Caldwell and Sargent at Calcutta on the 11th March last was at once both a mark of progress in the history of the South Indian Missions, and was an event charged with a promise of even more substantial progress in the future. That promise has thus far been abundantly realized. The Christians of Tinnevely, delighting as they did to welcome those honoured missionary fathers on their return invested with the high office of Bishops, felt that their own branch of the Church now stood in a more honourable and more firm position. The Bishops themselves have been diligent

since their consecration in visiting all those parts which I have entrusted respectively to the care of each. I myself feel exceedingly thankful that work which I had been unable to do is now done very thoroughly by persons peculiarly qualified to do it—men of ripe experience, of local knowledge, familiar with the language, and respected by all whom they are appointed to guide. . . .

This arrangement is confessedly a temporary one, made with the hope of a future development of the Native Church, when it shall be provided with Bishops chosen from among its own clergy. How long it may be before any

Native Bishop should be consecrated, it is impossible at present to judge. The Lord will remove obstacles out of the way, when His time is come.

As in Tinnevely, so also in Travancore and Tanjore, I believe that the building up of the Native Church and

the work of Missions might be furthered by the presence of a Bishop, in whom were combined both the general qualifications of a Bishop and those required by the special circumstances of the clergy and congregations over which he would have the oversight.

### Work among Mohammedans at Madras.

THE Rev. Malcolm G. Goldsmith, who is engaged in this most difficult department of missionary work, sends a very interesting Annual Letter, a large part of which we subjoin:—

Another year has passed without even the first-fruits of a Hindustani Church. But though the Prince of Darkness still reigns in this part of the world with uniformly obedient subjects, there has been steady progress made with the Word of Life and Light. The famine in this Presidency has, we trust, not been altogether without use this year for the extension of Christ's kingdom. It has in some respects pressed more heavily on Mohammedans than on the other classes; and Christian charity, aided by Government support, has taken advantage of the distress which has prevailed for the last fifteen months. A flourishing girls' school has been started by the ladies of the Mohammedan Zenana Mission, and in it Scripture teaching has been freely given in a way that puts to shame our Harris School caution, and its success has greatly added to the strength of our own position. Every such Christian undertaking helps to break down Mohammedan prejudice by bringing pure Gospel light into contact with the people. In the same way the advance made by Mohammedan schools in our Masulipatam Mission has been a great encouragement to us here.

In my own particular bazaar work a public controversy with a moulati has been the chief event of the year. It was carried on for five successive months, and only came to a close on my departure to the hills on sick-leave. It commenced on the occasion of my meeting a young moulati on Feb. 14th in a carpenter's shop. We arranged to meet again, and this next time an elder moulati and about twenty other Mussulmans were present. Isaiah liii. was the opening subject, but other passages were discussed rather indiscriminately,

and also the comparative value of faith and works. The carpenter's shop being inconvenient, we met on the following Wednesday in a private house; but this happened to be in a neighbourhood which they considered unsafe for *me* (though afterwards it turned out that the moulati had *his own* safety most in view); so on the following Saturday we continued our discussion in the courtyard of a private house not far from this school. Here we set to work in real earnest, and each question and answer was recorded by scribes on both sides. His object was to prove that the New Testament had been interpolated and corrupted. Passage after passage was brought forward, and quotations made from Syed Ahmad's translations of Horne's books on this subject. He had the advantage more than once, so far as logical inference was concerned, but splendid opportunities were given for explaining some of the truths of God's Word and of man's only way of salvation.

During the latter few weeks (we met every Saturday afternoon from 4 to 7 or 8 p.m.) our controversy was carried on in a still larger building—a porch attached to a large Native house, in which, and on the space outside, which was conveniently secluded from the public road, probably 100 or 150 Mussulmans were generally present. Other moulavis also attended, but took little or no part in the argument. The hour of evening prayer always occurred in the middle of the proceedings (about 6 p.m.); and the interval, during which the moulati and most of the audience resorted to a neighbouring roof for their devotions, was very welcome both for spiritual and bodily rest.



Some of the local newspapers (Hindustani) contained accounts of what went on, and the notoriety thus gained gave a fresh impulse to daily intercourse with men in the bazaars and elsewhere; it provided intensely practical subjects for daily conversation, and led to useful interviews with many respectable men.

The urgent need of further effort has been in the past year painfully shown by the deaths that have occurred. The mortality amongst all classes has been very great; but amongst the Mussulmans it has come home to our hearts with much solemnity. One who died was a munshi, well known for many years in connexion with the Harris school. At one time he was nearly excommunicated for the part he had taken in revising for the press a Christian book, containing a severe attack on Islam. He had done so only from mercenary motives; he ever remained a Mussulman, though a lax one—his lax morality putting him further off from Christianity than he was from Islam. On his death-bed we visited him, but his latter hours were only marked by tenacity to life; and though he had often been spoken to, and knew much of the New Testament, he died without hope.

Death at one time raged fearfully near our premises amongst the Mussulmans, but God very graciously preserved us and our school, and we were able to continue studies at a time when the Government Madrissa in Triplicane was closed as a precautionary measure. The ravages of cholera were very mysterious, distinct districts being unaccountably visited at different times. Various superstitious measures were adopted both by Hindus and Mussulmans: the latter traversed the streets at night, chanting hymns to God, and appealing to the intercession of the Prophet and his family; and garlands were strung across the streets, and hung over the

doors of their houses for the same purpose.

With regard to direct results of conversion, for which we long and pray so much, none have yet been granted. On more than one occasion, however, this year have I been stirred by hearing something like the question, "What must I do to be saved?" An elderly blind moulavi called at eight o'clock one evening to ask what would happen to him if he became a Christian; he had come from the Punjab, and seemed to gain a livelihood by preaching sermons, which it was considered a meritorious work to attend and pay for during the time of the pestilence. He has since returned to the north, and, notwithstanding many nice things that he said in conversation, I fear there were worldly motives. There are several Mussulmans whose words would show that they are open to conviction. Most interesting talks do we have from time to time on the need of the Sin-bearer, on the "Mercy and truth met together" in Christ and Christ only. Sometimes a verse or two of the Qoran comes in conveniently to prove its own insufficiency. As new points of weakness are found from time to time, such discussions become more and more interesting. Experience, too, shows more plainly where our own strength and weakness most lie.

On Fridays (the Mussulman Sabbath) a kind of lending library has been very extensively used. It is gratuitous, and frequented by Mussulman boys from schools far and near, whose names are entered in a register, and thus a check (though imperfect) is kept on them. The books are mostly children's story-books (Bible and other moral stories), obtained from the Lucknow and Lodiana Tract Depôts. Many get lost, and many come back hopelessly torn; but the attempt thus to reach their hearts and homes seems to me well worth the outlay.

### **Mr. Mackay's Waggon-road to Mpwapwa.**

Our November number contained full accounts of Mr. Mackay's doings in preparation for his journey to Lake Victoria down to Sept. 19th, at which date he was at Zanzibar, having returned thither after completing his 230 miles of road to Mpwapwa. Some time was spent on the coast in the purchase and training of oxen, and he at length made a start from Suadani with his new bullock-train towards the end of November. Heavy rains had then set

in, and turned the whole country into a swamp; and the progress was in consequence very slow. On the last day of the year they had reached the Rukagura river, about 100 miles from the coast. This mode of conveying goods, cloth for barter, &c., is, however, much less troublesome and more economical than taking a large band of porters. We shall present extracts from Mr. Mackay's letters shortly.

One of the two artisans sent out in June, Mr. Tytherleigh, has been of the greatest assistance to Mr. Mackay. The other, Mr. G. Sneath, was taken seriously ill at Zanzibar, and was sent to Frere Town to recruit. The voyage thither, however, in a dhow, made him much worse, and on his return to Zanzibar he was immediately ordered home by the consular surgeon, Dr. Robb, to whose unremitting kindness all our missionaries on the coast have owed so much. He came by way of the Cape, and was in the *European* when she was wrecked off Ushant on Dec. 5th. His health has much improved since his arrival in England, and we hope he will shortly return to East Africa. Meanwhile Dr. Baxter, Mr. Copplestone, Mr. Henry, and Mr. Last, who were appointed to re-occupy Mpwapwa, duly arrived at Zanzibar. Mr. Copplestone joined Mr. Mackay in November, and the others are probably now on the road.

#### Later News from the Victoria Nyanza.

THE remainder of the letters received from the Nyanza Mission party in January are printed in another part of our present number. A further mail has since come in, with letters from the Lake to Oct. 14th. They reached London on Feb. 11th, and this was after being accidentally detained a week at Aden; so that they travelled the whole distance in three months and a half.

Lieut. Smith and Mr. O'Neill were still on the Island of Ukerewe, their boat-building operations (referred to in the letter on page 156) being not yet finished; but they hoped to leave finally for Uganda in a week or two. Both were in good health; but Lieut. Smith fears that the sight of his good eye is irrecoverably gone. No news had been received from Mr. Wilson at Mtesa's.

The letters, which contain many interesting details, will be given hereafter; but we may mention here one significant fact, viz. that the people of Ukara Island, from whose hostile attack the party in the *Daisy* had so narrow an escape, had been encouraged by the forbearance of Lieut. Smith in not retaliating upon them to visit the mission-camp in Ukerewe, where we need not say they were received with all Christian kindness.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the good tidings from the Victoria Nyanza. Continued prayer for the preservation of the mission party in health and strength, for the supply of men and means to occupy the field effectively, for King Mtesa and the other rulers on the Lake, and for the speedy gathering out from among the heathen of Central Africa of a true Church of living souls.

Thanksgiving for the promise of success, and for the earnest already given, on the Niger. Prayer for the new African Archdeacons, and for the *Henry Venn* steamer. (Pp. 187, 188.)

Prayer for the Mohammedans of Madras. (P. 194.)

Prayer for the Diocese of Waiaapu and its new Bishop. (P. 186.)

Prayer for the Missions in the North-West Provinces of India (pp. 179—185) and in Rupert's Land (pp. 169—178).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Jan. 14th, 1878.*—Read and confirmed Minutes of the Committee of Patronage of January 14th, nominating the Right Rev. the Bishop of Cashel to preach the Anniversary Sermon of the Society.

The Secretaries reported the death, on the 10th instant, of the Rev. Joseph Fenn at Blackheath Park, where for the last forty-eight years he had ministered with much acceptance and blessing to a most attached congregation. Few men had been so closely identified with the Society—not only by his own service in the mission-field of Travancore from 1817 to 1826, having been the fourth English clergyman who had been accepted for the Society's work—by his interest in the work since his return, and by the consecration of themselves to the work of two of his sons—but even still more by the exhibition of the same spirit of faith and love, devotedness and heavenly-mindedness, which had so eminently characterized the founders of the Society, and which had from the beginning been its strength. After several members of the Committee had borne their testimony to the holy life and conversation of their departed friend, it was resolved "that this Committee desire to record their high sense of the value of the life of their late beloved and respected friend in the service of Christ, and direct that the members of the family be assured of their deep and brotherly sympathy."

The Committee adopted the recommendations of the Nyanza Sub-Committee for the extension and strengthening of the Victoria Nyanza Mission.

The Right Rev. the Bishop of Lahore had an interview with the Committee. He was addressed by the Honorary Clerical Secretary, who referred to the question of the formation of a Church Missionary Society Corresponding Committee for the Punjab and Scinde, and also the question of whether the Bishop might not still maintain some official connexion with the Lahore Divinity College; and also to the question of Diocesan Indian Synods considered in the bearing on Churches of Native Christians in India. The Bishop promised that he would communicate his views on the two former subjects at a later date to the Committee. He was commended in prayer to the favour of Almighty God by the Rev. W. H. Barlow.

*Committee of Correspondence, Jan. 22nd.*—The Instructions of the Committee were delivered by the Rev. W. Gray to the Rev. T. R. Wade, shortly proceeding to the Kashmir Mission, after which he was addressed briefly by Alexander Beattie, Esq., and commended in prayer to the favour and protection of Almighty God by the Rev. Edward Auriol.

The Secretaries stated that the time was drawing near when it would be advisable for the Rev. H. Johnson to proceed to the Niger, and that it would be necessary to appoint a suitable Native clergyman to

take his place as minister of the Breadfruit Church, Lagos, and the Rev. J. G. Macaulay, minister of Wellington, had been suggested for the post. It was resolved that, should no difficulty appear after further inquiry, the Society's Secretary at Sierra Leone be directed to communicate to the Bishop that it is the wish of the Committee to present the Rev. J. G. Macaulay to that Church, and arrangements be made accordingly.

A letter was read from the Rev. J. T. Wolters, dated Smyrna, Jan. 3rd, 1878, recommending arrangements, on the discontinuance of the services of the Native agents of the Mission, involving an expenditure of 292*l.* 6*s.* 8*d.* The Committee, feeling the difficulty at the present crisis of separating from their Native agents at Smyrna, sanctioned a grant of 200*l.* to be apportioned amongst the Native agents of the Smyrna Mission on the discontinuance of their services.

A letter was read from Bishop Sargent, dated Palamcotta, Oct. 3rd, 1877, referring to the impoverished state of so many of the Native Christians in Tinnevely in consequence of the famine. The Committee resolved that the Madras Corresponding Committee be requested to make an immediate payment of 1000*l.* in addition to the sums already granted to Bishop Sargent out of the Famine Relief Fund at their disposal, to be expended by him according to his discretion in assisting Native Christians in Tinnevely who have been impoverished by the famine.

*Committee of Correspondence, Feb. 5th.*—The Rev. S. Coles, being about to return to Ceylon, was introduced to the Committee to take leave of them. Mr. Coles, having been briefly addressed by Bishop Perry and the Secretary, was commended in prayer to the protection of Almighty God by the Rev. E. Auriol.

The Committee also took leave of the Rev. W. Dening, returning to Japan, and Mr. J. R. Streeter, returning to Frere Town. The Instructions of the Committee were delivered by the Honorary Clerical Secretary. They were addressed by Bishop Perry and commended in prayer by the Rev. W. H. Barlow—special prayer being offered for Mr. Ashcroft, who was to have been present, but was prevented by serious illness, and for the safety of the *Henry Venn* steamer, to which he had been appointed.

In reference to the Committee's proposal to appoint the Rev. J. G. Macaulay to the Breadfruit Church, Lagos, the Secretaries stated that Mr. Macaulay had never visited this country, and that, in the event of his accepting the charge of that Church, it would be an advantage for him so to do. The Committee resolved that, in the event of Mr. Macaulay being prepared to accept the charge of Breadfruit Church, he be invited to come over to this country for the purpose of making acquaintance with the Committee and with the friends of the Society.

The Committee passed a resolution (in reference to letters received from

the Missionaries describing the low state of spiritual religion, and a recent manifestation of caste feeling among the Christians in Krishnagar), recognizing, in all that has been reported on the subject, an earnest call to the Missionaries in the field, and to the Committee themselves, to put forth the utmost efforts possible to promote vital religion amongst the Native Christians of Krishnagar, and directing that a letter from the Committee should be addressed to the Native Christians; while, with regard to the Catechists and Readers of the Krishnagar district, the Committee recognized, in what had been reported, a strong call to promote the training of Native agents as much as possible. They would also take the opportunity afforded by the present case of impressing anew on their Missionaries generally the great importance of a careful adherence to the Society's great principle that only spiritual men should be employed for spiritual work.

Reference was made to the Report of the Estimates Committee, calling attention to the heavy charge which the Seychelles Mission, under present arrangements, was making on the Society's funds; and having referred to the African Institution, under the Rev. W. B. Chancellor's charge, the children in which were being maintained and educated entirely at the Society's cost, and having referred also to the prospects of the work being extended, it was resolved that inquiry be made as to whether the Government of Mauritius will not be willing to assist in the support of the African children in the African Institution, and the subject be again brought up for the Committee's consideration.

*Committee of Funds, Feb. 8th.*—The Committee of Funds met on Jan. 17th and 18th, and received the Reports from the Association Secretaries of the Districts.

Regarded as exponents of the interest which the friends of the Society throughout the country continue to take in the work they were encouraging—for although nearly all referred to the anxieties which had arisen during the year in consequence of the commercial and agricultural depression under which all more or less had suffered, the efforts which had been made for the Indian Famine Relief Fund, and the difficulties in Ceylon—still all agreed that there was no reason to anticipate a falling off in the contributions to the Society's Funds during the current year, and agreed in thinking that the action of the Committee in regard to Ceylon had been rather helpful to the Society than otherwise.

It was thankfully reported that the help rendered by the Honorary District Secretaries had been most valuable in maintaining the distinctive organization and the work of the Society in their districts; and all agreed that there is still much room for increased effort, even in many parishes in which the Society is professedly supported.

Viewing the Reports as a whole, and taking into consideration the suggestions which were offered by the Association Secretaries who were present,

the Committee of Funds, thankful for what has been done, and encouraged by the many evidences of interest which have been adduced by the Association Secretaries, recommend that, in all the districts, arrangements be made, if possible, for conferences of the friends of the Society, at which steps may be taken for the more efficient working, during 1878, of all the parishes in the country which professedly support the Society.

The list of the names of friends proposed to fill the office of Honorary District Secretary, and the circumstances of each district having been carefully considered, it was resolved that those approved by this Committee be appointed, subject to their accepting the office.

The great value of the help rendered in the work of the Society throughout the country, by many friends not officially connected with the Committee, having been referred to, it was resolved that an expression of the Committee's appreciation of such services be communicated to those whose names have been mentioned by the Association Secretaries.

Reference having been made to the beneficial effects likely to arise from the continuance of the Annual Meeting of Honorary District Secretaries in London in May, it was resolved that the Secretaries be requested to make arrangements for holding the meeting this year at this house on Thursday, May 2nd.

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## NOTES OF THE MONTH.

ON Sunday, Dec. 9th, 1877, the Rev. E. C. Stuart, formerly Secretary to the Corresponding Committee at Calcutta, was consecrated Bishop of Waiapu in St. John's Church, Auckland.—On Dec. 21st, 1877, the Rev. T. Valpy French was consecrated Bishop of Lahore in Westminster Abbey.

On October 28th, 1877, Mr. Arona Te Uaua was admitted to Deacon's Orders by the Bishop of Wellington at Otaki.

DEPARTURE OF MISSIONARIES.—*East Africa*: Mr. and Mrs. Harris and Mr. J. R. Streeter.—*N. India*: The Rev. H. D. and Mrs. Williamson.

DECEASE OF MISSIONARIES.—*Yoruba*: The Rev. T. B. Macaulay, Native, died at Lagos on Jan. 17th.

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## REPORTS, &c., RECEIVED FROM THE MISSIONS, From Jan. 15th to Feb. 15th, 1878.

*West Africa*.—Rev. J. B. Bowen, Rev. C. L. Reichardt, Rev. N. J. Cole.

*Yoruba*.—Rev. T. B. Macaulay, Rev. J. White.

*East Africa*.—Mr. J. T. Last (Visit to Giriama).

*Nyanza*.—Letters from Lieut. Smith, Mr. T. O'Neill, up to Oct. 14th, 1877; Mr. A. M. Mackay up to Dec. 31st, 1877.

*Mediterranean.*—Rev. T. F. Wolters, Rev. J. Zeller, Rev. C. Jamal, Mr. G. Nyland, Rev. C. Fallscheer.

*Persia.*—Rev. R. Bruce.

*Western India.*—Rev. G. Shirt. Report of Bombay Girls' Boarding School, and Report of Girgaum Mission Church, 1877.

*North India.*—Rev. C. Reuther, Rev. F. T. Cole, Rev. T. Hoernle, Rev. J. S. Doxey, Rev. B. N. Ghose, Rev. J. Stuart, Rev. C. G. Daeuble, Rev. E. Champion, Rev. H. U. Weitbrecht, Rev. J. G. H. Hoernle, Rev. S. T. Leupolt, Rev. C. E. Vines, Mr. W. Briggs, Miss H. Neele. Report of Meeruth Mission, 1875-76.

*South India.*—Rev. W. J. Richards, Rev. D. Gnanamuttu, Rev. W. G. Baker, Rev. M. Ratnam, Rev. W. Ellington, Rev. J. John, Rev. J. Caley, Rev. H. Bishop.

*Ceylon.*—Rev. W. Clark, Rev. J. Allcock, Mr. T. Dunn.

*Mauritius.*—Rev. F. Schurr.

*China.*—Rev. T. McClatchie, Dr. J. Galt, Bishop Russell, Rev. A. E. Moule, Rev. J. D. Valentine, Rev. J. C. Hoare, Rev. L. Lloyd, Rev. A. B. Hutchinson, Rev. Dzing Ts-sing, Mr. G. Lanning, Miss M. Laurence.

*New Zealand.*—Ven. Archdeacon Brown, Ven. Archdeacon Clarke, Rev. G. Maunsell, Rev. B. Y. Ashwell, Rev. S. M. Spencer.

*N. W. America.*—Ven. Archdeacon Cowley, Rev. J. Settee.

## Contribution List.

*In the following list of receipts from Jan. 11th to Feb. 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.			
Berkshire: Aston Tyrrold.....	7	0	5
Avington.....	6	8	4
Cookham.....	17	15	0
West Hendred.....	13	7	4
Wargrave.....	17	15	6
Bristol.....	1000	0	0
Buckinghamshire: Lillingstone Lovell...	1	9	0
Milton Keynes.....	15	0	0
Little Missenden.....	4	13	7
Olney.....	25	19	10
Water Stratford.....	6	16	2
Wing.....	8	8	10
Cheshire: Altrincham: St. George's.....	61	15	2
Birkenhead.....	70	0	0
Davenham.....	15	0	0
Dunham Massey: St. Margaret's.....	28	1	10
Holmes Chapel.....	6	11	0
Latchford: St. James'.....	36	7	6
Tilston.....	1	0	9
Higher Tranmere: St. Catharine's.....	17	8	9
Weston.....	3	4	11
Wheolock.....	2	2	5
Wrenbury.....	5	0	0
Cornwall: Gwennap.....	10	0	10
Maker.....	4	19	10
Padstow.....	25	9	7
St. Austell.....	36	9	10
Isles of Scilly.....	11	14	11
Cumberland: Gosforth.....	6	7	2
Derbyshire: Brethby.....	15	6	0
Derby and South Derbyshire.....	200	0	0
Devonshire: Silvertown.....	2	1	0
Dorsetshire: Bishop's Caundle.....	10	0	0
Blandford.....	12	14	0
Corsecombe.....	1	0	0
Gussage St. Michael.....	2	19	0
Lyme Regis.....	6	12	3
Toller Fratrum.....	3	12	6
Woodsford and Tincleton.....	16	7	9
Wool.....	2	15	8
Durham: Gateshead.....	100	0	0
Essex: Great Clacton (including Clacton-on-Sea).....	24	7	10

Wix.....	6	6	3	St. Marylebone: St. Mary's Sunday-			
Gloucestershire: Fairford and Vicinity..	19	8	11	schools.....	3	2	0
Lechlade.....	6	13	2	St. Pancras: St. Peter's.....	1	15	3
Quenington.....	32	10	2	Portland Town, &c.....	5	15	8
Stroud, Borough of.....	270	0	0	Potter's Bar.....	33	12	6
Uley and Vicinity.....	55	0	0	St. Matthew's, Oakley Square, Ju-			
Wapley-with-Codrington.....	4	6	0	venile Association.....	6	3	0
Hampshire: Winchester and Central				Southgate: St. Michael's-at-Bowes .....	28	7	6
Hampshire.....	200	0	0	New Southgate: St. Paul's.....	18	3	1
Alton.....	9	3	4	Turnham Green.....	3	4	5
Bournemouth: Holy Trinity.....	188	5	6	Westminster: St. Margaret's.....	30	9	6
Elvetham.....	2	0	0	St. Matthew's.....	14	18	0
Emsworth.....	96	8	9	Northamptonshire: Chelveston.....	2	6	10
Exton.....	2	10	6	Denford.....	3	6	9
Fareham.....	48	14	8	Northumberland: Berwick-upon-Tweed.	42	18	9
Fleet.....	9	11	9	Lindisfarne.....	250	18	5
Hannington.....	13	7	8	Newcastle-upon-Tyne.....	200	0	0
Upham.....	2	3	0	Nottinghamshire: Bleasby, Halloughton,			
Isle of Wight: Bonchurch.....	28	2	4	and Morton.....	9	16	6
Shanklin: St. Saviour's.....	24	5	4	Kinoulton.....	19	6	
Channel Islands: Guernsey.....	59	11	2	Nottingham and Nottinghamshire.....	600	0	0
Hertfordshire: Boxmoor.....	1	0	6	Serlby.....	10	10	4
Thorley.....	9	11	7	Southwell.....	65	0	0
Huntingdonshire: Pertenhall.....	16	0	0	Sutton-in-Ashfield.....	3	17	7
Kent: Brockley Hill: St. Saviour's.....	4	4	0	Upton.....	8	4	3
Bromley: Trinity Church.....	1	8	0	Oxfordshire: Asthall.....	1	11	0
Catford Bridge: Southend Chapel.....	6	14	0	Witney.....	2	0	0
Chesham.....	10	11	4	Woodstock.....	6	13	0
East Kent.....	577	19	8	Yarnton.....	7	1	6
Deptford: St. John's.....	51	2	6	Shropshire: Coalbrookdale.....	7	18	7
St. Peter's.....	1	1	0	Chirbury.....	1	19	2
Greenwich: Holy Trinity.....	24	15	7	West Felton.....	2	2	0
Hever: Iron Church, Four Elms.....	1	1	0	Madeley.....	83	7	0
Milton: Christ Church.....	8	12	6	Market Drayton.....	3	0	0
Pembury.....	3	17	2	Norton-in-Hales.....	6	0	3
Shorthlands: St. Mary's.....	15	0	0	Pontesbury, Deanery of.....	53	12	7
Stone.....	6	0	0	Whitchurch.....	60	10	11
Tunbridge Wells, &c.....	300	0	0	Whiton Chapel.....	2	5	0
Woolwich and Plumstead Ladies' As-				Yockleton.....	4	11	7
sociation.....	38	2	2	Somersetshire: Ashbottle.....	12	8	6
Lancashire: Aughton.....	48	11	0	Barton St. David.....	1	15	0
Burnley.....	10	10	8	Bath and Vicinity.....	1000	0	0
Clitheroe.....	28	14	7	Bridgewater.....	36	5	9
High Crompton: St. Mary's.....	4	13	3	Buckland Denham.....	2	11	7
Habergham Eaves: Holy Trinity.....	35	7	8	Clevedon.....	179	10	8
St. Helen's: Old Church.....	50	0	0	Cutcombe.....	3	16	0
Hey: St. John's.....	38	2	10	Langport and Vicinity.....	74	14	0
Lancaster, &c.....	35	0	0	Mark.....	2	13	11
Leyland.....	27	17	11	Spaxton.....	3	15	0
Penwortham.....	10	11	5	Staffordshire: Biddulph Moor.....	5	0	0
Wigan: St. Catharine's.....	11	15	3	Darlaston: All Saints.....	6	12	0
Leicestershire: Bottesford.....	13	17	5	Edensor.....	6	19	5
Castle Donington.....	60	18	3	Fenton.....	6	16	4
Harby.....	8	8	1	Hanbury.....	3	18	3
Hose.....	2	7	2	Lapley.....	18	18	1
Market Harboro'.....	8	7	5	Leek Ladies.....	51	6	6
Melton Mowbray.....	50	0	0	Stoke-on-Trent.....	11	3	6
Lincolnshire: Barton-upon-Humber.....	41	7	3	Tamworth.....	6	3	4
Spilsby.....	10	0	0	Wigginton.....	28	6	0
East Stockwith.....	3	5	11	Wolverhampton.....	233	3	11
Middlesex: City of London: Christ Ch.,				Suffolk: Benhall.....	74	1	0
Newgate Street.....	3	2	0	Great Finborough.....	12	0	0
St. Stephen's, Coleman Street.....	20	10	0	Kirtton.....	2	0	0
Friern Barnet.....	8	7	9	Surrey: Brixton: St. Jude's.....	74	8	11
North Bow: St. Stephen's.....	23	8	9	Clapham.....	76	6	1
Upper Chelsea: St. Simon's.....	22	0	9	St. James's Juvenile Association.....	16	10	3
Ealing.....	24	16	2	St. Paul's.....	31	6	7
St. Matthew's.....	10	2	6	Dorking.....	28	16	10
Juvenile Association.....	7	18	5	Cold Harbour.....	3	0	0
Hampstead.....	705	0	0	Guildford, &c.....	100	0	0
Harrow.....	50	0	0	Kew.....	5	9	9
Highgate: St. Anne's.....	45	0	0	Lambeth: St. John's, Waterloo Road.....	28	4	7
St. Michael's.....	25	0	0	St. Mary's.....	1	1	0
Hornsey.....	10	5	0	Upper Norwood: St. Paul's.....	33	19	9
Islington: Christ Church, Highbury.....	38	4	2	Nufield.....	3	2	0
St. George's, Tufnell Park.....	4	6	6	Penge: St. John the Evangelist.....	55	18	11
St. John's, Highbury Vale.....	17	16	4	Red Hill.....	255	0	0
St. Jude's, Mildmay Park (Jubilee				Shere.....	23	19	9
Fund).....	4	1	0	Stockwell: St. Andrew's.....	11	18	9
St. Paul's.....	24	6	1	Streatham: Christ Church.....	5	19	0
St. Paul's, Upper Holloway.....	25	0	0	Surbith: Christ Church.....	116	3	5
North-East London.....	70	0	0	Upper Tooting: Holy Trinity.....	1	1	0
Episcopal Jews' Chapel.....	2	15	6	Wimbledon.....	111	3	0
Haggerstone: St. Paul's.....	8	17	8	Sussex: Eastbourne.....	90	3	2



Hove.....	25	0	0
Ichlesham.....	3	0	0
Lindfield.....	3	15	0
Sompting.....	20	15	0
Warwickshire: Birmingham.....	400	0	0
Clifton-on-Dunsmore.....	4	17	9
Coleshill.....	23	3	7
Curdworth.....	3	16	0
Dunchurch.....	20	4	2
Ilmington.....	2	13	0
Leamington.....	344	17	10
Marstoke.....	7	5	8
Rugby.....	40	0	0
Stretton-on-Dunsmore.....	31	15	4
Whitchurch.....	1	8	6
Westmoreland: Appleby.....	5	9	4
North Windermere.....	40	0	0
Wiltshire: Baydon.....	5	7	8
Calne.....	10	0	0
Chippenham and Neighbourhood.....	19	3	5
Castle Combe.....	17	0	0
Chippenham: St. Paul's.....	71	4	9
East Coulston.....	3	0	0
Cricklade.....	3	0	0
Heywood.....	2	12	6
Lyddington.....	15	1	3
Neston.....	5	18	11
Potterne.....	11	3	6
Sedgehill.....	1	2	6
New Swindon.....	1	19	9
Warminster.....	8	15	10
Wootton Bassett.....	2	2	3
Worcestershire: Berrow.....	2	8	8
Hagley Church Union.....	6	12	0
Hales Owen.....	4	2	6
Wolverley.....	30	0	0
Worcester Ladies' Association.....	23	2	0
Yardley.....	7	6	10
Yorkshire: Barnsley.....	107	5	0
Bridlington Quay.....	44	8	9
Brownhill.....	6	14	1
Burnsall and Appletree.....	2	12	6
North Cave, &c.....	4	4	0
Cokingham.....	61	5	10
Earlshaton.....	9	10	0
Frickley-cum-Clayton.....	2	10	6
Goole and Vicinity.....	10	0	0
Kirkby Overblow.....	9	18	8
Langton-in-Swale.....	2	6	7
Marton.....	9	12	4
Moor Monkton.....	3	16	0
Richmond.....	65	0	0
Ripley.....	28	0	0
Ripon.....	60	0	0
Radston.....	4	7	1
Settle.....	5	0	0
Spofforth.....	33	10	6
Swillington.....	25	10	0
Tickhill.....	23	6	0
York.....	300	0	0

## ASSOCIATIONS IN WALES.

Anglesea: Llanvaelog.....	5	7	0
Brecknockshire: Brecon.....	6	13	10
Glasbury.....	3	1	10
Cardiganshire: Llanllechid.....	14	0	0
Cardiganshire: Carnarvon.....	65	12	7
Port Dinorwic.....	5	19	0
Denbighshire:			
Llanrwst and Capel Garmon.....	13	19	3
Rosesett.....	5	17	6
Fintshire: Pont-Bleiddyn.....	9	0	8
Glamorganshire: Penrhyon.....	2	0	0
Merionethshire: Llangower.....	1	9	6
Monmouthshire:			
Trelystan-with-Leighton.....	9	18	6
Pembrokeshire: Lawrenny.....	13	4	3

## SCOTLAND.

Edinburgh Scottish Episcopal Board of Missions.....	4	7	6
Lord Rollo's Private Chapel, Duncrub, Dunning.....	5	0	0

## IRELAND.

Hibernian Auxiliary (including 35l. 14s. 3d. for Foo-chow).....	235	14	3
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## BENEFACTIONS.

Anonymous, from Jersey.....	50	0	0
Anonymous, in Mem. of a beloved Mother.....	25	0	0
Bousfield, E. H., Esq.....	1000	0	0
Brooke, Sir W. De Capell, Bart.....	10	0	0
C. E. L.....	40	0	0
Dixon, Miss, Frankham.....	29	0	0
Dixon, Miss E. A.....	20	0	0
Edgelow, T., Esq., Savile Row.....	10	10	0
E. S. N.....	50	0	0
Falwasser, Miss, Monkton Combe.....	10	0	0
Flook, W., Esq., Hampstead.....	10	0	0
Floyd, Miss M. A., Dorking.....	50	0	0
Friend, per F. S. Smith, Esq.....	5	0	0
Friend.....	100	0	0
Gladstone, Miss, Halcot.....	5	0	0
Goodenough, Samuel Robert, Esq., Isleworth.....	10	0	0
Gore, Miss E., Brighton.....	10	0	0
Hawes, Mrs., North Sodon.....	10	10	0
H. G. H.....	20	0	0
In Remembrance of a Beloved Sister.....	10	0	0
J. M. J.....	10	0	0
Lancaster, Rev. R. T.....	100	0	0
M. A. F.....	50	0	0
M. B.....	10	0	0
Moon, Robert, Esq., Hyde Park.....	20	0	0
M. R.....	20	0	0
O. F. G. S.....	18	0	0
Packe, Mrs. James, Woodbridge.....	52	10	0
Phelps, Rev. Robt. M. A., Oxon.....	50	0	0
Porter, Wm., Esq., Honiton.....	20	0	0
Price, Mrs., Bultth.....	5	0	0
Radley, Mrs., Tunbridge Wells.....	50	0	0
Scott, Major-Gen. E. W. T., R.A., Bayswater.....	5	0	0
Strickland, Ed., Esq., Bristol.....	10	10	0
T.....	25	0	0
Thankoffering from Surrey.....	5	0	0
Thankoffering for increased means.....	500	0	0
Two Friends, L. T.....	15	0	0
Two Friends.....	5	0	0
Walker, Miss, East Dulwich.....	5	0	0
Walker, S. A., Esq., Brighton.....	5	0	0
Walker, Mrs.....	5	0	0
Warburton, Rev. Jno.....	10	0	0
Ward, Capt. Thos. Le H., H.M.S. "Cambridge".....	5	0	0
Western, George A., Esq., Shortlands.....	50	0	0
Whidborne, Rev. G. F., Charanté.....	10	0	0

## COLLECTIONS.

Anerley: North Surrey District School, by Rev. Jas. Street.....	2	10	0
Beagley, Miss, Thornton Heath.....	18	0	0
Bethnal Green: St. James-the-Less Girls' Bible-class, by Miss M. A. Vickers.....	1	0	0
Bible-class, by Miss G. G. Graham.....	10	10	0
Camberwell Church of England Young Men's Society, by Mr. G. W. Moat.....	2	11	0
Deptford: Christ Church Sunday-schools, by Mr. Wenborn.....	9	5	11
St. Paul's Sunday-schools, by Mr. F. J. Dickinson, jun.....	1	2	4
Dey, Mr. George, Barnsbury (Missionary Box).....	15	0	0
Evangeline R., Missionary Box.....	10	0	0
Felstead School, Essex, by Rev. A. W. Rowe.....	5	0	0
Friend, Missionary Box, by Rev. J. C. Wetherell.....	1	4	0
Kilnwick, by Miss M. Grimston.....	12	6	0
Lambeth: Holy Trinity Church Sunday-Schools, by Rev. F. Heath.....	1	0	8
Leccan, H., jun., Esq., Egham Hill.....	3	6	0
Lewis, Miss Minnie (collected in her school at Brighton).....	16	3	0
Martyrs' Memorial Sunday-school, Clerkenwell, by Rev. B. O. Sharp.....	5	3	2

M. J. S. ( <i>for Africa</i> ).....	3	5	0	Wright, Fitzherbert, Esq.....	5	0	0
Pearson, Mrs. H. V.:							
Adams, C., Esq.....	1	1	0				
Adams, Miss.....	2	0	0				
Sundry Amounts.....	2	4	0				
St. Phillip's, Arlington Square, Islington, Sunday-school, by Mr. Tabling ( <i>for</i> <i>Ceylon</i> ).....	3	13	0				
St. Andrew's Sunday-schools, New Kent Road, by Mr. Wm. Peddie.....	2	3	6				
St. Thomas', Charterhouse, Sunday- schools, by W. Rogerson, Esq.....	1	7	0				
Southall Sunday-school Missionary Box, by S. J. Weston, Esq.....	1	0	0				
Southall: Holy Trinity Iron Church, by Mrs. Houlder.....	1	1	0				
Southwark: St. Olave's Sunday-school Missionary Box, by Miss Stockes.....	12	6					
St. Saviour's Sunday-school, by Mr. A. Chenery.....	1	13	0				
Stone, Miss E. A. F., Sherborne.....	1	0	0				
Walker, Miss Louisa, Westbourne Park.....	3	16	0				
Walworth: All Souls' Sunday-schools, by Miss Haines.....	10	6					

## FOREIGN CONTRIBUTIONS.

France: Nice.....	20	19	5
Paris.....	12	2	0
New York ( <i>for India</i> ).....	1	12	8
New Zealand: Wellington.....	3	5	0

## LEGACIES.

Cutcliffe, late Miss Mary Anne, of Middlesex: Exor., George Cutcliffe, Esq.....	10	0	0
Fearn, late Miss L., of Temple Sowerby ( <i>share of residue</i> ), by Ed. Heelis, jun., Esq.....	18	0	0
Greenhalgh, Nathaniel, Esq., late of Thorndykes, Lancaster: Exor., Thos. Greenhalgh, Esq.....	1000	0	0
Lightfoot, late Miss A. A., of South Kensington: Exors., A. D. Macleay, Esq., and W. Taylor, Esq. (50 <i>l.</i> + <i>interest</i> 1 <i>9s.</i> 6 <i>d.</i> ).....	50	19	6
Small, late Mrs. Martha Phipps.....	5	0	0

## EAST AFRICA FUND.

Paddington Association.....	7	0	0
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## DEFICIENCY FUND.

Anonymous, from Jersey.....	10	0	0
Bloomsbury: St. George's.....	25	0	0
Bristol.....	225	0	0
Friends.....	1	10	0
Lambert, Miss F. E., Great Malvern.....	10	0	0
Partington, Miss, Brighton.....	10	0	0
Stokes, Rev. H., Bath.....	19	0	0
Stone, Miss L. W., Torquay.....	1	10	0
Two Friends.....	5	0	0

## JERUSALEM DIOCESAN SCHOOL FUND.

Brooke, Sir W. De Capell, Bart.....	5	0	0
Fry, Rev. Henry, Boyle.....	10	0	0
Furcell, Rev. L. T., Dawlish.....	20	0	0

## NIGER STEAMER FUND.

Christ Church, Newgate Street.....	18	16	8
Exeter: St. Lawrence.....	7	2	0
Missionary Leaves Association, by H. G. Malaher, Esq.....	71	11	1
Trotter, Mrs. H. D., W.....	5	0	0

## PERSIA MISSION FUND.

In Loving Memory of E. L.....	25	0	0
Phelps, Rev. W. W., Clifton.....	5	0	0

## PUNJAUB GIRLS' SCHOOL.

Appleby, Westmoreland.....	11	10	0
Durham: Bishop Auckland.....	23	15	10

## HENRY VENN NATIVE CHURCH FUND.

Wright, Rev. Henry.....	50	0	0
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## VICTORIA NYANZA MISSION FUND.

Browne, Miss, Wrexham, per E. Wil- liams, Esq.....	7	0	0
M. C.....	15	0	0
Olive, Mrs., St. Alban's.....	5	0	0
O'Malley, Mrs., Eastbourne.....	5	0	0
Trotter, Mrs. H. D., W.....	10	0	0

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *value of each article distinctly shown*.


This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## GREAT VALLEY STREAM.

"Above all that we think."—EPH. iii. 20.

URING the summer and autumn of 1876, the assistant catechist, Matthew Tai, at Hangchow, accompanied by my two theological pupils, made very frequent visits to the villages lying outside the three gates of this city nearest to my house, namely, the Lo-s, Tai-bin, and Pa-lo gates (Periwinkle, Peace, and Sluice Gates).

They started early in the morning, and returned by sunset, spending their time in wayside preaching, and conversation in tea-shops, selling also a good number of books and sheet tracts. After some weeks they reported to me a considerable interest in one of the districts under visitation, and they represented to me the desirability of securing a room by the road-side in which earnest inquirers might meet for more quiet conversation and instruction than was possible in the tea-shops or in the open air. I consented to their proposal, and rented on my own account (for the state of the funds of the C.M.S., alas! sternly checks all extension of our work) a small room at a cost of fivepence a week, with one pound for caution money and thirty shillings for fittings. Mrs. Moule and myself were present at the opening of this little room in December last, and we dedicated it to God's glory with earnest prayer. No catechist could be spared to reside in it, but the landlady kept the key, and it was to be visited at least once a week by agents from Hangchow—an arrangement which can easily be made, as the chapel is situated only three miles from my own house.

For two months no result seemed to follow from this effort, but suddenly and unexpectedly, from a shut-up chapel and a silent preaching-room, God worked in a way beyond our hope or imagination—a work which is, I trust, all of Him, and a work which will then assuredly last and spread and flourish. I should have mentioned before that the Chinese characters, "Holy Religion of Jesus," were written on red paper and pasted above the chapel door. One day in February I was reading with the catechists and my pupils in my study, when a message was brought to the assistant catechist from his wife, requesting him to go home at once, as a visitor from outside the city had called, wishing to see him. After two hours' absence he returned, bringing this guest with him—a tall and intelligent-looking man, named Chow. He informed me that he was a native of the Chu-ki district, and resided in a large hill village named Great Valley Stream, about sixty-five miles south of Hangchow. He had left his school in the hands of a

friend, and had come up to Hangchow to visit some acquaintances at the Chinese New Year time. His friends lived near our little chapel, and one morning Mr. Chow, passing the house, caught sight of the words, "Holy Religion of Jesus." He stopped and asked the meaning from the old woman who rents us the room, and who was standing at her own door close by. She told him that, if he wished to inquire the full meaning, he had better go into the city and call on Mr. Moule and Mr. Tai. She then offered to go with him—an offer which he instantly accepted; and so, piloted by the old woman (who is herself now an inquirer, but who at that time was merely a civil acquaintance of the preacher), he arrived at Tai's house, and came over to see me.

The catechist, without delay, led this inquirer to the Bible; they spent two hours in reading portions of Genesis and of the Gospels. I was quite amazed, and not a little perplexed, by the very unusual intelligence with which Mr. Chow seemed to apprehend the great truths of creation, redemption, and the mystery of the Trinity. Our senior catechist saw him soon after, and could not resist the impression that he must have heard Christian truth elsewhere, and he almost suggested that he might be a Christian in disguise, possibly a renegade seeking employment. Very soon, however, this impression was dispelled. Most *naturally* he displayed ignorance of all Christian rites and observances, prayer being quite strange to him, whilst at the same time he eagerly and most intelligently studied the Bible. He spent a fortnight with me, and committed to memory portions of the Gospels, learning also with great readiness the Catechism and some of the Thirty-nine Articles. He expressed a wish to spend longer time in study, and, in order to effect this, he determined to make over his school to a friend and to return to Hangchow for instruction. We thought that this would be a good opportunity to inquire as to the accuracy of the account he had given us, hoping that, if the circumstances which he had named as to his family and employment were found to be correct, we might trust the more readily to his profession of faith and to his expressed desire to become a Christian. I sent, therefore, the catechist Tai with Mr. Chow, but the latter, whilst glad of the catechist's company, and welcoming him to his home, yet frankly declared his own timidity. He had, he said, three brothers and many relations who would inevitably turn against him if they knew of his Christian profession, and would forcibly prevent his return to Hangchow. He requested, therefore, that the subject of religion might not be even named by Mr. Tai on the occasion of his proposed visit, wishing to become himself more settled in the faith before declaring his faith to others. I reluctantly agreed to this proposal, and the catechist started on his strange errand, with orders merely to make inquiries as to the accuracy of the story given of himself by Mr. Chow. On the second day after leaving Hangchow, they reached Mr. Chow's sister's home, where his own eldest boy was staying on a visit; and here, after their evening meal, to the surprise and thankful astonishment of the catechist, Mr. Chow broke the silence himself, and told to his sister and to his boy the new-found doctrine of salvation. His sister was greatly interested, and her interest has since

ripened, I trust, into faith and love. The next morning they reached Great Valley, and after spending two days in silence as to religion, the catechist returned with a favourable report as to the veracity of Mr. Chow, and with a very hopeful estimate of the genuineness of his faith, though it could not yet overcome the fear of his brothers' anger.

Mr. Chow himself came up shortly after to Hangchow and spent a month with me in systematic study. About the time of the Shanghai Missionary Conference, he went home again to attend to his silk-worms during my absence in Ningpo and Shanghai. He went down firmly resolved to worship the one true God, but in secret—to let his light burn, but to hide it for a while under a bushel. He reached home on Saturday evening, and on Sunday he retired to an upstairs room and spent his time in reading and prayer. The weather on Sunday was fine and favourable for gathering mulberry-leaves and tending the silk-worms, and for other out-door work. His brothers, therefore, who knew of his return, came on Monday morning early to ask why he had so foolishly wasted his time on the previous day. Then the secret could be kept no longer, and he boldly confessed his Christian faith.

To his thankful surprise, these dreaded brothers, instead of opposing and persecuting, began to inquire for themselves, and came night after night as their younger brother's pupils. They were joined by four cousins and their mother, as well as by other members of the Chow clan. For more than three weeks evening service was held, with extensive reading of the Scriptures and exposition, as far as Mr. Chow was able to give it; and on the Sundays, morning and evening services were conducted, using the Hangchow Prayer-book and hymn-book, and the lessons from the Calendar. On each occasion some knelt in prayer—a sure sign of sincere inquiry, for the Chinese naturally think it very strange to kneel before *nothing* (as it seems to their idolatrous eyes). On my return from Ningpo, after the Shanghai Conference, I was greatly cheered by meeting Chow just returned from his home and with a report full of interest and hope. In June I sent down the catechist Tai to test, if possible, the reality of the work, and to instruct the inquirers. He returned, after a fortnight spent in the village, full of thankfulness at the manifest work of the Holy Spirit.

Mr. Chow spent the greater part of July with me, carefully studying the Bible and preparing for baptism. He also frequently accompanied Tai and my pupils in evangelistic walks into the country round Hangchow, and in visits to our Christian book-store in the main street of the city. Early in August he went home for a fortnight, and returned again, bringing with him one of his cousins, an earnest and intelligent inquirer, who was joined a few days later by a brother, and these two cousins were present on Sunday, September 2, when Mr. Chow was baptized by the name Luke in our church in this city, together with seven other men. The two cousins were very eager to be baptized with Mr. Chow, but I deferred them, promising to go down, if it pleased God, to their own village in a month's time, and to baptize them there, with any other of the inquirers who might be sufficiently prepared by this time. I sent Mr. Chow himself home immediately after his bap-

tism, with directions to instruct in the Creed, Lord's Prayer, Ten Commandments, and the Catechism, all who seemed to be really in earnest. Later in the month of September I sent down Mr. Tai to examine and further instruct the candidates.

On October 1st I started with Mr. Sedgwick for this distant village. We embarked in a boat on the broad Ts'ien-T'ang river, and called at our nearest out-station, Dan-do (Pond-head), in the afternoon. After prayer with the catechist and his wife, we went on by the night-tide towards Chu-ki, the district city, fifty *li* beyond which Great Valley lies.

But both wind and current were against us, and on October 2nd, at sunrise, I found that we had made scarcely more than eighteen miles in twelve hours; and by 11 a.m. it became evident that without a special effort we could never reach our bourne, still thirty miles away, before night. We therefore jumped ashore, and, leaving the boat to track against the current up the shallow shoally stream at the boatmen's leisure, to the point where we proposed to re-embark two or three days later on our return, we hired two men to carry our loads, and started on foot for Tsö-kyi. I was greatly charmed with the scenery of this district, which was quite new to me, though I had been in the neighbourhood last April. Ancient umbrageous camphor-trees, which form so striking a feature in the Shaouhing plain, met us here, too, again and again; and the winding upper waters of this feeder of the Ts'ien-T'ang, with their sandy shores and wooded banks, were in sight during the greater part of our twelve miles' walk. We arrived, hot and tired, at 3 p.m., and, having still about sixteen or eighteen miles to traverse, we lost no time in hiring chairs and coolies, and started in half an hour onwards.

Chu-ki (in which at present there is no Christian chapel, though it has been occasionally visited by evangelists) lies in a very striking position. The beautiful stream runs past its southern wall, spanned by a noble bridge; to the west and north the city is sheltered from the blasts of winter by a fine mountain ridge three miles in length—the city walls almost touching it. Far away south-westwards we saw, as we travelled from the city, ridge after ridge of fantastic hills, some of great height, and some with sharply defined rugged outline, deep purplish blue against the evening sky. As the shades deepened and night fell, we saw men decoying fish in the ponds and along the shores of the stream, with flaring torches, which wore a weird look in this, to me, wholly unknown region. We halted at 7 p.m. for our bearers to have their evening meal of rice, and, alas! their evening dose of opium; and it was already 10 p.m. when we arrived at a town named Li-p'u, which we knew to be still three miles short of Great Valley. Here we inquired for the catechist and Mr. Chow, who had engaged to be on the look-out for us on October 2nd at this town; but we could hear nothing of them, neither could any one tell us the exact whereabouts of our friend's house in Great Valley. One person said that he had heard of a man who had thirty or forty followers, and was talking of some strange religion. This interested me not a little, as it showed that the movement was becoming known in the country round. Our bearers, however,

declined now to go on, fearing that we might have to spend the night in the street of Great Valley, there being no inn there, and, arriving at midnight, it would be too late to make inquiries and gain access to our friend's house. So we searched for sleeping quarters in Li-p'u, and at last found a poor shed, partially open to the sky, and ominously the reverse of clean. Here, on the top of two borrowed tables, we spread our bedding; and so far as venomous mosquitoes, vociferous dogs, and a crying baby would allow, we slept till dawn. I then rose, and roused the bearers, watching with great delight the glowing eastern sky behind the fine hills which we were about to enter.

It was 7 a.m. when we reached Great Valley, and we were very warmly welcomed by the catechist, Mr. Chow, and the inquirers, some of whom were stationed at different turns of the long ascending street to watch for our arrival. Two of the elder brothers of Mr. Chow first met us in the upper rooms, and in response to a word of mine they said, "Jesus! yes, He *did* suffer for our sins." One of these brothers, a few weeks before, had been interrogated on the subject of the new religion. "We hear," said the questioners, "that strange things are going on in your village; some people are said to have broken to pieces their kitchen gods, and to have given up praying to the gods." "I suppose you mean *me*," he replied. "It is true I have cast away the false, but I have turned to the true God. I don't pray any longer to idols on the first or fifteenth of the month; but I pray every morning and evening to God in Heaven. Shall I show you how?" And there before twenty or thirty of his heathen countrymen he knelt down and prayed to God in the name of Jesus Christ our Lord.

After breakfast and prayers, the candidates were examined by myself and the catechist (Mr. Sedgwick also suggesting questions) during four consecutive hours. Nine men, five women, two boys, and seven younger children were named in the list which the catechist had prepared. First came the eldest brother of Mr. Chow; then his second and fourth brothers (the third had died some years before). Then three of his cousins, very intelligent young men, with excellent memories, and a fair acquaintance with the Chinese written character. One of the four brothers named above was still halting between two opinions, and did not apply for baptism. Three other men were examined later in the day, on their return from the morning's wood-cutting on the hill-side. One of these three, they told me, was persecuted by his father because of his desire to keep Sunday holy. Another was opposed by an uncle because of his resolve to give up ancestral worship, and all connexion with the ancestral temple. Then the women were examined. First came the old mother of the three younger men—a bright, earnest old lady, very emphatic in her expression of gratitude for the Saviour's great love to her. Then her young daughter-in-law, the wife of one of the three candidates from among her four sons; then Mrs. Chow (the wife of the agent used by God in this work), and his own sister (named above); and, lastly, the wife of his fourth brother—a woman about whom both the catechist and Mr. Chow hesitated long, in consequence of her violent natural temper. Her earnest desire to be baptized, however,

was so remarkable, her patience under rebuke and her ready confession of her fault so striking, her intelligence so great, and her simple artless questions as to how far she might be angry when her children were naughty without sinning, so genuine; and especially her resolve to pray continually for the Holy Spirit's help so reassuring to my mind, that I could not find it in me to reject her. Then came the two boys. The one (aged fourteen) the eldest son of Mr. Chow himself; the second (aged eleven) the eldest son of the violent-tempered mother. Both lads repeated the greater part of the Catechism perfectly, and answered with intelligence and earnestness. It was their own desire to be baptized. In the case of the younger boy, I heard it remarked that a great change had come over him; he came in and out for his work so quietly, and worked so diligently; and my only doubt was lest prayer (in which he seemed to delight falling on his knees on the hill-side repeatedly) might be looked upon by him as an act of merit. These two lads, each one with his father and mother, and infant sister and brother, were admitted after some consultation and inquiry. I deferred five of the children as being too old to be considered infants, and yet too young for intelligent examination.

In the afternoon Mr. Sedgwick and I climbed a hill about 1500 feet above Great Valley, and offered up special prayer for the village as we gazed down upon it with eager interest. We had evening prayers in one of the large ancestral halls of the Chow family, which was lent us for this purpose. About 150 persons assembled, some of whom had walked in from neighbouring villages on purpose to hear the foreign preacher and the catechist. I spoke long from the evening lesson (St. Luke vi.) on the Sabbath, as suggesting creation and redemption completed, and tried to lift their thoughts to the Lord Jesus as the eternal Jehovah, the mighty Maker of their beautiful hills, and as the Son of man who had redeemed them with His precious blood. Some of the audience scowled at me, being, as I heard afterwards, relations of some of the candidates. The baptismal service was fixed for the following morning early, as we had to leave in good time so as to reach Hangchow by Sunday. I rose early with solemn and glad expectation. At 7 a.m. word was brought to me that a midnight meeting had been held by some of the literati and leading men of the place to concert measures for suppressing this foreign religion. Soon after we heard that the enemies of the Gospel were still in conclave, and that one of the baptismal candidates (the young man whose father so resents his Sabbath-keeping) was summoned before them. The catechist and Luke Chow went out to reconnoitre, and after long absence they returned in some alarm, but without any very definite tidings. We were obliged, however, to begin the service at once; and all were present except the young man named above. It seemed that his father had tempted him home by a false message, and then had bolted the door and tied him up by a rope round his neck. "You have set father against son," was the charge murmured against us. I began the service, and had not read far when in ran the lad smiling, and took his place in the long row of candidates. His father, it seemed, yielding to the advice of his neigh-



bours, had released him, and, after service was over, I found the father himself outside the hall, and was able to speak a word to him. "Father," said the young man, "I will obey you in everything else, but I can't forget Heaven."

After service, commending this little band of nineteen Christians to the Lord, we started for Hangchow, and, partly on foot, partly on bamboo raft and in boat, we managed to reach home at the time appointed. About ten days later, on the occasion of a great feast, the gentry of the place and neighbourhood met again to consult about this movement, and summoned Luke Chow before them. He declined to go down, and, though they sent three times, he calmly kept to his resolution. "If I have broken the laws," he said, "reason would that I should be arrested and punished; but I have not done so. If, however, you gentry wish to know what Christianity means, why not come to our upper room and hear?" To his surprise they actually went, about twenty of them, with a party of "baser fellows" waiting below to act as circumstances might demand. For two hours and more they plied our friend with abuse and argument, and questioning and threatening. He had had special prayer beforehand for the Holy Spirit's gracious help, and surely it was granted. He took them to the Bible, as the great ground and proof of the truth of the doctrine. He showed them the toleration clauses in the treaty of Tien-tsin; and he assured them that, if they meant to arraign him before the magistrate, he would go on his feet willingly, and they need not use force. Finally they went out one by one, having nothing at all to say to him; and, as it was described to me, "the big ones upstairs being afraid to act, the little ones below dared not move."

Luke Chow is now employed by me, assisted by money kindly sent by Mr. Elwin, as Christian schoolmaster in the village—six boys and young men having been expelled from the two free schools of which Great Valley boasts, because of their Christianity. He is to act also as evangelist in the villages round, and already we hear of the interest spreading to other places. I trust that ere long Luke may be supported as pastor by the Christians. At present they have begun self-support (which has from the first been urged upon them) by paying the rent of their upper room. The work at present costs the C.M.S. nothing. I tremble when I remember Satan's malice, my own unworthiness, and the fickleness of man; but I hope and am of good courage when I remember the blessed proofs that this work is of God, and call to mind His faithfulness, wisdom, and love. In all earnestness I commend to your prayers the work at Great Valley Stream.

*Hangchow, November, 1877.*

A. E. MOULE.

## LETTERS FROM THE NYANZA MISSION.

*(Continued from p. 160.)*

THE following letters, received by the mail which reached England at the beginning of February, give no further news from Uganda, but they relate the proceedings of Lieut. Smith and Mr. O'Neill at Ukerewe after the former's return to the southern end of the Lake, and also give interesting information on various points additional to what has already been published. Lieut. Smith and Mr. O'Neill hoped, within a few days of sending off these letters, to leave Ukerewe finally for Uganda.

*From Lieut. G. Shergold Smith.*

*Kagei, Oct. 12th, 1877.*

The past month has been one of patch-work, the dhow discovering here and there decayed pieces of plank, and the *Daisy* complaining in a similar manner. It requires a giant's strength, unless well clothed with paint, which our boats are not, to withstand the fierce rending power of the sun, and the no less expanding influence of the rain. Grave faces too often came to say, "Come and look;" and the consultation over the diseased piece of timber generally ended in, "Take it out."

Much of our goods has already been spoiled, as I told you before, by wet from above. It will not do to risk the double contingency of wet both from above and below.

The dingy (the *O'Neill*) has now been launched, and, though rather crank, will make a very useful little attendant on the dhow.

Sail-making and fitting the rigging for the dhow has mostly employed the men.

The stone pier at Kagei has been added to, but, owing to the fancy of the chief, has taken a serpentine form, much lessening its utility.

I said in my last letter that the lake had fallen two and a half feet since May. I must correct that, as, by further observation with the theodolite, we found it to be only twenty-one inches. I forgot to mention that the bottom, in all places where I have sounded, shows sand and rock. Along the shores, on the sheltered side, a mass of vegetable debris is cast up to the depth of three and four inches, and we found, on digging a well some fifty feet inland, nothing but sand and stone, with here and there a layer of this decayed vegetation. It accords with the physical features on

the south side of the lake—a country of granitic rock, constantly denuded by the sun and rain, and carried to the lake by the torrents during the rainy season.

We have not had any news from Uganda, but have been able to send Wilson his letters and some papers.

I think the Wakara people are beginning to see that we bear them no ill-will for their unprovoked attack upon our boat. Curiosity has brought some of them to visit our camp, and a very harmless, ill-armed people they appeared to be. One day, when on a visit to Lukonge, a large number presented themselves, but were frightened off by the king pointing to us, and saying something we did not understand. We told him to assure them we did not want to hurt them. We came to be friends of Africa.

Some Waruri hippopotami hunters have just put in here with a strong smell of hippo about them. They spear the animal, using an iron barb, which disengages from its haft, and to which is secured a stout rope three or four fathoms long, with a large wooden buoy attached to the end. The spear is plunged into the beast, the haft withdrawn, and away the hippopotamus goes, "buoyed," to be further attacked on reappearance, and so ultimately secured. It must be hazardous sport, as the canoe bore the marks of the enraged animal's teeth on its side, and, had it not been a tree some six inches thick, it might have fared badly with the crew. Their features seem more negro than the people hereabout—thick lips and broad, flat noses—skin black, heads untidy, some thatched, others left to nature and to dirt—upper front teeth filed. They wear few ornaments, and those chiefly of ivory and brass.

They are said not to be hostile to strangers.

In natural history we had a few specimens in Ukerewe. A fine python snake, 6 ft. 6 in. long, was caught in one of our men's huts; the fowl just one-third of the way down forming a fine mark for the marksman's arrow.

A chameleon which would not change colour, and a fresh-water turtle, for which I had a little railed-in bath made, but during the night it escaped. It measured 10 in. by 6 in. by 3 in., and seemed full grown.

Wholesome lines are those you sent:—

"I know not the way I'm going,  
But well do I know my Guide."

In a private letter from Lient. Smith an interesting passage occurs respecting King Mtesa, which is new:—

*Ukerewe, Oct. 6th, 1877.*

My last letter told you, I think, of the king's earnest desire to learn more of Christ, and the almost excited manner in which he puts it before his people. He asks some intelligent questions. "Why," he said, "are so many white men unbelievers in Christ?" When told that faith was the gift of God, and that no man could call Jesus the Son of God except through the Holy Spirit, he turned to his people, and, pointing up, said, "All comes from above, all comes from God." He showed us a brass

Pray for us all, that we may know Him better and letter until the perfect day. I know you all pray for us. Cease not for a day. We are truly in the midst of perils—dangers from within and dangers from without—pestilence and sword and sea; but, above all, we need prayer, that unity and brotherly love may grow and live amongst us. The very importance given to our Mission is a danger lest pride make us look to the world for applause, and ambition prompt us to write self instead of Christ. This is a great danger—I feel it; but His grace is all-sufficient for us. Call it down upon us by prayer, and we will look up for it with praise.

bugle he had made himself. It was well made, and I asked who had taught him. His answer was, "God."

He tells a quaint story of his descent from Ham, and has promised to give the genealogy complete, and how his ancestors have preserved the grave of Ham, who was buried in Uganda, and a man is kept to look after it, forbidden any food but milk.

"Was not Ham buried in Uganda?"

"Don't know."

"Yes, he was, and some day I will show you his grave."

Mr. O'Neill's letter to the Society is as follows. The Mr. Morton he refers to is the Englishman sent up by Mr. Mackay with a caravan of supplies:—

*From Mr. T. O'Neill.*

*Bukindo, Ukerewe, Oct. 1877.*

Mr. Morton says he encountered the now celebrated chief Mirambo, who not only did not attack and rob him, but has expressed his friendly feelings for the English, and has promised to assist and help forward any white men coming through the territory over which he has control; and this is a very extensive territory, for he is becoming a power in Central Africa. He has some 5000 well-armed men under his command, whom he rules with a rod of iron. He has the command of all the principal roads to Karagué, Uganda, the Tanganyika, and, latterly, of that from the coast at N'guru in Usukuma. He would appear to entertain an undying hatred for the Arabs, and plunders their car-

vans whenever he meets them. He is extending his power in all directions, appointing his deputies in all the towns, villages, and districts he overruns. He is described as a man of noble presence and of great personal bravery, always leading his men in person, and exhibiting in his movements something of military talent. You will be surprised to hear that he fights under the American flag, which he "captured from Stanley." Mirambo, hearing that missionaries are going to Uganda, Tanganyika, and elsewhere, has asked, "Why should they not also come and live with him?"

From my lengthened residence here and at Kagei, I am now more than ever impressed with the belief that these are favourable positions for missionary sta-

tions. At both our influence has already been felt, and the kings have asked for, and the people are desirous that, missionaries should come and live amongst them. Both these places are most healthy, and might be made very pleasant places to live in. The people are industrious and well disposed. The Wakerewe I have found to be strictly honest. My tent is always open, and small things are lying about, yet I have never known anything to have been stolen. In this respect they are far in advance of other tribes we have met, or even of our men from the coast. They are also singular in that they have no idea of any spirit, good or bad, nor, as far as I can learn, any superstition, nor have they any word in their own language for God. All their blessings—in fact, all good things, as they understand them—are comprised in having plenty to eat and drink, and these the ground furnishes. The rain which is needed for the purpose is, they believe, provided or made by the king; so that Lukonge is really the source of all good.

Evil things, or calamities of any kind, are simply attributed to the visible agent: or, if this cannot be seen, then they are said to come from some distant place to the northward, but they cannot exactly say where or how they arise. Certainly they are not attributed to any supernatural being or cause. Medicine or medicine-men, or, as they are called elsewhere, "Maganga," are not here, nor is any importance attached to charms, although they are worn, but more as ornaments than as possessing any virtues in themselves. All the people are clothed with skins or cloth, which is not always the case in Usukuma. This kingdom consists of not only this island—about forty miles long by about ten wide, containing about a dozen or so towns and villages—but a portion of the mainland to the eastward, of perhaps equal extent, from and including Majita to Speke Gulf. Bukindo, where we have our building-yard and camp, is the king's village, containing from 400 to 500 people. Petty kings and chiefs of neighbouring districts come to Lukonge's court, so that our influence here would be felt far beyond the immediate circle in which a missionary would be labouring.

I have been engaged from time to time, as opportunity occurred, in making

a vocabulary of the Ukerewe language. It would appear to be more akin to that spoken in Uganda than either the Kisuhili or Kisukuma. The Waganda who come here, and some that we have had in our service, find no difficulty in speaking with the Wakerewe, and our coast-men appear to acquire the language rapidly. I find I can make all my wants known to them. I believe everything required for a missionary's use could be grown in this island. Cattle are abundant, and of superior quality, also sheep and goats. We find it to be the cheapest place we have as yet been stationed at. I can see, I think, that a door is being opened in many places about this southern part of this great lake, and I most earnestly hope that the Lord of the harvest may be pleased at this time to raise up many labourers to occupy these fields of promise, and, under His blessing, to gather in abundantly fruit to His honour and glory.

When will our reinforcements come? Our ranks are reduced to a very few, and the harvest plenteous. I believe, if married men would come here with their wives, that the example of truly Christian women would have a wonderful civilizing effect on the people, as well as being a means of reaching the females and young children, and, while telling them of Christ, teach them useful domestic duties, and elevate all by their example and by the respect shown to them. The women of this island and to the south enjoy a considerable amount of liberty, are very intelligent, and anxious to learn. I believe they are in this respect rather in advance of the men. My opinion is that missionaries, to be really useful, must make up their mind to settle down, and give undivided attention to the work of the Lord, and this it is not reasonable to expect men to do except they have the helpmeet with them.

I have become almost as well known as the king himself, and wherever I go or whomsoever I meet, of all ages and sexes, I am saluted with "*Wachu O'Neilli*." My name, at least, will live after me in this out-of-the-way part of the world. *Smith* they cannot pronounce. The nearest attempt to it is "*Semmissil*." Wilson is "*Oollasin*." Stanley is unknown by name, and is only spoken of as "*Merikani*."

A private letter from Mr. O'Neill, which reviews the journey from the coast to the Lake, fills up some gaps in our information, and contains some important remarks upon African travel generally:—

*From Mr. T. O'Neill.*

*Camp and Building Yard,*

*Bukindo, Ukerewe, Oct. 4th, 1877.*

The first division under my command accomplished its march from the sea-coast to the Nyanza without a single hostile encounter with the people of the countries through which we passed, although I went over ground never before trod by the foot of the white man. I have succeeded in parting in a friendly manner with all the petty kings and chiefs through whose territory we passed, and if I felt disposed to boast I would say that we did our work for less money, had less sickness, fewer deaths, fewer desertions, and less starvation and robbery than any other party that has travelled the same distance. Of course I mean in proportion to the numbers. You will be better able to judge of this when you compare the notes of the several commands, and also with Stanley's Expedition of 1874.

I must say I have enjoyed the journey much, and but for my sickness at the end of the first stage, viz., from Kitanga to, and at Mpwapwa, and, in the second, in Ugogo, I should have done so much more. I suppose I have had about forty attacks of fever, but only three of these were very bad or dangerous. Latterly I had become so accustomed to have a fit every third day or so that I ceased to note them in my journal, but since leaving Ushura I have enjoyed generally excellent health. The few attacks have been at long intervals, and I am now in hopes that the poison has been got completely out of my system.

I am not at all surprised that Mackay should have made light of the difficulties of the journey at the time he did. Our poor doctor had somewhat similar notions, as he was blessed with excellent health up to N'guru in Usukuma. Lieut. Smith also up to that stage was disposed to take the same view. Both, I am sorry to say, had a terrible awakening. They came through Usukuma in the most pitiable condition—had to be carried the whole distance to Kagei (about 160 miles); were more than twice the time on the road that I was; were deserted by every one of

their porters; employed other pagaazi on the road, who also ran away, robbing the goods to the value of some 500*l.*; and, only that I sent back my artificers, porters, donkeys, and a batch of pagaazi from the Lake, they would most probably have been stripped of everything, and perhaps murdered in addition. The poor doctor lingered for a while and then died, as you are aware. Smith was a helpless invalid, hopping about on crutches for months after, and has hardly yet quite recovered from the bad effects. Now I went over exactly the same ground, stopped at the same villages, met the same chiefs, and had the same howling savages surrounding my little band for thirty-one days, and yet arrived at the Lake in better health than when I started, without the loss of a single article, and with only one man deserted the first day of the march.

*The fact is, no two travellers will ever give the same account of Africa, and, until a more regular civilized manner of travelling is introduced, men will differ in their estimate of the difficulties, just as they are fortunate or otherwise in overcoming them.*

I should have mentioned that what kept us so long at Ushura was the fear of our men. We had a jungle between us and N'guru of five days' march; this was infested by a band of Mirambo's Bugu-Rugu, who were robbing caravans, pillaging where they could, destroying villages, and slaughtering the inhabitants. On our arrival at Ushura, we sent out scouts to feel the country before us; these were to return in seven days, but took over twice that length of time. They brought back word that the brigands were in pursuit of a caravan which had accompanied us from Mpwapwa. I then heard that Smith was approaching and short of provisions in the great Weri-Weri jungle which we had passed, so I sent back Wilson with 300 rations for him, and marched out myself with over 200 men, and by making forced marches reached N'guru in four days, and would have done it in three, but a terrific thunder-storm stopped us when within a few miles of

our destination. This was the hardest marching I have had anywhere. In this short time I got over about ninety miles, and never enjoyed better health, although on the move from 4 a.m. to 7 p.m. each day, and sleeping on the ground, often under heavy rain, as we had no time to

put up and strike a tent. The last night I lay rolled up in a wet blanket, with a stream running all about me, for the night; and yet, from the moment I started, my fever and all its accompaniments left me.

A friend having asked Mr. O'Neill to describe the "horrors" of Africa, particularly with regard to insects, the following answer has been received from him:—

*From Mr. T. O'Neill.*

The insect plague I cannot put in the first place, because, in the first place, I have not had any experience of them. The earwigs of Speke and Stanley at Mpwapwa I did not see, although, for the short time that I occupied one of the chief's tembes, I cannot exactly say I felt comfortable. Cockroaches were abundant, and the rats, of every age, sex, and size, dropped upon and ran over us at night while in bed; and occasionally of a morning we might have to knock a young scorpion or two out of our boots before putting them on.

White ants are simply destructive to property, but they rarely bite you except by accident they should find themselves inside your shirt or trowsers during the night, and that you put them on with your clothes.

The large black ant, from half an inch to one inch in length, you occasionally meet on the path. If you don't step over his track lively, he will soon make you sensible of the power of his jaws, and in pulling him off he contrives to take away a bit of the skin with him, leaving a bleeding sore behind. They are not a pleasant-looking animal, but can be generally avoided by careful walking.

The blistering yellow ant, called "Maje-a-moto," or boiling-water, inhabits trees, and lets himself drop in a playful manner on the back of your neck as you pass. I have experienced his bite a few times only, and I shall not soon forget the stinging pain inflicted. By rubbing over the naked body of a person with grease, and tying him up to a tree infested with these gentry, would be, and is, the most horrible punishment that can be inflicted. It is the mode of execution sometimes practised in South Africa. The ants swarm on the body, and, in the course of some comparatively

short time, nothing remains but the well-polished bones. Of course I have never allowed them to proceed to this length with me, or I should not be able to write you this interesting account of their habits.

The other ants, and they are legion, will not, as a rule, trouble you except you interfere with them on their line of march; then they warn you off in a very effective manner. These are the brown ant. Only about half a dozen times have they been anyway troublesome at night, when our tent has been pitched over their nest in their line of travel; then I found they crept up the sides of the tent and into the bed in which I was sleeping, and had they only been unanimous, and all pulled in the same direction, I might have been brought into a more convenient position on the ground; but, however defective their organization in this respect was, they certainly showed a wonderful unanimity in the employment of their forceps, rendering it an imperative necessity to get up and shake oneself, and to find out some other place to sleep for the rest of the night if you could.

Mosquitos are too well known to be referred to here, beyond remarking that there are plenty of them, and that the large brown fellows are gifted with the power of penetrating woollen clothing with their admirably contrived probosces; but you have the satisfaction of knowing that, when the blood becomes thoroughly well poisoned by malaria, the bite does not take so much effect as when you arrive fresh from home. I don't mean to say that you are not bitten as much. This depends upon the number and state of appetite of the insects, but you don't present the bloated-up face and half-closed eyes that for the first few months show the company you have been in.

There are other insects which I need not particularize, referred to by Moses as one of the plagues brought upon the land of Egypt. These are numerous enough amongst some of the Natives, and to enjoy the hospitality and shelter of some of the kings' palaces (?) is to lessen the number available for domestic use, and not at all to add to the comfort of the guests.

So much for the insects. Of course there are plenty more, which, to barely enumerate, would be too much of an encroachment on the province of the naturalist, and would form a large section of "animated nature;" besides, I don't consider them "horrible."

Snakes are generally looked upon as ugly customers, but I have seen very few, and these only at this end of the journey. I think we have killed about nine altogether; three of these were in my tent, one or two more in huts we occupied, the rest in men's huts or about our camps. The three largest were three and a half, five and a half, and six and a half feet in length respectively, and from two to three inches in diameter. The largest was killed this week with a fowl in his stomach which he had just swallowed, and went into one of our men's huts to take a nap after his repast. The others were all smaller, from one and a half to three feet long, and more venomous than the larger fellows. A couple of bright green ones I killed in my tent here, called "zoka." Their bite is said to be fatal, and since my arrival I am aware of one Native who has been killed by them. These gentry seem to have a partiality for the residence of men, and even venture to get into beds. I am happy to say they have not taken this liberty with myself. I cannot conceive anything more unpleasant than to stretch out your toes at night and come in contact with the cold, scaly bodies of such reptiles.

Wild beasts might be considered by some as disagreeable neighbours, but they are rarely seen, even when you go out to look for them. Hyænas are everywhere, and approach quite close to our camps at night. Only in two instances have I known them to attack men, and in both cases these were separated from the camp for some distance on account of small-pox. This was in Ugogo. They roared out lustily, and some men from the camp went out and

drove off the beasts. Leopards and panthers are numerous in some places; they will attack you, if by yourself at night. I encountered one at Mpwapwa, while taking a late stroll, not many yards from our tent. He lay in my path in a crouching attitude, and I approached to within ten yards or less of him before I was aware of his presence. I was unarmed, and so beat a hasty retreat. Returning again to the spot with my rifle, he had disappeared. Shortly afterwards he, or one of his brethren, killed a goat in a tembe not twenty feet from where Clark and I were sitting at our tent-door, and this not half an hour after sunset. Lions we rarely meet, but they are on the road everywhere; they killed one of Smith's donkeys. We have heard their roar at night, and have seen near our camp the trace of their presence by the particles of fresh bleeding flesh left on the ground and bushes as they dragged along their prey. Elephants, rhinoceros, buffaloes, &c., are seldom seen, and are not disposed to run the chance of being shot to gratify their disposition for charging men, so wisely postpone this recreation until we go and hunt them up and fire without killing them.

Crocodiles and hippopotami are only dangerous in the water; they are abundant in this lake, and are said to be in the Wami, but I swam over a donkey and several men without either seeing them, or even suspecting their presence. I have seen some here, and have been constantly warned about the danger, but yet I take a bath every morning in the lake, which led the king to ask if we had any *medicine* to keep off the crocodiles' attacks.

The most horrible thing that I have experienced on the road was the sight and stench of the remains of poor humanity, left by heartless slave-driving caravan leaders to fester and poison the air until devoured by vultures by day or hyænas at night—Nature's scavengers. These I have seen, and I think before reaching Mpwapwa I must have passed a dozen dead bodies. They die by hundreds of small-pox, and sometimes from mere exhaustion after prolonged marches. They are quite as often left where they fall down as dragged a few yards into the long grass or jungle by the road's side. I had four men who fell victims to this fell disease,

but buried them decently. Many more men were attacked, but recovered—I think seven—and it was a painful and revolting sight to see the poor creatures struggling to keep up with our caravan day by day, and sleeping apart from the camp at night, separated as the lepers of old. We could not send them away, so in common humanity let them go with us until they either dropped or recovered.

As regards *languor*, while on the march you have no time for it; you don't know what it is. But should you have the misfortune to have to stay for any length of time at a place, as was my case several times, owing to different causes—viz., at Mpwapwa, Ushura (three weeks), N'guru (five weeks), and Kagei until Smith arrived there, then your life will be truly miserable, particularly if, in addition to your idleness, you should also have a smart fever (and

the two things are, as a rule, inseparable). I believe I suffered more agony of mind during my stay at Ushura than at any other period of my life. I was the whole time in a delirium, fancying all sorts of things, and, what is most singular, my hallucinations were so deeply impressed upon my mind that they still remain as vividly present as when they occurred. The principal of these was a dread of being assassinated. I conceived the idea that there was a plot to murder both Wilson and myself and to seize the property. This kept me continually on the watch. All night I could not rest; every sound I imagined were preparations for despatching us; every act of our men I distorted—in fact, I should not have been alive to-day had I not peremptorily ordered our men to continue the march whether we were attacked or not.

We now present extracts from Mr. Mackay's letters, which carry on the narrative of his doings on the coast, and on the road from Saadani to Mpwapwa, from those printed in the *Intelligencer* of November last. A brief summary of his movements, as detailed in these letters, was given last month:—

*Zanzibar, Sept. 19th, 1877.*

I wrote you last from Mpwapwa. . . . At the foot of the Mpwapwa range I had three hard days' work in a dense thorny jungle. I mentioned that I should endeavour to knock up a small house for the next missionaries, as I had men and tools with me; but I was compelled to abandon the attempt till I should return on my way to Kagi. Clark's house was entirely demolished by the Natives, and, his friend L'Kole having been away hunting in Ugogo for some months, I could find no account of who had done the work of demolition. The chief of Mpwapwa, L'Mole (L'Kole is no chief), told me he did not want white men to settle there, so I could not ask him to look after the house I wished to build, although we talked together in quite a friendly way. Some coast Suaheli traders stationed near the chief's tembe I next tried, but, after much talk, I came to the conclusion they were a bad lot. I then thought of leaving a couple of my own men in charge, but, on examining my staff, I found I had only enough cloth left to take me back to the coast. I was therefore obliged to start reluctantly, without making any building whatever. I left a

present, however, with L'Kole's family for keeping Clark's things which he left with them, and I consigned to their care some of my heaviest tools which I shall only need further west, telling them that I should return immediately with two or three new white men to settle among them.

I started for the coast with all hands, except a sick man and his wife, whom I left to follow, and, without any forced marching, I reached Saadani in eleven marching days, besides two Sundays, and two days I spent with the L.M.S. party when I met them ninety-five miles from the coast. I arrived at Saadani on the 30th August, and next day was in Zanzibar, where I found Tytherleigh and Sneath. . . .

During the couple of days I spent with Rev. Roger Price and his five companions, I saw how very comfortably, and yet steadily, bullock-waggon transport can be done, compared with the execrable system of human porters; and as no porters at all were to be had at Saadani, and very few this year at Bagamoyo, I ventured, without your express orders, to adopt the plan of the L.M.S. I had already three carts lying useless



at Saadani, and hoped to get a couple more from Mombasa; so I set to work on what seemed only a reasonable plan after we had been to the expense of clearing a track as far as Mpwapwa. . .

Dr. Robb having suggested that a change to Mombasa would do Sneath good, accordingly I saw him to a dhow with a servant and provisions, while Tytherleigh and myself crossed over to Saadani with the goods he brought from England. We left the chief's house, and, for convenience, encamped ourselves on the plain, half a mile inland from the town. Several days' negotiations with a Hindu merchant were necessary before getting any oxen. I have contracted with him for fifty selected animals, to be delivered within twenty-five days.

I came over here from Saadani three days ago, leaving Tytherleigh working like a horse, and enjoying his new life immensely. He seems a most willing and expert workman, and takes to ox-training—a business as new to him as to myself—with hearty good-will.

We shall be able to get along now, with the assistance of very few men—two or three men to each team of a dozen oxen being sufficient. But I find it much harder to train the men to drive than to teach the oxen to pull. I shall have to take some extra hands with me to cut occasional trees, and help to get over difficulties now and then, while their services will be absolutely necessary beyond Mpwapwa.

*Camp at Saadani, Oct. 13th, 1877.*

Since I wrote you last mail from Zanzibar, this has been a busy time.

Tytherleigh has been rendering me very valuable assistance in training the oxen, and otherwise getting things ready. Both of us have, thank God, been in excellent health all along, although we might be encamped on a more healthy situation than on the flat and, after rain, muddy plain just outside of the town. The oxen thrive better here than up at Ndumi, which is a finer situation. Here also we have much more suitable ground for training, while our stores are in Bwana Heri's house.

*C.M.S. Camp near Saadani,*

*Nov. 14th, 1877.*

Most unusually rainy weather, con-

verting the whole plain, on which our camp is situated, into a quagmire, considerably retarded the work of training the oxen, besides hindering our other work. Only the last three days have been fair, and the road is beginning to be passable.

Captain Russell and Mr. Streeter have kindly let me have all the four Deccan carts which came for Mombasa in February. These were, however, faulty in construction, and, as they stood, would have given way on the rough road. I have had them all well strengthened, and brakes put on—a necessity on our road. The two light carts I got made in spring in Zanzibar, for experiment, I have had also much strengthened, while Tytherleigh has put on them a framework sufficient to receive a fair load. We have thus in all six carts ready, and finally loaded for the march. We have bought and trained in all ninety-one oxen, of which eleven have died, one or two more are sickly, but all the rest are in very good condition and pull well. The number we require constantly in the yoke is forty-four; the others are not too many as reserve. The carts require together twenty-five men for all purposes. Besides these I have a score of porters, and three donkeys also with loads.

*C.M.S. Camp, Mkangewa, Useguha,*

*Dec. 9th, 1877.*

I have little new to add this month. The rain, to the same unusual extent as I mentioned, has continued almost unabated till now. Whether we are to have more or not I cannot say. Staying so long at the coast was, however, producing so much disorganization and desertion among my men that I felt compelled to try a start in spite of the most unfavourable conditions. Tytherleigh had a very severe attack of fever just after last mail started, and I was afraid of more of the same among the rest of the party, if we continued longer on the low ground.

A long time of want of practice, on account of the rain and mud, had put the oxen out of trim, so that when we set off we were able only to make a few hundred yards' progress the first day. Next day more rain only made matters worse, and we made not half a mile. I then resolved to reduce the total load in each cart by 400 lbs. After a couple of

days' rearranging' loads, we got a fair start, but another deluge of rain caused us to stop short at the foot of Ndumi hill. Next day we got up to the top of the hill, and have since then made a little progress when it was fair.

After ten marching days, generally with double teams on each cart, and wheels down to the axle in mud, we are camped to-day only ten miles from Saadani. I have resolved, therefore, to send back to Ndumi two of the larger carts with their loads.

A considerable way ahead there has been no rain, and there we should have no difficulty in making decent progress; but it will not do to waste more time in the lower country.

*Mbuzim Ford, Rukigura River,*  
31st Dec., 1877.

When I last wrote, we had got only ten miles from Saadani, and I think I then mentioned that I had determined returning to Ndumi two of the Deccan carts with their loads.

After doing so, we have been able to make an increasing rate every day. The terribly soft ground continued till near Mkange, and even since then, in many places where one would have expected to find it otherwise, instead of running over we have been only ploughing deep furrows in the ground.

The oxen are now pulling capitally, and the men gaining more experience, so that we have been able to make recently seven, eight, and ten miles a day with ease, the journey being over in the first four or five hours of daylight. . . .

On Saturday we came on the Rukigura river, but the heavy rains have rendered it practically impassable. When it will fall to its normal state it is impossible to say, as it is terribly flooded, and thunderstorms and rain continue as bad as before.

I felt we must get over, although it should take us days, and to-day the work commenced. One of the Deccan carts we have stripped of wheels and all other fittings, and caulked it up so as to make a sort of small barge. With the aid of excellent swimmers we got a cord across, by which we hauled a rope,

and secured it to the other side, and by means of that we got half the men over. Thirty men hauling at each rope bring the barge alternately to each side, but only after it has always been carried very far down stream. We get over about 300 lbs. at a time, but it is a tedious and risky process, and it is nearly impossible to prevent damage by wet.

I am at present all alone on the west bank of the river, with the pile of stuff we got over to-day. Tytherleigh and Copplestone are on the other side with the rest of the goods and oxen, which we must try to-morrow and next day. But unless we have the sufficient number of men on each side to haul the cart, we are able to hold no communication from bank to bank.

After this river we meet the Mvúé, Mkindo, and Miveve rivers, close after each other, the first having three times the volume of the one we are now on. Then, farther on, come the Mkundi. Msoero, Rudewa, Mkondokoa, and Kidete rivers—all of large size—besides a whole host of smaller streams. All these present the most serious difficulties to wheel transit. . . .

If a determined effort be made to take them once right through, and thereafter the track kept open and improved, much difficulty and loss will be saved. It cannot be done without considerable expense at first, and in the coast region—which is not a cattle country, while all west of Mpwapwa is—a large percentage of oxen will always die. We have been very much more fortunate in this latter respect than the L.M.S., even although half our deaths are due to the wet and consequent cold. As I am isolated to-night, I cannot say the exact number we have dead; but I do not think it exceeds twenty, nor have we any sick or dying now. It was only near the coast they broke down. . . .

Tytherleigh, Copplestone, and myself are, thank God, still in excellent health. Work with oxen seems to give one life in this climate, while the pagaazi give more annoyance, without the physical exertion necessary to counterbalance it:

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

## CHAPTER I.

## BENARES STILL.

**T**HIRTY years have elapsed since I wrote the first volume of *Recollections of an Indian Missionary*, and Benares is still the place of my labours and my earthly home. I suppose it will remain such till I enter my heavenly home; for, unless I am removed from Benares by the Society, or am of necessity compelled to leave it, I shall not go away of my own accord.\* These "Recollections" refer likewise to my labours in "Kashi" the splendid.

As a mission-field, Benares is not so fruitful as many other places, yet it is, no doubt, one of the first in importance; for Benares is the heart of Hinduism, and, if that be pierced, Hinduism receives its death-blow.

Many years ago I conversed with the late Mr. Lacroix, one of the most devoted and able missionaries in Bengal, on this subject. We were speaking of the great success which attends the labours of our brethren among the hill-tribes, and of the comparative value of that success as regards the conversion of the Hindus. At the end of our conversation, that tried veteran in the mission-work exclaimed, "Work on, brother, work on! If the whole of the hill-tribes be converted, their conversion will not affect the Hindus; but, if Benares and the Gangetic valley falls, Hinduism will fall too." No doubt he was right.

Benares is of great importance as a mission-field, because of the advantages it affords for promulgating the Gospel. Being one of the greatest places of pilgrimage in India, thousands and tens of thousands of pilgrims annually visit this so-called holy city; he, therefore, who preaches the Gospel in Benares is, as it were, a constantly itinerating missionary; for he not only preaches to the citizens, but to pilgrims who come from all parts of India to worship at its shrines. These pilgrims stay sometimes a fortnight or longer, hear the Gospel frequently during their stay, and, when they leave, take something of it with them to their homes. Instances of this are not wanting.

Thus, in 1853, I itinerated as far as Ratasghur, which is about 120

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\* This was written at a time when we had arranged to return to our Indian home within two years of our arrival in England; but the Lord in His Providence very soon distinctly intimated to us that He did not require us any longer in Benares, or in any other place in India. When the Lord thus commands, the servant's duty is to say, "Thy will, O Lord, be done." And so we say it, assured that the Lord, being infinite in wisdom, cannot err, and therefore, thus, "It is well."

Although we shall not return to India, I have made no alteration, but have left what I originally wrote. Like the first volume, these "Recollections" lay no claim to merit of any kind; they are a simple narrative of facts as they happened, and my earnest prayer is that our gracious God may bless the reading of them to His honour and glory.—C. B. L.

miles in the jungle south-west of Benares. It is an out-of-the-way place, and, when I arrived there, I believed that I should be the first to make known the Gospel to this people. In the evening, whilst Mrs. L—— and some friends who accompanied us took a walk to inspect the old ruins, I went to the village, and soon had a crowd of people around me. When I had ceased speaking, a man stepped forward, asking me how I was and when I had arrived. I replied, "Do you know me?" "Yes!" was the answer, "I have seen you and heard you at Kashi. I went thither on pilgrimage, and stayed there three weeks, and I heard you and Smith Sahib and Kennedy Sahib preach the Gospel." "Did you?" I said; "and if you heard us, as you say, almost daily for three weeks, do you still recollect something of what you heard? Did you take something away with you?" "Yes," he replied, "I did; I learnt there the difference between your incarnation and our incarnations; our incarnations all came to destroy sinners, but Jesus Christ came into the world to save sinners." This remark gave me a fresh text to urge upon my hearers to receive that Saviour who came to save sinners.

Proceeding from thence to Deearceghat, we went to see the causeway which was being constructed across the Soane river. Whilst I was looking at the work, a labourer came up to me, and asked whether our new church was finished. He said he had been in Benares on pilgrimage—heard us preach, and, being a carpenter, our church had particularly attracted his attention. "And what did you think of our church?" I asked. He replied, "It is a beautiful and large building. I went inside, and, seeing no image and no god there, I asked about them. Your man told me that you worshipped no images, but worshipped only the true God, because God had forbidden the worship of idols. I have since thought much about this." "You were told aright," I said; "God has forbidden men to worship idols. He is a Spirit, and must be worshipped in spirit and in truth," &c., &c.

This carpenter had not made his pilgrimage to Benares in vain; he had been led to think about the difference of worshipping idols and of worshipping the true God.

On leaving Deearceghat, we next went to Jehannabad. In the evening I visited the town. When I came there, a seat was at once offered me, and I was addressed as a Kashiwala, or resident of Benares. There were several pundits and other persons present, some of whom had been to Benares on pilgrimage, and knew me. In the course of conversation, they expressed their ideas of what they had heard in Benares, and affirmed that we must be mistaken in some of our opinions. "In which?" I asked. They replied, "We heard you and others say that there is but one way to heaven, whereas there are many ways by which we may go to Kashi; and you state that there is but one Saviour, whereas we have ten incarnations; in fact, you seem to think that no one can be saved except he believes in Jesus Christ."

"You have understood us correctly," I rejoined; "but, let me tell you, it is not we who say these things, it is God. In what you say about ways and incarnations you are partly right and partly wrong. I

grant that there are many ways by which you may reach Benares, yet there is but one way by which you can reach heaven, and that way is Jesus Christ; you have ten incarnations, as you say, but why did they come? It was to destroy sinners; there is but one true Incarnation who came to save sinners, and that one is Jesus Christ. And seeing that you and I are sinners, what would be our lot if we depended upon your incarnations? Why, we should all be destroyed as the Khshatries (warrior caste) were by Parasurama; whereas, if we trust and believe in Jesus Christ, we shall be saved." I then endeavoured to impress upon them this great truth, that God will not save us in the way in which we may think He ought to do it, but in the way which He Himself has appointed for our salvation.

These men had also taken away some truth from Benares: and who can say what fruit, finally, the good seed sown in their hearts and minds may produce?

In 1855 I went on a mission-tour to Jubbulpore. In the midst of the jungle, some 180 miles or more from Benares, we heard there of a famous temple. One morning, after having declared to the people the message of Jesus Christ, M——, my Native fellow-labourer, and myself determined to see this temple. On the way thither we met Mrs. L——, who had been to visit some women, and a pundit's wife, and asked her to accompany us. As we entered the portals of the temple, an old faqir jumped up from his seat, and, looking at me, exclaimed, "Oh, you troubler of the whole world! are you come hither also? I do not say that God is in me, nor do I worship these stones,"—pointing to some marble idols belonging to the temple which were by the side of a large tank. I asked him, "Do you know me?" "Know you?" he replied; "yes, I do know you. I was on pilgrimage in Benares, and lived at Aswasamed (or Dasasamed as we call it), where you have a chapel. I have seen you and heard you, and Fuchs Sahib and Smith Sahib."

This man had heard and learnt, in a short time, more than the wisest Hindu knows; he had learnt that he himself was not God, that his idols were not gods, and that they could not save mankind.

But not only do numbers come from various parts of India and hear the Gospel at Benares, but missionaries who have resided for some time in Benares, on visiting distant parts of India, are listened to with great respect by the Hindus, and are looked upon with veneration. I was very much amused when, in 1865, Mrs. L—— and myself went on a tour to Southern India. Our bandy-driver (i.e. oxen-cart driver) was not a little proud of having the honour conferred upon him of conveying us in his cart. Whenever the people asked him whom he had in his bandy or cart, he, with uplifted arm and an additional switch on the poor oxen, loudly proclaimed that he was carrying a lady and a gentleman from Kasli. The people then remained standing by the roadside, endeavouring to obtain a glance of such renowned persons, and some of them no doubt wondered that, although we came from such a holy place, we had no halo of light around us, but looked uncommonly like other *Sahib Log* (Europeans).

At Nagercoil, one of the most southern mission-stations belonging

to the London Missionary Society, I visited an evening school with the Rev. J. Duthie. He held one almost every evening in the week, which was attended by some fifty to sixty young men of the weaver caste. They learn to read, write, and cipher, and are instructed in the Bible. The report had spread that a Sabib from Kashi was coming to visit them, in consequence of which nearly the whole village were assembled to meet us. I addressed the people, and told them many things relating to Benares, Mr. Duthie interpreting. When I had finished I encouraged them to ask questions; they asked many. There was one particular point which they particularly wished to have cleared up. They told me that some pilgrims had come from Kashi, and had related some wonderful stories, one of which they said they could not believe unless I confirmed it, for it was too wonderful. It was this: they had heard from the pilgrims that there were *sars* (sacred bulls) in Benares made of stone, which, if grass or straw were placed before them, would instantly devour it. I granted that this was a wonderful story, but stated that, although I had been upwards of thirty years at Benares, I had never witnessed this wonderful feat. "It is true," I continued, "there are plenty of stone bulls in Benares, but it is equally true that these never eat grass; I cannot, therefore, confirm the pilgrims' story." However, I could tell them a story of the peculiar properties said to reside in Ganges water. I was assured by another pilgrim that a traveller took two vessels of Ganges water from Benares, that he travelled 400 miles, sold a great deal of the water on the way, and yet, when he reached his native place, both vessels were full! On hearing this, some of the people looked surprised, others burst out laughing, saying that they could easily comprehend this wonderful quality in the Ganges water, seeing there were plenty of wells on the road from which the vessels could be replenished.

But, whether Benares be a barren or a fruitful field—whether it be an important or unimportant mission-field—here I have been stationed, and here I will labour until I am called away. There was a time in my life when for a short time I wished that my lot had been cast elsewhere. I had been reading of the success in the Krishnagur and Tinnevely Missions, and had also heard a great deal of the glorious work among the Karens, and I compared that work with ours. We, too, laboured—and laboured hard—but with comparatively little success. I felt depressed. It was one Sunday afternoon. As I walked up and down my study, thinking how delightful it would have been if the Lord had appointed me to labour in one of those places, where their labours were crowned with such success, instead of Benares, I put my hand on a small book, and took it from the book-case without any specific object. I opened the book, and my eye fell on the following anecdote:—

"An English clergyman went over to America on a visit. During the evening, when a number of ministers had been invited to meet him the conversation turned upon the hard labour and the little success they had in their work. One of those present lamented his want of success, and thought that he had laboured in vain, and spent his strength for nought, and that, therefore, it would be better if h

were sent to cultivate another field, or that he might be called to be with the Lord and be at rest. The experience of others coincided with his, and many similar sentiments were expressed by them. The English clergyman alone was silent; his hair had been bleached by many a summer. He stood on the verge of eternity, calm, serene, and grave. Observing that he did not join in the conversation, his host addressed him, saying, 'What do you think, brother, respecting our work? Do you not agree with the sentiments which have been expressed?' This aged servant of Christ replied, 'No, I do not.' Every eye was turned towards him for an explanation, but he remained silent. His host therefore said, 'Please explain yourself.' He replied, 'My explanation would not please you.' 'Nevertheless, let us hear it,' was the reply. 'Well,' he said, 'I will tell you. Suppose I were a farmer, and had a plough-boy whom I ordered to plough a certain field. The boy went, but about mid-day he returned, saying, "O master! the field you ordered me to plough is very hard and very barren, and the sun is so hot that I can scarcely get on. I have toiled all the morning, but have only been able to scratch a few furrows, whereas John in yonder field has nearly ploughed the whole. Please give me another field to plough, or appoint me some work at home." If he spoke thus to me, I should simply say, "Go and plough the field as I ordered you. Do you think I do not know the kind of field I gave you to plough, and what you can do and what you cannot do? Do the work I appointed you to do, and, when it is time, I will call you home."'

I replaced the little book, and said, "Lord, Thou knowest Benares better than I do; I will cheerfully toil on, only be Thou with me, and let me be faithful!"

## THE INTERIOR YORUBA MISSION.

*Tour of Inspection by the Rev. James Johnson.*

*(Continued from p. 168.)*



ISEYIN has for more than twenty years been visited by missionaries, and the Gospel has been preached there. If it were not for war and slave-dealers, it would not be easy to meet with a finer country. The people are represented as timorous. An African proverb concerning them says, "The leopard, &c., go and make war with other beasts, but the eboro, the hare, never does,"—and so it is with ourselves. Their ambition would, upon their own showing, be, "Let everything rest that we may lead a peaceful life." Unhappily this is not the condition of those portions of Africa, and the people of Iseyin seldom enjoy what their souls long after. It will be seen from Mr. Johnson's narrative, that the reputation which they enjoy for timidity still seems to be their especial characteristic:—

*Iseyin.*

We came to this place from Oyo on

June 7. The journey calls for no special remark, save that in crossing the River

Ogun we had our first experience of a calabash or gourd ferry. A passenger either sits on it, with his feet on another, or in the water, or doubles them around it, his body being in the water, whilst he carries his arms also around it to meet those of the ferryman, who takes hold of them, and, swimming with his face towards the ferry, propels it. The ferry is made of two halves of a large gourd, fastened together with wax and tar. It is a rather ticklish concern; the risk of a capsize is great, and much time is lost in waiting when there are many to be crossed. There is plenty of wood for canoes, but the ferrymen are ultra-conservative, and desire no change, because they think the old way is better, and fancy that a proper canoe way would be less profitable.

Iseyin is a royal city—the most important and the largest of all the secondary royal towns—and is one of the few Yoruba towns that have not been destroyed. We had a station there in about 1857; a European catechist superintended either from Abeokuta or Ijaiye. The first place of worship was being put up under the direction of the Rev. H. Townsend, who visited it once or twice, as did the Rev. A. Mann also, but was not completed. Native agents were for a time appointed to keep up the work, but it soon became indifferent, and was afterwards suspended—rather practically abandoned. The Ijaiye war had to do with this. The buildings are in ruins. There were a few church-goers. I have not learnt of any convert. These church-goers, with one or two Ijaiye converts, kept up for many years by themselves a formal observance of the Sabbath-day by meeting together every Sabbath for Scripture-reading and prayer, till, by their special request, an agent was appointed in 1875.

The men are polygamists or intending polygamists, and yet desire to be accounted Church members. Marriages are common in the country; large numbers take wives to themselves on what is known as the wedding month. Attachment to polygamy is very strong. A man thinks he has not done his duty to himself and secured a position of respect and influence till, in the matter of wives, he has been able to multiply them. Poor men do not scruple to add to the number of their wives by pawning themselves for loans of money to fulfil

the marriage customs. It is, perhaps, so elsewhere also. Heathenism is deeply rooted in the people, and, as it is everywhere else, nothing is too contemptible for adoration. Some twenty-four wooden pestles driven into the earth in the principal market-place represent one of the deities that guard the town! Mohammedanism is represented by about twelve mosques. Its adherents are many; they gravitate towards a certain part of the town. I visited a very respectable, polite, and hospitable elderly Mohammedan gentleman, tutor to one of the princes. He had, I think, been much with some Native Christians before; his pronunciation of Scripture names was not Arabic. He had had an Arabic Bible from the Rev. H. Townsend, but he has not made that use of it which he might. In our conversation he strove to keep his hold of the arguments devised by Mohammed for his followers on the Divinity and Sonship of Christ, &c.; our discussion did not prevent him from performing his devotion when the canonical hour arrived.

The king has not much faith in heathenism, and simply conforms to custom and the expectations of his people, but would seem to regard Christianity and Mohammedanism much alike, as he has a son, placed by himself, under an influential Mohammedan tutor, and had placed one with our agent; he visits our Sunday services occasionally, and periodically the Mohammedan service at the close of the Ramadan fast; has a welcome always for our agent, and treats him as a friend, while he receives visits very frequently from the leaders of the Mohammedan community. He has promised a contribution towards the completion of our agent's residence. Perhaps he regards all religions alike—all alike useful. He gave me a nice reception. It was in 1875, as I have already remarked, he resumed work at Iseyin; now we have four female communicants, two inquirers, about twenty-eight Sunday scholars, and an average of sixty people, mostly heathen visitors at service. There has been no convert since. Our agent, Mr. Abraham Foster, is earnest, diligent, laborious, and faithful; his advantages have been few, but he has his heart in his work. It is not from a want of diligence or earnestness that he has not been more successful. He is always among the people, and has



himself worked at the mud in the chapel and residence he is building, and this has enabled him to do a good piece of work with the funds with which the Society and the Christian public have entrusted him.

On May 10th I had Holy Communion, when eight persons, five of whom were women, communicated. The king and suite were present at the preliminary service. The former was afterwards heard to remark that he was several days afterwards troubled in his mind on account of the words he then heard. On the 11th I had a meeting of the Church, at which seventeen persons were present, and all agreed to increase their weekly class-fees from one to five strings of cowries, to give help to the agent for the speedy completion of his residence, to send their children of school age to a school to be commenced, and to cease interments in the churchyard on sanitary grounds, finding a cemetery elsewhere. Female communicants were appointed district helpers, and polygamists advised to put off polygamy, and follow the custom of other Churches. On the 12th I baptized a woman and a boy. Many heathen witnesses were present. I hesitated much before I decided to baptize the woman, because she was secondary wife to a polygamist who professes Christianity. I doubted whether I should receive her into Church before she had separated herself from him. At Lagos I made it a condition, and it answered very well; but in a heathen country like this it is difficult to make it so. Such a wife may be a slave to her husband, and cannot separate herself from him either against his will or before she has paid a redemption price, which may be high; and if she should be free-born, she would be under the necessity of paying back the husband's dowry and marriage expenses. The Government has an interest in such payments. To leave without making them would be to distress her parents and other relatives, and place herself under a ban. The woman in question was a lawfully-married free-born. She could not satisfy the conditions for separation, and I was unable to help her. I felt, after due thought, that under the circumstances it would not be right to refuse her baptism: I therefore baptized her.

The Ibadan army had passed through

Iseyin in April last; they were expected to return from their expedition and pass through it again on the 14th, and take quarters in the town as they did in their outward march. The people were anxious, timid, and fretful: they did not want them, because they considered them troublesome and dangerous guests, who would undertake to exact food, for which they would pay nothing, and impose contributions of cowries, sheep, and goats; nothing would be safe; cattle and poultry might be seized, or children be missing; but they were coming by royal invitation. They were said to have literally fleeced the quarter of the town they stayed in before. Effects were removed to houses whose privacy and respectability promised exemption. Several brought theirs to ours. Gates were barred and sealed with mud; women neglected their street fires on which they cooked the evening gruel for the public. Royal messengers were out seeking for goats or sheep for a large feast, and coolly and quietly undoing the cords of some such as they found fastened to posts, simply saying, when questioned, "the king wanted them;" but the people did not yield to this licence. When the Ibadans arrived, they were refused admittance almost everywhere, and found lodgings with the greatest difficulty. Weary of wandering about from street to street, they forced themselves through obstructions, and broke through sealed gates. A young man who had endeavoured to prevent intrusion into the apartment of his very aged, blind, and sickly father, had one of his arms cut off, and, in an hour or two, bled to death. Large foraging parties in two or three hours despoiled most of the farms adjacent to the town. In some cases the people had to buy of them, or sell for them the produce of their own fields. Onions, planted by weak and feeble women, did not escape them. The people's fretfulness and timidity was pitiable. Our house and chapel were respected. We, however, had to turn some out who would force themselves in, and others who would satisfy themselves that the name "White Man" was not a dodge to get them off. Till they all left on the 18th and 19th, we had many opportunities to preach Christ to them. Several were at church and were very attentive, and some promised to

follow up our advice on their arrival home. How valuable is a Christian Government or a Christian country!

June 18th there was a severe thunder-storm; the roar of thunder was loud, and flashes of lightning were very vivid. A house close to ours was struck and set on fire. We were afraid ours might also take fire from sparks blown about by the wind. It rained very heavily. We removed what things we could take out into the chapel, till the danger was over. This sad accident was an occasion of joy and triumph to Shango worshippers, large numbers of whom ran to the scene of destruction to do homage to their lord in the devouring flame, and shout his praises, regardless of the danger to which they exposed themselves. The king was among them, though it rained fast and hard. Shango is an ascended and deified Yoruba king, and all saluted him with the salutation with which a king is saluted. The next day multitudes flocked to the spot to do him reverence in the smouldering embers. Some women brought out their many little gods, his subordinates, in bowls, and placed them before him that they might do him reverence; some carried theirs on their backs, others theirs in their bosoms or on their sides, as mothers do their babies. Some wore across their shoulders broad sashes of cowries. Some danced and others sang for a long time on their knees, waving and clapping their hands. Prostrations were endless. In the afternoon a chief priest and personification of Shango appeared on the stage, dressed in a scarlet-coloured tunic, carrying the ensigns of office and divinity. He stood upon the charred walls of the destroyed house to declare the offender, and the offence committed, for which the judgment was sent, and to prescribe the atonement.

It is a serious calamity to have one's house or relative struck. The offender is required to lie prostrate before the devouring or smouldering fire, till the priest's pleasure set him at liberty; his house is confiscated by Shango worshippers; heavy fines are laid upon him, and he is not allowed to rebuild his house till he pays a heavy price for a permit from the priesthood. If the offender should be struck dead, his corpse is dragged out into the open courtyard, and interment is not allowed

till the fines be paid. The whole town is included in the offence, and licence taken for a general scramble of goats and sheep on the streets, and a demanding of fees from everybody met with. The offender on this occasion was the king's prime minister, whose favour even Shango himself courted: it was not convenient to have him up. The offence was therefore saddled upon a poor inmate, but the real offender paid the fines. The chief priest declared himself Shango, and threatened further destruction. The people honoured him as a god, praises were most vociferous, and sacrifice of blood was offered him. I was afraid a young woman, more zealous than her fellows, would have burst her windpipe and destroyed her voice by her screechings and shoutings. I could hardly have persuaded myself to believe that the people really regarded a man like themselves, who was all poverty and ignorance, a god, even if Shango was a reality; but many, mostly women, did. A few men, more rational, confessed that it was all a trade. But what need for surprise if sometimes Christians almost deify a mortal like themselves? The spiritual and moral diseases of this country are very serious, and appear in most hideous forms. They urgently invite the aid of the Christian missionary, with his infallible cure, the Bible.

#### *Okefo.*

We came to this place on June 20. It is built on a high hill, which is so precipitous that it sufficiently protects it. The name describes its rugged character, but particularly the character of that part of the hill on which it was first built—a hill of holes or pits. It was full of pits. "Ifo" is a corruption of "Iho," a hole or pit. There are no streets, in consequence of large massive rocks, which the people do not know how to dispose of. Broad spacious ones, with shady trees on them, are nice sitting-places. A large and high one on the S.W. part of the town is a central divinity. People in this country are very fond of worshipping such rocks; they had been originally regarded as residences of their divinities. It is so at Ibadan and at Abeokuta. There may be about 6000 persons in the town. They are generally healthy-looking. Complaints about the late heavy demands of the Ibadan army were general.

Some families had fled out of the town to escape them. Mr. Doherty had been there three times before. The king and his brother, who was, by his arrangement and request, our host, received us gladly, and expressed themselves pleased at the prospect of the establishment of a station in the town. Another brother, a Shango chief priest, had, with the king's sanction, given up a portion out of his own farm for the purpose, and the king readily consented, upon the arrival of an agent, to put up a school-chapel and residence on it, providing temporary lodgings meanwhile. We were taken to see a house for such lodgings. It needed repairs, and these he promised to attend to at once. He would give me presents of welcome, though I declined them on account of his recent troubles, but he would take no refusal. We had a congregation on the streets, but there were some triflers among them.

There was some political trouble. We had heard of it, but did not think it sufficient to cause us to retrace our steps. Some of the leading chiefs charged the king with oppression and conspiracy, and, with the men of their party, wanted to challenge him to a fight. Preparation was being made on both sides; arrows were being forged, poisoned, and set-up, and other weapons made ready. The king was evidently not aware of danger being so immediate and pressing. He entertained hopes of compromising difficulties and adjusting differences. Our unexpected arrival led his enemies to change their tactics. They dissembled with him, declaring themselves satisfied with explanations, and a readiness to make atonement, thereby making any friendly interference on our part unnecessary. We thought that all danger was over, and went over to congratulate the king, rejoicing that what was likely to prove a serious hindrance to our work was taken out of the way. All were happy and delighted with the promise of a resident teacher coming shortly. But we had not left the town more than forty-eight hours before a civil war broke out.

We were at Igana, eight miles from Okefo. There have been many intermarriages between the two places. Many people, therefore, left Igana for Okefo to protect the interests of their friends, and for the sake of plunder. Some of

these robbers were successful, and came home with plenty of sheep, goats, and other things. Some spoke of a Mohammedan priest as one of the lucky plunderers. They could not, and perhaps would not, see any wrong in it. Okefo had acted similarly towards them when they once had such a war, and killed their own king. We heard from our friends at Okefo that the king and his party were defeated by an overwhelming number; that, despairing of success, he retreated into his palace, which was soon set on fire; he then repaired into a room, laid himself down on the floor, dressed in his richest cloths with all his jewels, and covered himself with a large pile of other valuable cloths; two of his wives laid themselves down beside him, and the three were burnt to death. His brother, our host, committed suicide; his house was burnt down, and two of his wives also were roasted in it. One of the king's servants whom we knew was savagely wounded and maimed. He was lying helplessly and hopelessly on the ground in or about the palace enclosure. He begged again and again to be killed at once, but no one cared either to minister to his wants or to listen to him. Our plans for Okefo must for the present stand over till a successor is appointed to the late king, and his pleasure known. Rulers are very much respected and almost worshipped in Yoruba, but their position is dangerous; they soon, and easily, lose their heads, and are very often forced to commit suicide by poisoning themselves. Many envy their position, and are anxious to come to it. Princes have been spoken of as murdering, or aiding to murder, their royal fathers for the throne. The sentence against rulers is, "Go and sleep"—i.e. "go and poison yourself." This saves the disgrace of being killed, or of an unceremonious funeral. Many were surprised and astonished when we told them of Queen Victoria and her reign; and from this, also, we took occasion to show the advantages of Christianity.

#### *Igana and Igangan.*

We came to Igana on the 23rd. It is a royal city, built in a valley. Mr. Doherty has often stayed there longer than in other places; he has, in consequence, several friends there, by whom

we were warmly greeted, and who showed us what hospitalities they could. Mohammedanism is represented by two mosques. One of the leading priests was very civil and kind; he called to welcome us immediately upon our arrival, and offered fodder for my horse. Heathenism is strong. The population is about five or six thousand. We had many opportunities to preach Christ to willing and glad hearers. Children, anxious to see us, came in large numbers; they were questioned on what they had been taught by my companion, and had some new lessons, but they did not show either much thought or much memory. Like their parents, they needed being spoken to again and again. The result of Mr. Doherty's visit and efforts is not to be seen in any abandonment of idol worship except in a single woman's case, or any adoption or even imitation of our mode of worship even by our host and his house, who have heard and seen much, but in favourable impressions about us, in friendliness and in confidence, all which are helpful. They say they wait the arrival of a resident teacher; this, we told them, is unwise, since the time of death is uncertain, and Christ asks for immediate belief. The king, who received us well, and his chiefs were very glad at the prospect of having a resident teacher; they have given a site for a station, and will put up buildings. Temporary lodgings are being erected. We made a few visits, which seemed very acceptable. Complaints against the Ibadan army were common. Our heathen host supplied our want of cowries for the remaining portion of our journey with a loan to be repaid whenever we came there again. Okefo and Igana would be suitable centres for itinerant agents to the several villages about.

Igangan is the limit this way of the Onko district. Between it and Igana there is an interval of about thirty-five miles of uninhabited country; it had been inhabited, but wars have made it a waste land. We arrived at the Bale's on the night of the 26th. He was very kind, and, though our arrival was late at night and not expected, a room was soon cleared for us and food provided. He was often with us. A large and nicely-built idol-house is near his court; there is, I believe, a god in it; the deity is also represented by some large trees,

the way to and from which is beautifully kept. He is an enemy to horses, and would kill them intruding upon his grounds. My horse was put out the next morning in ignorance to graze, and I was asked to remove him, as the god would kill him; in going out of the town, he must not be led by the gate sacred to the god. Men were not forbidden the use of it. The town was once destroyed by fire, and all the principal chiefs and over 400 other persons were burnt to death. The Bale, mad with grief, committed suicide. Heathen priests attributed the calamity to a want of due worship to the god, the keeper of the town; hence this extra reverence. A rock on a hill is another object of central worship. The population is between 2000 and 3000. Mohammedanism is represented by a mosque. This place may for the present be included with other villages to be visited from a central point.

#### *Tapa, Eruwa, and Iberikudo.*

These places are in the Ibarapa district. Tapa is a new village of about 100 persons; it is only about two years old. It has separated itself from another village, called Aiyete, as the result of a civil war. Both had perched themselves on a very high rock before. There is a central Shango-house. A cave, formed by the junction of three or more large rocks, is sacred, and the rocks are worshipped. There were public amusements and plenty of beer-drinking and some drunkenness when we came there on the 28th, so we could not preach to the people. The Bale had to be pressed to join us in our evening prayers. He was very poor and much troubled, and over and over again spoke of a gift of cloth he had had from my companion. I cannot say whether this was a hint for me to make presents to him. I would have liked to have given something, as he was, notwithstanding his poverty, very kind, but could not. The reason why he was so slow to join us at prayers was because he expected we would ask him for a fee for our prayers and blessings for him and his family, as Mohammedan priests have often done. He and his family came after all, and we taught them the Gospel; but they, more or less, seemed to forget as they heard. For them to retain even a little in their memories, one

needed to say the same thing many times over.

We came to Eruwa on the 29th. The king was our host. He received us cordially. He had put up a chapel-shed, expecting a teacher, but it has fallen down. His town is an increasing one; it is not long ago since it was brought down from the hill on which it had been situated for the valley. There are two Sierra Leone emigrants among the people, but their lamps have little or no oil in them, and they have, therefore, no light for the heathen around. One attributed his backwardness to the want of a teacher and the privileges of public means of grace. We had a Sunday there, and a short service at the king's and in the streets. The Sierra Leone friend, who excused himself from the want of a teacher, donned his English dress for the occasion, and seemed to have enjoyed both the day and the services. Eruwa is not a very large place; its population would be about 3000; but it is an important market-town, visited every ninth day by traders from Abeokuta, Ibadan, Oyo, Ilorin, Iseyin, Bariba, Shaki, and many small towns near. There are trees at the market-place, planted by the Oyo king, the Ibadan Governor, and one of the Abeokuta chiefs, &c., to signify their common interest in it, and willingness to protect it. It will, I expect, grow to be a more important place. An active, faithful, and intelligent agent would have ample room for very good work in it. Christian traders from Abeokuta are anxious for a place of worship, as they often have to pass Sundays there. A site had been selected for a station, but I have asked for an exchange which the king is ready to make, and upon which he would put up the necessary buildings.

There was a cattle-plague among oxen, and they were dying off fast. A heathen priest came to the court one morning, by request, to consult Ifa and offer to him a sacrifice of a kid for the removal of the plague. The small size of the beast made me think they grudged Ifa his due. Perhaps the king was simply conforming to custom. The priest, however, went seriously and earnestly to work, entreated Ifa to remove the plague, and very ceremoniously killed the beast, pouring out its

blood on a meat-offering, and offered both. After he had done, we begged permission to teach them a better way. A short and practical lesson was given on ordinary laws of health, and certain recommendations made in regard to filth in and about the town, which they were urged to attend to immediately. From the sacrifice of blood which they offered to an imaginary deity we spoke of sin as done against God and the Great Sacrifice. I was much delighted when early the next morning I overheard the king relate to his chiefs all I had told him, and in the order in which I had spoken. The Gospel was not left out. But there was an Elymas in the company, who said, "These things might do well for them in their country, but they would not answer for us at Eruwa." Outside we had appreciating hearers.

At Iberikudo, to which we came on the 2nd July, we had had an agent for a short time, but no convert. Work was suspended in about 1861. The king and chiefs would like a renewal of operations, and have promised a site and buildings on it. There is a good deal of political party-feeling about, but this would not hinder a wise man. Painful experiences from Ibadan people and a foreign Mohammedan guest made it extremely difficult for us to get lodgings at the Bale's on our arrival in his absence. We had to find them elsewhere; but the Bale made ample excuses and apologies upon his return.

This completed my first journey. I returned home on July 3rd, myself and party in good health. We have abundant reasons to be thankful to God for mercies to us at every stage of our journey, and the success He graciously vouchsafed to us. I consider the whole country, so far as I have seen it, open to us again, if men and means are available.

In the course of my journey I sometimes found it necessary to impress upon my brethren the desirability and necessity for giving due prominence to Christ and His love in their addresses to heathens and other like exercises and efforts to reach them. Undue prominence was sometimes given to Christian observances, as keeping holy the Sabbath, and coming to church to the disadvantage of that, which accepted, must serve as the powerful motive and

incentive for attending to them. Invitations to church sometimes took the place of invitation to Christ. Outward conformity may sometimes eventuate in inward and even joyous acceptance of the Gospel; but this is not the normal way—that which Scripture and the example of the Apostles have set

before us. Christian observances, however useful, must be subordinated to the Gospel. If there is an immediate acceptance of Christ, other things will follow easily, and the uncertainties of life make the pressing of this immediate acceptance a necessity.

Mr. Johnson concludes his Report with some remarks so important that we wish to call especial attention to them. If they had proceeded from any other than a highly intelligent Native minister, thoroughly understanding the temper and feelings of his fellow-countrymen, there might have been some scruple about inserting so much plainness of speech. But careful perusal will lead to the conclusion that these animadversions and exhortations are conceived in the same spirit and with the same motives which led St. Paul to provoke his brethren after the flesh to jealousy. The zeal of the Mohammedans, which he describes, in Yoruba is something wholly different from that which is to be found in other parts of Africa, but he is no doubt well aware of what he has depicted. We think, however, he should have given more weight to the violence which attended the introduction of Mohammedanism into the Yoruba country, which, as we can gather from his own narrative, and from the concurrent testimony of all competent observers, has been the chief origin of all the wars and desolation under which the country is still labouring, although it may not be the exclusive source of them. Again, polygamy, truly described as “the bulwark of Satan” in Africa, sanctioned by Mohammedanism, should have been more prominently noted. We do not doubt that the consciousness of the slackness which he deplors will inflame him with redoubled zeal to remedy this lack of service, by his earnest labours as an evangelist, and that his valuable exhortations will awaken other African Christians to the consideration of how far they may have been guilty concerning the souls of their brethren. We again repeat the remark with which we prefaced this interesting journal. There is a noble field open for African energy, in the highest and purest form. “Africa won by Africans to Christ” would be a glorious trophy of the Cross.

One thought impressed itself very forcibly on my mind in my travel, and it is this, that African or Yoruba Mohammedans are more anxious than African or Yoruba Christians to spread their religion. I make all reasonable deductions for whatever advantages there have been on the side of Mohammedans, e.g., the greater length of time in which their religion has been in the country, and the people's greater acquaintance with it in consequence; also the institution of polygamy, which it does not ask heathens to give up, and which it protects; and I do not lose sight of the

more spiritual requirements of our religion, but I nevertheless see that Mohammedans show a readiness and eagerness to spread their religion that Christians do not generally exhibit, and this notwithstanding the disadvantageous and arduous task of learning to read in Arabic. There is scarcely a single town, hamlet, and even farm village where Mohammedans have not represented themselves. Their faith in the power of mosque-building and in public assemblies is very great. Wherever two or three are, there is a mosque; and, burnt down ever so many times, it is rebuilt.

It may be said that they have covered the country with mosques. Their number is very large and steadily increasing; the system shows every sign of vitality. Professors, be they priests or ordinary members, are never idle: they seek most diligently to increase their number. There is no Jihad; they mingle and associate with heathens whom they cannot persecute on equal terms, and do all they can to convert them. There is no cowardice, no disadvantageous modesty, no holding back from exalting the system. They would try their hands at anybody. I once had at Lagos to compose a very sharp difference between a Roman Catholic and a Mohammedan, both Yorubans. The Romanist was intensely indignant at the attempt of the Mohammedan to convert him. The people do not wait for their priests for extending their religion; there is no such dependence upon an accredited missionary agency. Each tradesman, each farmer, each man, and each woman, at home and abroad, considers himself or herself a missionary, bound to propagate the faith believed to be divine and intended for all. There is real love for and interest in the system and all connected with it; and be the knowledge of Arabic great or small or none, a Yoruba Mohammedan is as intense in his devotion and attachment to his faith as a Turk. Priests and teachers enjoy very great respect and much confidence; and for all this there has been no outside help, pecuniary or otherwise, other than their Jihad, with which the Fellatahs introduced the religion, and the teachers that followed them. It has been purely Native work—the work of the people themselves. I do not believe in Mohammedanism, nor have I any faith in its capacity to regenerate Africa. African Mohammedans will persecute African Christians, and extirpate them if they can. Christians at Lagos would sing a new tune if Mohammedanism there should be able to have its own way and do as it pleases. The more I see of either heathenism or Mohammedanism in their practical legitimate results, and place them side by side with those of Christianity, the more I admire and love my religion and its Book. But then we have not generally manifested that interest in our religion

which Mohammedans manifest in theirs. Surely with a religion of a superior and more elevating character, with motives more heavenly, sweeter, and purer, and with foreign aid of a particularly very liberal character, interest and love and missionary zeal and activity should be greater on the side of African Christians. But the people move only when their ministers move, and often need to be very earnestly urged. It is very rarely the case that Christian traders or farmers and others similarly employed undertake by themselves to spread their religion in the countries and among the people to whom they go when they leave their own places. Often they relapse into heathen customs and practices. A Sabbath is at best only a day of rest; outward forms of devotion are entirely neglected; so that whenever they thus transplant themselves, it is a matter of anxiety to their ministers. This was my experience at Sierra Leone. At home, spontaneous voluntary missionary efforts are not common. The question then is, Why this important difference? Inherent incapacity there is not, for Africans have proved once and again that they can love, suffer, and die for Christ; and here in Yoruba there are not the difficulties and inconveniences of a foreign language imperfectly understood and little felt as at Sierra Leone. The people hear in their own tongue the wonderful works of God. I think the reason is that we have not sufficiently impressed upon the people that every Christian—be his knowledge little or small—is, by his obligations, a responsible missionary, and that this is his privilege; that the Christian system and organization are his; that the ministry is only a leader and not a proxy; and that pecuniary contributions to the support of Church or Mission work do not complete the fulfilment of obligations. When this feeling becomes general, interest will be general and strong, and difficulties less. I made it a point in my addresses to urge this upon the people in my travel, and set before them, amongst other things, the example of Mohammedans. I beg to recommend the interior Yoruba Mission and all its concerns to the prayers and sympathy of English Christians.

In our February number we furnished some rules for Indian Church Councils. These adopted at Ibadan are of a still more rudimentary

character, and are at present devoid of any official sanction, but may not be without interest in connexion with the general question of Church organization in our Missions:—

(A)

*Recommendations adopted at General Meeting of the Ibadan Church, held at the Kudeti Station, April 5th, 1877.*

1. That, in consequence of the responsibility which the Ibadan Christian Church is expected gradually to discharge for itself, the weekly class-fees paid by individual members be increased from one to five strings of cowries. This limitation is the minimum it is expected members should give. It is hoped that all who are able would pay higher, and that all would endeavour to give to the cause of God in proportion to their blessings.

2. That the respective congregations of accredited Church members be divided into small classes, to be entrusted to the oversight and care of elected elders and leaders, who shall assist in watching over their spiritual interest by meeting with them weekly at their own residences, or some other convenient places, for the united reading and study of Scripture, exhortation, and prayer; and make cases of want, distress, persecution, sickness, and death known to their immediate superintendents; interest themselves in other ways in the people entrusted to them, and collect from them their weekly class-fees and other contributions expected of them.

Presidents and leaders of classes are, with their members, expected to increase their classes by means of additions from heathens and Mohammedans, and recommend such, after a little time, if they do well, for admittance into the church class of candidates for baptism.

Elders and leaders collecting class and other fees not intended for local purposes, are responsible to the agent in charge of their church, and their local committee, when formed; and these are, in their turn, responsible to the minister in charge of the churches, who shall receive them monthly, and shall be treasurer; and to a central Church Committee, who shall, with him, be disbursers of the funds entrusted to them. In the absence of such a committee, the C.M.S. catechists, and the elders of the different churches together, shall serve with the minister in the disbursement.

3. That the weekly class-fees be the

Native Pastorate Fund of the Ibadan Church; and that this, with other contributions that are usually raised—e.g. the annual pastorate contributions—be spent upon the support of the work in the Ibadan Church.

4. That there shall be an association formed as early as possible after this, to be called the Ibadan Church Missionary Association. Its object shall be to raise funds, by means of annual contributions and congregational collections, towards the support of missionary work in Ibadan, in its heathen and Mohammedan quarters—at Ogbomosho and other adjacent places. The fund thus raised shall be disbursed by the minister, who would be treasurer, and a committee assisting him.

5. That there should be a local committee connected with each church, assisting the agent in charge in the disbursement of church funds, and otherwise serving the general interest of the local church. The agent in charge shall always preside at meetings, and, in case of unavoidable absence, a meeting would be competent to nominate a chairman. Members for the committee should be chosen from accredited communicants.

6. That, instead of the quarterly church-repair contributions, which have been paid very irregularly, a regular Sunday offertory be established in every church; and that the fund thus raised be employed by the agent in charge, and his local committee, on work in their local church. In extraordinary cases, which they cannot altogether control by means of such a fund and special contributions, they would be at liberty to apply to the central committee, or its substitute for the time being, for a grant-in-aid from the central church fund.

7. That, for the present, the elders in each station assist the agent in charge in the exercise of Church discipline; and that, in the absence of a Central Church Council, a united meeting of the agents and elders of the different churches shall, with the minister in charge, be competent to deal with cases in which individual Churches may solicit their assistance.



8. That a number of godly men, well reported of by the Church, their consent had, be appointed voluntary missionary lay preachers for the adjacent farms and villages; and a band of voluntary district missionary visitors, men and women, be appointed in each Church, to work amongst heathens and Mohammedans.

There shall be a monthly report meeting of the preachers and visitors at each station with the agent in charge, and a quarterly meeting of all the different hands with their respective superintendents, at the Kudeti station, for conference—the minister in charge of the churches, and, in case of unavoidable absence, the senior catechist deputed by him, presiding.

The whole Church, and every member of it, is, notwithstanding the above arrangement, expected to take an active part in the work of urging the claims of the Gospel upon heathens and Mohammedans alike.

9. That the whole Church should interest itself in the work of urging Mohammedan and heathen parents to send their children of school age to our Christian schools for instruction; and that Christian parents and guardians, having children at school at any time, should allow them sufficient time in it, and save them thereby the evils of an imperfect elementary education, and support schoolmasters in the exercise of discipline. All should always remember that a sound education is as essential for girls as it is for boys.

10. That the members of each Church should consider it their duty to maintain their own burial fund, not only that they might thereby be in a position to pay their last respects to the mortal remains of a poor member, but also that they might thereby save the Church reproach from heathens and Mohammedans, in case they neglect, or seem unable to do, the last offices to him.

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NOTE.—“Elders” represents both age and office. In the Yoruba country much respect and consideration for age in making arrangements for societies, &c., are expected to be shown. In No. 7 it is they and the superintendents that, for the present, exercise discipline.

No. 8 brings bands of missionaries and visitors together quarterly. This

gives Mr. Olubi, who is the person generally responsible for work at Ibadan, opportunities of acquiring information, conferring with them, and directing them.

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( B )

### *Missionary Association.*

1. That the Association be denominated the “Ibadan Church Missionary Association,” and that it shall be administered by the general superintendent, and the minister superintending the local churches, assisted by a committee.

2. The object of the Association shall be to aid, by means of the funds with which it may be entrusted and otherwise, in missionary work in Mohammedan and heathen quarters in Ibadan, and in places adjacent to it, by—

- (a) Paying or contributing towards the payment of the salary of a missionary agent or agents.
- (b) Building or contributing towards the building of mission-houses and churches or chapels, repairing or contributing towards repairing such buildings in such quarters and places.
- (c) Giving help to paid itinerant missionaries of the C.M.S., and others whom the Church may occasionally select to such a work from the congregations to facilitate their missionary journeys.

3. The General Association shall be assisted by local adult and juvenile Missionary Associations established in connexion with every Church, and by means of local missionary sermons and meetings in the course of the year.

4. The committee shall consist of all the agents of the C.M.S., the elders of the Churches, and six annual subscribers of five heads of cowries (5s.) or more, elected annually from each Church. The election shall be made at the last meeting in the year. Members may be re-elected.

5. The committee shall meet on the last Monday in every quarter to discharge the business of the Association. The general superintendent, if present, or the local superintendent, and, in case of unavoidable absence, the senior cate-

chist shall preside at meetings of committee. It shall be competent for the general superintendent or the local superintendent, or any two other members of the committee consulting with and notifying the local superintendent, to request a special meeting of committee to be called whenever there is need for it.

6. All subscribers of at least five heads of cowries or more annually are members of the Association.

7. That there shall be an annual meeting of the Association held at the Kudeti station to report its proceedings and the state of its funds on the third Tuesday in February. A special service shall precede the public meeting and be held the day before.

8. The committee may request a special meeting of the Association at any time it be found necessary. The presence of not less than twelve persons shall constitute a quorum.

9. The Association shall print and publish an annual statement of its proceedings for the use of members and others.

10. Additions to and repeal of laws and regulations shall be made only at the annual assembly of the Association, or at a public meeting specially summoned at the request of the committee.

tions paid by Church members, and is henceforth raised for the support of Church Pastorate work in Ibadan by—

- (a) Paying or contributing towards the payment of the salary paid to a Church agent or agents.
- (b) Repairing or contributing towards the repairs of the residence of such agents.
- (c) Making grants-in-aid to established churches applying for them for repairs of churches, and

2. The fund shall be dispensed for the above objects by a central Church committee, or in its absence a joint meeting of local committees and their superintendents and elders, with the local minister superintending the churches.

3. The committee or its substitute shall meet every second Monday in a quarter, to transact business as far as it respects obligations of full or part payments, &c., undertaken by them. It shall be lawful for the general superintendent and the local superintendent to request a special meeting of committee at any other time.

4. There shall be an annual statement of accounts for the use of the Church and others, and an auditing of them.

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(c)

#### *Native Pastorate Fund.*

1. This fund is made up of the weekly class-fees and special annual contribu-

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NOTE.—Arrangements are simple and rules few, on account of the state of the people, &c., but they are liable to improvements and open to suggestions, for which I shall be most thankful.

# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

### II. NORTH-WEST PROVINCES.

#### Agra.



THE Mission in the City of Agra (called by the Natives "the key to Hindustan") was founded by the Rev. D. (afterwards Bishop) Corrie, in 1812, when he was chaplain at Agra. Its first Native clergyman, Abdul Maaih, was ordained in 1821 (see *Gleaner* for March, 1875). The Rev. C. E. Vines, the senior missionary, superintends the general evangelistic work. His weakened health having compelled him to give up the Principalship of St. John's College, the important duties of which he had so long and successfully discharged, the Rev. J. A. Lloyd succeeded him as Officiating Principal. Mr. P. M. Zenker, transferred from Mirat, has assisted at the College, as also has Mr. A. H. Wright, the zealous Principal of the Normal School. Miss Ellwanger superintends the Mohammedan and Hindu Girls' Schools. The Rev. Madho Ram, who for some time ministered to the Native congregation at Agra, has been transferred to Muttra. A student of the Lahore Divinity School, by name Katwaru Lal, whose ability, piety, and theological views have testified to his being the proper man, has been selected for the pastorate at Agra, and was ordained deacon by the Bishop of Calcutta on New Year's Day. The Rev. S. T. Leupolt, who was transferred from Benares on account of ill-health, has had the oversight of the Secundra Orphanage.

Mr. Vines spent the first part of last year in making short tours in the district, in which he endeavoured to go over the ground where the seed had been sown in past years. Later on the bazaar-preaching was resumed. In the country districts there has been much encouragement. He has also been making special efforts among the interesting Chumar caste, who, he says, have long occupied his thoughts. Mrs. Vines has been kept busily engaged by her Native Christian Girls' Boarding-school, concerning which Mr. Vines reports progress. A reference to it will be found in his Annual Letter, which we give below. The Zenana visiting, which in the early part of the year, from various causes, had not been carried on so thoroughly as formerly, has been recommenced with vigour and brighter prospects. New facilities are being constantly presented for the visits of the Christian visitor, and in many cases the Native women evince an eager desire for instruction. The ladies of the Society for Female Education in the East are contributing valuable aid in this department. The Mohammedan and Hindu Girls' Schools, under Miss Ellwanger, have also contributed their quota of encouragement. Mr. Vines believes that these schools are most useful in obtaining the lady missionaries access to the Native women in their own homes.

The out-stations, *Ferozabad*, *Toondla*, and *Etmadpoor*, have been visited by a catechist. He has introduced Mr. Vines to men who were reading Christian books, and inquiring after the truth.

*From Report of Rev. C. E. Vines.*

At our preaching at the gate of the church compound, on Friday evenings, we use a small platform and desk. This makes it easier to speak, and secure the

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attention of the audience, who stand partly in our compound and partly in the bazaar. This church compound gate could tell many a tale, if it could speak, of unheeded warnings and faithful declarations of the truth. Here have been heard our English and German brethren, who have spent many or few years in Agra, and not a few Native preachers, some of whom have gone to their account; yet, if it could speak, I fear this gate would tell of souls unsaved and hearts unchanged. The Lord of the harvest alone can tell us fully "why."

The interesting caste, the Chumars, who have for long occupied my thoughts, are still the object of special efforts. A reader is engaged amongst the adults, and his son teaches the boys in a small bazaar-school. The plan is to visit them in the early mornings and in the evenings, before and after their work. Only a few, who are shoemakers, can be taught during the daytime. As soon as they can read, they are given the Gospels and Christian hymns in Native metres. Lately I have engaged a Native Christian musician to teach them to sing the hymns to Native tunes. I have carried, and still carry, on this work in the sure confidence that it shall not be in vain in the Lord. There has been no conversion yet, but a number of men are being prepared by a knowledge of the truth (as much as their minds are capable of) to receive the teaching of God's Holy Spirit.

A case of the conversion of a whole family of Bengalis, long resident in these Provinces, has been related in the November number of the C.M.S. *Gleaner*. It is interesting to note, in connexion with this family, that the father had long wished to become a Christian, but was kept back by his wife, and that he gained her at last to join him by persuasion when he had tried harsher measures and failed. The Babu was formerly in the Public Works Department of the North-West Provinces.

*Zenana and Girls' Schools.*—Women: The work of visiting the women in their homes, which had languished necessarily during Miss S. Davidson's visit to England, was resumed with brightening prospects on her return. Many more houses are now open to the Christian visitor, and receive Christian instruction.

It has been found necessary to engage two Native Christian women to assist Miss S. Davidson, who give elementary instruction, which she follows up. Girls: Miss Ellwanger has carried on three schools for Mohammedan and Hindu girls. These have been, I believe, most useful in gaining us access to the women, and several girls have passed out of them with the power of reading the Gospels and Christian books.

Mrs. Vines' Native Christian boarding-school for the North-West Provinces has made progress during the present year. With the help afforded by the Society, we have been enabled to double the school-building, and have thus secured room for present requirements. The building now contains two rooms for the ladies sent out by the Society for Female Education in the East, two dormitories, containing twenty beds, a prayer-room, and school-rooms. The numbers attending the school have been thirty-five—twenty boarders and fifteen day-scholars—the former paying, for the most part, three rupees monthly, and providing their own clothes and bedding. This system of getting the parents and guardians of the children to pay for them is a great advance on former times, when the missionary was expected to do everything for the children, and very much for the parents also. The teaching is given largely in English, for those parents who are well off lay much stress on their children acquiring English. They mix so largely with the East Indian population, and the employments of the men are so dependent on a knowledge of the English language, that the girls also have to learn it, and the parents will not send them to us unless we teach it. We teach English, therefore, and not altogether unwillingly, as it lays open to them the stores of English Biblical literature; but we insist, at the same time, on a knowledge of Urdu or Hindi, which they have to read and write in the Native and in the Roman character. The Bible lesson and the prayers are in the Native language. There are many difficulties still to be overcome, but I trust that God, who has helped us hitherto, will enable us to surmount them as they arise.

We have before us the first Report of the St. John's Native Church

Missionary Association, which was organized in September, 1875. Its peculiar feature consists in the voluntary operations of the Christian teachers connected with St. John's College, at the close of the educational labours of the day, in preaching the Gospel with the missionaries to the Moham-medans and the heathen in the city. Violent opposition and rude treatment have beset these volunteers. "The god of this world finds his position to be rather precarious, and his citadel in danger; consequently he is up and doing his utmost to defend it." Viewing the work as a whole, however, it seems promising.

St. John's College continues to furnish signs of increased healthy growth. In the Report of the College for 1876 the number on the books was stated as 312 against 272 in 1875. Nine students went up for the Matriculation Examination, four succeeded in passing, and out of six who tried for the degree of First Arts two succeeded in obtaining it. Scholarships to the value of Rs. 60 monthly are awarded to deserving students for their encouragement. They are thus enabled to remain longer at the Institution than they would otherwise do. The Rev. J. A. Lloyd ably vindicates the value of these Colleges as a missionary agency:—

*From Report of Rev. J. A. Lloyd.*

The work in which I have been chiefly engaged is that of St. John's College, and I feel it to be most interesting and most important. It is needless for me to tell you that there are over 300 pupils being taught there, who, with the exception of about sixty, are either Hindus or Mohammedans—mainly the former—and that all these are taught the Bible, or some book of Christian evidences, each day for an hour, arrangements being made that a Christian teacher always takes the lessons. The junior classes, who know little or no English, are taught in their own tongue; and partly for this reason I have never taken any but the higher boys, viz., either one of the two classes which contain boys, or rather I should say men, who are members of the Calcutta University, or the class of boys who are reading for the "Entrance" or Matriculation Examination. I feel sure, were it not that one so often hears people in India, who are not engaged in the work of teaching, constantly say that all such efforts are useless, it would seem almost folly to defend the small expense of men and money devoted to this object. One would have expected that all who knew India, and the difficulty of getting any access to the higher classes of the people, on hearing of such a splendid opportunity of putting Christ quietly, fully, and freely before educated, thoughtful young men, would be surprised and grateful; but partly be-

cause the difficulty of reaching the educated is not so great as formerly, and partly because few of these boys come out at the time as Christians, outsiders are found who think lightly of the opportunity and the work.

To see the greatness of the opportunity, one has only to reflect who those are that are taught, and what sort of teaching is given them. Those who come to such a college as ours are almost the cream of the land. It would not be quite fair to say they are the very highest. These go generally to a Government college, which is naturally looked upon as of a higher standing, and where the opportunities of getting work on leaving are greater; yet those whom we do get, though not our Eton or Harrow, are, as far as a comparison can be made, our Clifton or Cheltenham, or our large grammar schools. These we have under our care, from the age of about seven, not only till they go to college, but while they are there (for Calcutta is not carried on upon the principles of Oxford or Cambridge, but as our London University, with undergraduates not living within its walls, but scattered over the country, and coming up, from time to time, for examination and degrees). As young men, then, with their intellect in full vigour, are daily learning and reflecting upon some new truths of our religion, seeing whether the proofs on which it stands are sound, comparing it with their own creeds, seeing how it

meets man's needs, learning it side by side with their other studies as a help, a counterbalance, and the end of all—everybody feels that education will break down many of their old religious beliefs, and these are the men upon whom this result will come with all its force—can we doubt the necessity of giving to them, if no more, at any rate the knowledge of that religion which we feel can alone withstand, and survive and get strength from the growth of science? It is from the ranks of these men that the teachers of the next generation will be drawn, and certainly what they learn makes them understand and sympathize with Christianity, even when they do not embrace it.

The way in which I find it best to take the Scripture class is to allow the students freely to discuss any fact or doctrine which comes in our portion for the day, or any fairly direct inference from it. Any difficulty which they feel, or any view which they take (and often their religious ideas lead them to thoughts which would never enter Western minds), I always endeavour to

explain or follow down to its root, that they may learn to see the difficulty as it really is, and not be satisfied with any superficial objection to Christianity. The thoroughness and depth of the view which they take of Christian truths is, in many instances, I think wonderful—far fuller and more perfect than that of most Christians—so that one feels that, if they were to change their faith, it would be from the working of a conviction which has grown step by step, slowly but surely, has been built upon the firm foundation of convincing truth, and has carried everything along with it without excitement by the force of its own power. With what force would such men preach to their fellow-countrymen, going to them with the full sympathy of brethren, with a thorough knowledge of the views which they would be daily encountering, and with the knowledge and love of a better way, which, after years of thought, they had learnt to value, as above all things, as truth itself, as that which all their countrymen have been seeking for centuries.

The Haileybury Lectureship at St. John's College must not pass unnoticed. About six years ago some of the masters and students of Haileybury College resolved to show their interest in mission-work by raising funds to support some special effort in North India. Their attention was directed to St. John's College, and they were advised to support a teacher in the college who should give lectures in such theological or controversial religious subjects as might be thought likely to forward the evangelization of India. During the greater part of 1876 the appointment was held by the Rev. Imad-ud-din, of the Punjab, who delivered public lectures—at first once a week, and latterly fortnightly. Great interest attached to these lectures, as Imad-ud-din was formerly a resident of Agra, and studied at the Government College in the city. An account of them was given in the *Intelligencer* for September, 1876. Subsequently, Mr. Zenker has fulfilled the duties of the Lectureship.

The *Normal School*, under Mr. A. H. Wright, continues to evince signs of its importance as an auxiliary of St. John's College. Mr. Wright reports favourably of the conduct of the students and the condition of the school as a whole.

#### SECUNDRÆ.

Owing to the return home of the Rev. J. Erhardt, the Rev. S. T. Leupolt, whose health also necessitated a change of residence, was transferred to Secundra. But he has been prevented from engaging in any active labours through continued weakness. He has, however, superintended the work in the orphanages, and in the Christian village. His Report gives some most interesting facts relative to the famine which for a time threatened the N. W. Provinces:—

*From Report of Rev. S. T. Leupolt.*

The past year has been remarkable for the severe drought we have had, and

the consequent excessive heat. During the whole of the rainy season, excepting three showers at the commencement, we had not more than two showers of a few seconds each. In our distress we had constant recourse to prayer, and these have, in God's good time, been answered. A timely downpour at an unwonted time enabled people to plough and sow, and another as timely yet unwonted downpour gave just that moisture so urgently needed by the crops; so that now our fields are green, and give promise, God willing, of a most abundant harvest.

In the time of our greatest distress, we sent invitations to Hindus and Mohammedans of our neighbourhood to come and join with us in prayer, to which many responded. Our church was crammed. This and several other services were held for prayer and humiliation on account of our sins; and as on each occasion for several weeks we had goodly numbers of Hindus present, the opportunity was taken each time to impress upon their memories, with the prayer that it may "sink into their hearts," some instance or other of the power and love of God—instances in which His chastening hand was seen—instances in which it was seen to be His work to punish, but His strange act—to be His act, but His strange act; for His thoughts towards them were thoughts of peace to give them an expected end. I heard the conviction expressed more than once that our prayers would be accepted and answered.

There is an interesting event in connexion with our first service which greatly encouraged me in our work here, and which showed us that our labour here is not in vain. I expected many would respond to our invitation to prayer to the Lord Jesus, and so gave orders to exclude the younger children from the service for want of room.

The younger boys were kept back, but our ladies misunderstood the order, and were taking the younger girls to church. On seeing them I gave my reasons for it, and sent them back. On their return to the school they were met by the exclamation, on the part of the Hindu doorkeeper, "The little ones are too small and insignificant for God to hear their prayers." The little girls, however, were not of that opinion, for, on the return of the elder ones, in charge

of Miss Stoephasius, they gathered round her, and complained of having been excluded from joining with the rest in prayer for rain. To comfort them, they were told they might have prayer amongst themselves. On receiving permission, they trooped off to the school-room. A girl of eight years conducted the service, opening it by the reading of the 42nd Psalm. Then followed the Prayer for Confession of Sins, the Lord's Prayer, Prayer for all Estates of Men, Prayer for Rain, the General Thanksgiving, and close. Miss Stoephasius saw all without being seen, and described the service as one of great reverence and deeply touching. Some of the younger boys, though excluded for want of room, congregated at the steps of the church to listen and to join in the service.

The chastening hand of God has not been without its blessings. In one district the preachers were asked why they came preaching with their books. Did they not know that the people would soon all become Christians?—meaning that the famine would force them to become Christians. May we hope that they saw the chastening hand of God in it? The opportunity was taken to show them what it was to become Christians, and that it was not our object to gain "Rice Christians," but to teach them how they must be reconciled to God and become His children.

The drought in the Agra district was exceptionally severe, and one of the severest, if not the severest, known by the inhabitants. At Muttra, the birth-place of Krishna, many asked of our catechists whether the day of judgment were not at hand. What were they to do to escape the judgment and avert the present evil? When told by the catechists, in the spirit of Elijah, to seek help of their gods and priests, the people openly acknowledged the impotency of their gods and the impositions practised on them by their priests. Wherever our preachers went—whether to Muttra, to great fairs, as at Bindrabund, to Jeypore, &c.,—the first question put was whether their bookstold of famines, the reasons for which they were sent, and the means of averting or putting an end to them. The opportunity was always seized of putting before them such grand scenes as that on Mount Carmel, and of exhorting them to repent and believe on

the Lord Jesus Christ that they might thereby have the promise of the life that now is and of that to come. In some places the preachers were accosted with, "Jesus Christ is angry with us for not having accepted Him after all your preaching, and that is why He has sent this famine." Thus you perceive that the people recognize whence the famine, drought, &c., came, and that it was generally ascribed to our God. This is the more remarkable, as early in the year the priests of Juggernath sent letters to all the villages round to say that if the slaughter of cows did not cease at once, he would visit them with a great calamity, and go elsewhere. The threats they could make, that when, apparently, the threatened calamity was on them, they dared not ascribe it to Juggernath, as they knew they had no power to avert it, and without doing so they would have been possibly in danger of their lives. But, thank God, we can speak openly, and ascribe God's visitations to their true cause, and ask in faith for the removal of the affliction, knowing that ours is a Living God, and one who can, will, and does answer prayer, as in this case He has done, most marvellously and effectually.

Our wolf-boy is progressing favourably. During the latter half of the year he has been of his own accord a regular and I must say devout attendant at church. He is unhappily deaf and dumb, else we would gladly avail ourselves of the opportunity of instructing him now that his thoughts are God-ward.

Our Native brethren engaged in mission-work require a book of Scriptural Illustrations, with short explanations, striking and clear illustrations, showing at a glance the way in which God works—what is His work, and what man's, and how, at the same time, both work together. For instance, our nature and its course has been likened to a great and swift river, and men, as it were, in a boat on it. He has an anchorage. He must advance or recede. The unregenerated man has

his intellect, his judgment, and knowledge—these are a kind of oars. With these some try to stem the stream. But, I ask, which will be tired the first—the stream or man's spirit? Outwardly the stream is placid, and the course clear; but beneath the surface, unseen and hidden, are rocks, quicksands, mud-banks, and what not. At any moment the boat may be wrecked.

What advantage, I ask, has the regenerated man over the unregenerated? Much every way; for when the bow of his boat is turned up-stream, he has but to hoist his sails, and the wind will waft him away. The unregenerated man scorns the use of sails and the aid of the wind. All the regenerated man has to do is to sit at the helm, watch, and keep his craft clear of the hidden dangers. To keep himself clear, he has a chart—the Word of God—in which the channel he should take is clearly laid down. He has, moreover, a Pilot with him. But God does more for him. By His power He turns the stream, that thus, on his heavenly journey, the regenerated man also goes with the stream.

Many holes may be picked in this illustration, yet it gives the broad outlines which are wanted. In my father's "Recollections" are several illustrations well worth collecting, e.g., the Well of Sin, the Broken Link, the Straight Gate, the Prince and the Prisoners, &c. Now, if every missionary were asked to give the illustrations, carefully worked out, he is in the habit of using, and which he finds most telling in church, at schools, and in the bazaar, and these were arranged and published in English and the vernacular, the book would be found most useful. To these may be added A. L. O. E.'s illustrations, and others from different sources. The reason for asking this is that our catechists for want of them often fly, if I may judge from their sermons in church, far over the heads of their hearers, whereas, when they get hold of an appropriate illustration, all is attention.

In the absence of statistics for the past year we must fall back on Mr. Erhardt's Report for 1876, in which he stated the number of Christian villagers to be fifty-two grown-up persons and fifty-one children. These, together with the inmates of the Orphanages, make a congregation of 437, of whom 184 were communicants. Mr. M. Hofer has charge of the Orphan Boys' School. He has had his diligence and kind influence rewarded by the



progress in study, and the general improved behaviour of his pupils. There are three catechists and four readers connected with Secundra.

The colporteurs, supported by the generosity of Colonel Roxburgh, have reported an increased circulation of Christian publications. Newly-published tracts—some having coloured paper, others a picture—have been taken from place to place, and this has greatly increased the sale. As far as can be ascertained, during the year 1877, eight Melas were attended, 500 towns and villages visited, twenty-eight Bibles and Testaments in the Vernacular, 389 parts of Scripture, and 1999 tracts and books were sold, realizing Rs. 124 : 9 : 8. In addition to the sales, over 1000 tracts and books and parts of Scripture have been gratuitously distributed.

### Jabalpur.

Jabalpur (Jubbulpore) is not in the North-West Provinces, but, being the only station occupied by the Society in the Central Provinces of India, is included under the North-West division of the Mission. The Jabalpur Mission was originally founded with a view to the evangelization of the Gonds, and the Rev. E. Champion, at present the only missionary stationed there, has long earnestly asked for additional labourers, in order to apply himself exclusively to efforts among this people. Past plans for setting him free have, from various circumstances, not been carried out, but we hope that an adequate reinforcement will soon be supplied. Our readers are aware that the Rev. H. D. Williamson, who sailed lately, is designated to the Gond Mission.

The schools at Jabalpur are still under the charge of Mr. D'Cruz.

#### *From Report of Rev. E. Champion.*

The year, as I look back upon it, displays itself as a time of hurried struggle to keep myself abreast of the work of this Mission district. The reason is that I have been throughout the year entirely alone, although I had taken up additional work (particularly the out-stations of Sagar, Damoh, and Nursingpur) in the expectation of having the assistance of a brother missionary. Then, again, the revision of the Hindi Prayer-book has fallen almost entirely upon me, and the hope of being enabled to start in good earnest to work among the Gonds led me to steal a few hours a week for the study of their language. Need I say that the result has been at once unsatisfactory to me, and, I fear, disadvantageous to our work? Still there has been "something attempted," and, I trust, "something done."

I think this year I look back with most pleasure on the results of my *pastoral work*. There has been some disappointment, of course, but in several particulars I am glad to recognize renewed life and vigour. There has been a new and sustained (and let me add a spontaneous) effort to subscribe regularly to the Pastor Fund. The

brethren almost without an exception agreed to give one pice in each rupee of their income for the purposes of this fund. As there are very few of them who have much over after their wants are supplied, this was very gratifying.

Again, after a sermon, in which I made some allusions to the sufferings of the famine-stricken in Madras, three brethren sent me Rs. 10:8 for their relief, which was more than an eighth of their aggregate monthly income.

Another instance of encouragement also deserves notice. When, on account of the falling off of the Society's income, I had to reduce my staff of catechists, and when the head catechist was going away, one of the brethren came forward with a word of encouragement and assured me that the work would not be allowed to suffer, for he and others were willing to step into the gap and assist, and he bade me call upon him freely whenever I wanted help. This assurance had the true ring in its tones, and as he had more than once before shown himself a good and true man, I thanked God and took courage.

Our *Schools* have not been as successful as usual, if success be judged by the

standard of the public examinations. In other respects they have been pursuing their course of usefulness without any falling off whatever, and have had indeed larger numbers and higher fees.

*Preaching* has been carried on in the Jabalpur, Mandla, Sagar, Damoh, and Nursingpur districts.

In the more settled districts the work among the Hindus affords little of variety to record. The following extracts from my diary will illustrate the state of darkness and superstition in which the tribes of the Mandla district are still plunged :—

"Feb. 3.—Preached in Kandhari. Here a Pathari Gond woman (while we were sitting in the village), in taking a ghara of water into her house, threw it from her head, and it happened to alight on a puppy. The poor dog was so injured that, although it could crawl about, it seemed very doubtful if it could survive. The children of the house immediately set up loud lamentations, wringing their hands, and showing every mark of extreme distress. The reason of this I ascertained was that to kill a dog (even by accident) is considered so unfortunate that it is always punished by the fine of a dinner to the caste. I urged that this was no sin in God's sight, that God our Father is not on the watch to catch us tripping in that way, that it was not intentional, and therefore ought not to be punished, and I begged them all to refuse to partake of a dinner given on such an occasion, and which would put the family to great straits, and perhaps get them into debt. It was all in vain. Their stolid reply was, 'If it recovers, there will be no dinner.'

"Feb. 14.—Coming from Gagha, I noticed that the path, on approaching the tank, branched off, and led down to the water by two well-defined paths instead of one. On asking the reason from a Gond, who was with us, he said, 'We are not allowed to take water from the steps which the Hindus use.' 'Why?' 'Because they are the pure coin, and we are the base coin.'

"Hearing a loud 'tum-tuning,' I sought it out, and found my way to a Baiga's house. The musician (P), who was vigorously beating two drums, stopped when we appeared. After ask-

ing twice if we should interfere with their occupation, and being assured we should not, we sat down. We saw that they had cut off the heads of two goats, and had singed all the hair off the carcasses. The heads with some blood, a lamp, &c., were placed under a basket to be offered to the Bara Deo. Two other idols were represented by sticks about three feet high, stuck in the ground, and a little toy flag. A small earthen altar had been formed in front. When we asked the cause of the sacrifice, they produced a weakly boy, who had had fever nine days. They had vowed to sacrifice two goats if he got well, and as now he had had an intermission of the fever, some twenty or thirty Baigas would assemble (the goats having been provided and sacrificed) to eat the flesh and drink spirits.

"While the goats were being chopped up for dinner—skin, bones and all—we spoke of the true Sacrifice; but the old Baigas retained a stolid self-satisfied aspect, and were more full of thoughts of the good dinner that was coming than of aught else. In the evening, after dark, we went again into the village, but could find only a few Hindus, to whom we preached. The Kotwal (village official) said the Gonds were all in the fields, driving off wild pigs, &c., from their crops, or at the Baigas' feast. As we heard the sound of loud excited voices from the Baigas' house, we judged we could do little good by going there."

The Committee have most wisely ordered that the Gonds should be addressed in their own language, and I earnestly hope that their funds will soon enable them to set me free from the many cares and calls of Jabalpur, so that I may study Gondi more systematically, and practise it by longer residence among them. It is true the language is limited in power by its restricted vocabulary, and has to be largely supplemented by Hindi words. Yet, be what it may, it is the way to the Gonds' hearts, and, I believe, a missionary who spoke it would obtain an influence over them, which would far surpass that of conceited Brahman or astute trader. Nothing else would so fully convince them of his sympathy with them, and love to them.

## NORTH-WEST AMERICA MISSION.

## IV. WESTERN DIVISION—SASKATCHEWAN.



THE area covered by this division of the Society's Mission in North-West America is geographically equivalent to the Saskatchewan Diocese, possessing an area of seven hundred thousand square miles. In the whole of this vast territory the C.M.S. has only two ordained missionaries, and one unordained.

The two former are the Revs. J. A. Mackay and J. Hines, and the latter Mr. T. A. Clarke, who was sent out last autumn, in response to an urgent appeal made by Mr. Mackay, when on a visit to this country in 1876, to form an industrial station similar to the one so successfully started by Mr. Hines at Asissipi. Mr. Clarke is for the present located at Battleford with Mr. Mackay, who has removed thither from Stanley, his old station on English River, in order, as Secretary of the whole Mission, to occupy a more central position. Battleford, which is now the seat of Government of the North-West Territories, is situated on the northern branch of the Saskatchewan, and for some time has been a wintering place for a considerable band of Indians, who have built several cottages there. It is also convenient for visiting the Indians on the Plains, to whom it will be remembered Mr. Mackay proposed, on his return from his visit to England in 1876, especially to devote himself.

Since the death of the Rev. Luke Caldwell, there has been no missionary resident at the Nepowewin station. A reference to the place, however, will be found in Mr. Mackay's Annual Letter, which gives a comprehensive account of the Saskatchewan Mission as a whole.

*From Report of Rev. J. A. Mackay.*

*Battleford, Dec. 28th, 1877.*

I will endeavour to lay before you the state and prospects of the different Missions in the Saskatchewan district generally, as well as the work at the post under my own immediate charge.

1. *Stanley Mission.*—I have not visited this station since last March, but I have had frequent communication with the catechist in charge, and others there. The catechist (John Sinclair) at present in charge is a pure Indian, a Native of Stanley, an orphan boy taken and brought up in the school under the first missionaries at Stanley, the Rev. R. and Mrs. Hunt. He is a man of sincere piety and average intelligence, and a fluent and effective preacher in his own language.

If we could have a properly qualified missionary at Stanley, even for about two years, to afford an opportunity of Sinclair's being set free for a course of training, he might then be ordained and appointed permanently Native pastor.

It is, however, extremely desirable

that there should be an ordained missionary at Stanley. The congregation has been regularly organized, the people value the ordinances of the Church, and the active emissaries of the Church of Rome will not fail to take advantage of our apparent weakness. One item of encouragement from Stanley is the continued voluntary efforts of one of our Christian Indians among the heathen of Deer Lake, about two hundred miles north of Stanley. I have thought it advisable to give this Indian a little support, as he is now an old man, and not so well able to support himself by hunting as when he was younger. I am anxious to employ Native lay agency as much as possible, and, while we need thoroughly trained agents for the sacred office of the ministry, I have faith to believe that God will abundantly bless the work of the poor Indian, who goes forth, equipped with only the love of Christ in his heart, and a well-read Cree Bible in his hand. I intend (D.V.) to visit Stanley about the middle of March,

and I am thankful to record that Mr. Cochrane, from Devon, kindly supplied my lack of service by undertaking a visit in last September.

2. *The Nepowewin*.—At this station nothing is being done at present beyond the keeping up of regular services on Sundays. John Umphreville, formerly one of our catechists, has undertaken this work, and the services are held in his house, the school-chapel at the old station being too far away for the convenience of the little congregation. The band of Indians who have taken up their reserve at the Nepowewin is small, numbering only about twenty families. It is unfortunate that, at the time of the Treaty, a good many of the heathen Indians, formerly connected with the Nepowewin, separated from the others, elected a chief of their own, and chose a reserve in another locality. Yet there is a better prospect now of a successful work being done than there ever was in former years, but there are now still more important openings elsewhere. I intend visiting the Nepowewin on my way to Stanley about the end of February. I hope to be able then to organize a school there, which, if efficiently carried on, would be entitled to Government support in due time, and this will be all we can hope to do at present.

3. *Aisissippi*.—As Mr. Hines will no doubt send a full account of the work at this station, I need say no more than that it is at present one of the most promising missions in this country; and the twofold nature of the work—the training of the Natives to cultivate the soil and adopt the habits of civilized life, as well as teaching them the blessed truths of the Gospel—lends an additional interest. This aspect of the work in the Saskatchewan district not only adds interest and importance to missions in this part of the country, but affords a prospect of permanent results, and a reasonable hope of self-support in the future.

4. *Fort Pitt*.—The Mission was transferred from Turtle Lake to Fort Pitt last spring, for the reason that the latter place afforded a better centre for work among the Plain Indians. I made preparations for the permanent occupation of the place by chopping, sawing, and conveying to the spot selected for the Mission-station, the necessary timber for a dwelling-house; but, as I explained in

my letter of last June, the catechist appointed to the charge of Fort Pitt was compelled, by reasons connected with his family, to retire from the work, and we were not able to procure a suitable man to supply his place. Since then the Romiah missionaries have occupied the place. They have built a place about a mile from the spot selected by us, and they have now a priest stationed there with a lay brother and a hired servant to assist him. It has become, therefore, now a question whether it will be advisable still to persevere in opening a Mission there, where we shall now have strong opposition to contend with, or to leave that part of the field to them altogether. In view of the fact that there are so many promising openings still unoccupied, I am inclined to think that to persevere with the Fort Pitt Mission at present would be a waste of strength. The Church of Rome has been in this district for many years, has strong missions in some of the most favourable localities, and apparently unlimited means, both in men and money, for the carrying on of her work.

5. *Battleford*.—Battleford is now the seat of Government for the North-West Territories. A governor and a staff of officials, with a detachment of mounted police, reside here, for whom commodious residences have been built by the Government. The Government House and the other residences of the civil officials have been built on the south side of the Battle River, about a mile from its junction with the Saskatchewan. The buildings stand on a high bank, and command a magnificent view of the valley below and the Saskatchewan River. On the opposite bank of Battle River, on a level plain extending for about four miles between the two rivers, the police barracks are situated. Between Government House and the police barracks, on a low part of the Battle River valley, is a cluster of small houses and shanties—some occupied by white people, traders, and others, and some by Indians. I commenced the work here last winter, having visited Battleford altogether five times in the course of the winter and spring. Since my arrival in September to take up the station permanently, the work has been encouraging beyond expectation. There is a large number of Indians here. It is a favourite wintering place for them, being convenient for

the buffalo hunt, and the hills around affording good pasture for their horses all winter. A few families live in tents, but most of them live in log huts or shanties, fairly comfortable, with open fire-places and chimneys, some with glazed windows, a buffalo-hide stretched on a frame generally doing good service as a door. The work among them, as I have stated, is, on the whole, very encouraging. There is of course a good number who are careless with regard to spiritual things, and some are still opposed to the Gospel; but there is a goodly number, including the chief and his counsellors, who are diligent in listening to the preaching of the Word, and anxious to be instructed in the things relating to their well-being now and hereafter. There are two Romish priests here just now—one on a visit, and the other permanently. They are two of the most active and experienced in the district, and both tolerably conversant with the Cree language. They did not come here until the beginning of December, and by that time I had been able to obtain a good footing, which, with God's help, we will maintain. As soon as they arrived they put forth their whole strength to overturn our work, but so far they have been unsuccessful. They first tried to influence the chief and head-man, but without success. Then they contrived to upset our arrangements with regard to a school. I had arranged to open school in a shanty conveniently situated for gathering the children, but the owner of the hut being a Romanist, as soon as the priests arrived, they persuaded him to break the arrangement. However, we procured another place, and commenced school immediately. Now they attempt to prevent the children from attending, but so far the school has been a success. On the first day we opened with sixteen children, and we have now more than double that number, the majority of them heathens only beginning to learn to know the Lord. Mrs. Laird, the Governor's lady, and her sister have given us great encouragement. They take a great interest in the work among the Indians, and especially in the school. On the day after Christmas Day they gave a treat to the school-children—tea, cakes, and sweets—with the additional attraction of a Christmas-

tree. The encouragement thus given by those in high position will naturally have a good effect among the Indians. When spring comes, the band now here will have to move off to their reserve at the Eagle Hills, about thirty miles from Battleford, to commence farming and settling permanently. They have already received agricultural implements and two yoke of oxen from the Government to begin with. We shall of course endeavour to keep our hold on them, and commence a mission on their reserve; but we have not yet definitely arranged how best to employ our present means in view of the growing necessities of the work, and the activity of our opponents, the Romish missionaries. Perhaps, when spring comes, it may be thought advisable for Mr. Clarke to take up the Eagle Hill reserve instead of going further west.

My time has been mostly taken up by manual labour since my arrival at Battleford. For the first six weeks my work among the Indians was confined to the Sundays. We had to work from early morning until late at night to get up a house before cold weather set in. Happily we had very favourable weather, and we had our house habitable before winter. The work was done entirely by ourselves, hiring being out of the question on account of the high price of labour. The rate of wages for an ordinary labouring man is about ten shillings per day. Since our house has been fit to live in I have given more of my time to the work among the Indians. I have still a good deal of carpentering to do before the house will be finished, but as it is chiefly indoor work I generally do it at night.

Mr. Clarke is working hard, cheerfully fulfilling the precept, "Whatsoever thy hand findeth to do, do it with thy might." He takes now almost entire charge of the school. He has not had time to give the amount of attention to the acquisition of the language that one could have wished, but, on the other hand, he has obtained an amount of practical experience that will be of great value to him when he commences a separate work. We both, I trust, are deeply thankful for the encouragement vouchsafed to us in this spot, now, for the first time, visited by Gospel light.

During the year the Bishop of Saskatchewan, who continues to afford help

in every way to the Society's missionaries in his Diocese, met the Revs. J. A. Mackay and J. Hines in Conference, and discussed the question of establishing a college or class for training Natives, who give evidences of possessing suitable qualifications, as schoolmasters or catechists, and, eventually, in suitable cases, as Native pastors. Mr. Mackay would be tutor in Cree, the Bishop himself undertaking to instruct the students in theology. "The question," says Mr. Mackay, "may naturally occur, 'How is it that, after so many years' work, there is so great a lack of efficient Native agency?' The answer to such a question is easy. Little or nothing has been done for the higher education of the Natives, and, although men of undoubted piety can easily be found, they are not qualified to fill posts of responsibility." The Committee have signified their approval of the scheme, arrangements for the carrying out of which are being made. We have received an interesting letter from Bishop McLean on the subject, which we give below.

*From Letter of Bishop of Saskatchewan.*

*July 5th, 1877.*

I feel very much gratified and very much encouraged, and very thankful to God for so manifest an answer to prayer, that the Committee have been guided by Him to give so cordial a response to the request of our Conference that Mr. Mackay should act as tutor in Cree in the Training College for Native helpers. I recognize, first, the hearty concurrence of the brethren here, and then the still more important approval of the Home Committee of the plan for training Native helpers, as a pointing of the finger of God's Providence to me to go forward without delay in as vigorous an effort as I can make to secure the establishment of the proposed Institution. I intend (D.V.) to try to get friends in Canada to help largely.

I regard this matter as one of the most vital importance. The souls of the heathen here are perishing. They are passing into eternity without the knowledge of Christ. It is not for me to enter into speculations about what God's dealings may be with those who never heard the Gospel, but I must act simply on my firm conviction that it is only the blood of Jesus Christ that can cleanse from sin, and that the benefits of His blood can only be to those who come to Him by faith. This coming to Jesus I know full well can only be brought about by the power of God's Holy Spirit in each individual case, and yet it is equally clear that my duty and my business is to use the best human instruments available in spreading the Gospel news.

As time wears on I am more and more convinced that the human instrument we most need in attacking Satan's

strongholds among the heathen is a thorough training of our agents in the language of the people to whom the Gospel message is carried.

I am very thankful that, as far as regards the Cree language, there is now every prospect that the work of training will be most efficiently done. It could not possibly be in better hands than those of Mr. Mackay. And every step of the work will I trust be hallowed by earnest prayer for the blessing of the Lord, without which our best human efforts will only end in confusion.

But training in Cree is not the whole work that the proposed College must undertake. We have to deal with the Blackfeet language also. The British or Canadian Blackfeet are all within the bounds of the Diocese of Saskatchewan. I have now before me a statement made by Col. McLeod, the head of the mounted police. He says, speaking of the Canadian Blackfeet, "Their religion is an unadulterated Paganism, that has resisted the most devoted efforts of Roman Catholic and Methodist missionaries."

I trust that we may have the means of training Native agents in the Blackfeet language on the same principles as we propose in the case of the Cree, and that missionaries of our Church may yet be the instruments in God's hands of bringing many of these poor darkened souls into the light and liberty of Christ's kingdom.

You will, I am sure, be very glad to hear that we have had a great time of spiritual refreshment at Prince Albert Settlement. There have been some marked conversions to Christ. Within the last six months family worship has

been introduced in families where it was formerly unknown. At a weekly prayer-meeting, held in a different house each week, five heads of families have taken part from time to time in offering extempore prayer. We have about eighty communicants. We have had over

seventy present at a time. On May 6th I confirmed forty-three persons, and administered Holy Communion to sixty-seven. The Confirmation was most interesting. The people are almost all from old C.M.S. missions.

#### ASSISSIPI.

The Rev. J. Hines, who is both the founder of and the missionary at this station, has, during the past year, devoted the greater part of his time to instructing the Indians in agriculture, and in reading and writing. They are apt scholars, and the desire to possess these latter accomplishments is general. Mr. Hines has found his work congenial, and, on the whole, encouraging, and has not been without proofs that the dawn of spiritual light has begun in the hearts of those who, at his first settlement among them, caused him much pain by their perversity and opposition. He has been privileged to admit several Indians into the Church of Christ by baptism. The following extracts from his Journal, for the second quarter of 1877, give an account of these, besides furnishing a sketch of the general character of his operations:—

#### *From Journal of Rev. J. Hines.*

*Easter Sunday.*—This day, which has been looked forward to with no little anxiety by myself, has now drawn to its close. Before morning service, Sasakamoo sent his son to inform me that he was still intending to carry out his promise of offering himself for baptism on this day, so that I might be prepared for the ceremony. Accordingly, I took water with me to church; but, after waiting half an hour beyond the usual time for commencing Divine Service for his appearance, I was obliged to begin, fearing that he had been trusting too much to his own strength, and so had failed at the last moment. However, just before the commencement of the sermon, he came in with his wife. I thought it prudent to put off the baptism till after the sermon, that I might remind him once more of the responsibility he was about to take upon himself. The sermon being over, I proceeded with the baptismal service, and admitted him and a girl of ten years of age into the Church. After this, he requested to be lawfully married before leaving. Accordingly, I complied with his wish, his wife having been previously baptized, I believe, by a Wesleyan minister. After his appearance in church, I thought the delay had been caused by the extra care he had bestowed upon himself, for he certainly was a pattern to all the settlers for cleanliness and neatness; but I afterwards learnt it was caused by the non-hearing of the bell, his house being to the north of the Mission, and the wind blowing from that quarter prevented him from hearing the sound.

*April 28th.*—On Wednesday, 18th, I left

here to visit Prince Albert Settlement. I arrived at the north branch of the Saskatchewan on the following day, about two o'clock, just in time to see the ice break up. I felt sorry at first to meet with this delay; but as the Indian who accompanied me assured me that we should be able to cross on the morrow, and as the day was very fine, I enjoyed the sight very much. Towards evening it commenced snowing, and it continued falling all night. Our provisions were now expended, which made me very anxious to cross (we had with us neither ammunition nor axe). The snow continued to fall all Saturday until about six in the evening, when it cleared up. The snow was now about a foot deep. Most of the ice had passed away by this time, but the river was almost blocked up with snow; yet, thinking it possible to push through it with a boat, I offered \$5 to any one who would fetch me over. Three men accordingly pushed out in a boat, but, finding it impracticable, returned to the shore again; so I was obliged to retire to rest without either food or fire. It was not until three o'clock on Sunday afternoon that I was fetched over. I was received very cordially by the gentleman in charge of the Fort, who had dinner provided for me. Immediately after dinner, I had service in English at the Fort. After tea I had another service in Cree, as many of my Indians were there. I saw now it was impossible for me to proceed on to Prince Albert's, as the roads were very bad, and would naturally consume more time than I could afford to spare, so resolved to return home as soon as the snow would permit me to travel with carts. I left for home on

Wednesday, stayed the night at Snake Plain, and on Thursday arrived home.

*May 20th.*—You will be glad to learn that Atakwkoop and his wife were baptized this morning. Atakwkoop had previously informed me that he intended being baptized to-day, but there was no mention of his wife coming. Accordingly, this morning D. Stranger and I went to see her. She at first said that when she consented to be baptized she must follow her children and be baptized by a Roman Catholic priest. I saw at once that this was merely an excuse for putting it off, and began to reason with her. After having assured her that if, when she gave her children to be baptized by the priests, she gave them to God, and not to the priests, God would receive them, and if she to-day would consent to be baptized in like manner, giving herself to God, and not to me, He would receive her too. Whilst speaking to her, I observed, what I have rarely noticed in an Indian before, the shedding of tears. So soon as I had finished speaking to her, she said she would be baptized with her husband.

*June 1st.*—On the 24th of May I left for Prince Albert's, for the purpose of engaging a carpenter. Arrived at Carlton on the 25th. Met some of my Indians there; had a short service with them in one of their tents. Left Carlton on the 26th, in company with Peter Howin, my late school-master's father. Whilst taking our dinner in the bush, he told me the history of his travels and adventures with the wild man; but the only part that will be interesting to you, I think, is that which referred to the religious ceremonies of the Indians. He said:—"At one season of the year a certain person (one chosen by the band) has to kill a bird of a certain kind, and, after he has dressed it, places it in a prepared part of the tent for all the band to see, but none are allowed to go near it, for it is sacred. After the time is expired for its exhibition, it is then roasted whole; not a bone is to be broken. After this, those who are assembled eat it, taking the flesh off with their fingers, and then they burn the bones, that not a particle of it may be left. Again, at another season of the year, an animal of a certain kind is killed by a man whom the chief appoints for the work. After it is killed, it has to remain in the tent for a day; but no one is allowed to go into the tent but the man who killed it, for it also is considered holy. The ceremony which is performed over the flesh is still more striking than that over the bird. First, a portion of it is burnt in the fire, and, while it is burning, the officiating priest takes a bunch of sweet-grass (this grows in certain parts of the plains, and has a pleasant scent when burning) in one hand, and a piece of raw

flesh in the other; the latter he waves in the air, the grass he holds close to the fire, so that it burns slowly, the smoke perfuming the whole camp. The first part they call a burnt-offering, the second a wave-offering, the third an offering of holy incense—all of which they consider well-pleasing to the Great Spirit above. After this the remainder of the animal is boiled, and all the Indians of the camp, from the eldest to the youngest, are called around to partake of the holy flesh, and not one is allowed to retire until all is eaten. Sometimes they sit for half a day."

*18th.*—Mr. Tait, trader for Fort Carlton, arrived here on Saturday; he is on his way to Big River, for the purpose of making a fording-place. It is seventeen years since he passed through this part of the country, and he thus spoke of the contrast:—"Then the Indians were almost always starving, but now I see them with domestic animals, and nice fields of potatoes and wheat and barley, and enjoying the luxuries of civilized life—i. e. butter and milk—and in the place of conjuring, tent-ceremonies, drinking-songs, and such-like, I see them attend church and worship the Great Spirit, and sing His praises in an acceptable manner." God be praised for the change thus wrought upon their hearts by His Holy Spirit! Mr. Tait interpreted for me yesterday, as I always prefer a Native's interpretation to my own. I fear lest I might convey a wrong idea. I accompanied Mr. Tait to-day as far as Spirit Lake, in order that I might make use of his valuable help as an interpreter. We spent only two hours with the Indians, as Mr. Tait was obliged to proceed to his work. I read to them part of the 15th chapter of St. John, and explained to them, through Mr. Tait, the nearness of Christ to those who are His, and the impossibility of doing anything to please the Great Spirit unless we do it in the name of Christ.

*23rd.*—Wakasoo arrived at the Mission to-day from the plains. He would not have returned so soon, but for his ill-health. He reports that only three young men would consent to be taught. These, however, learnt sufficient, during his six weeks on the plains, so as to be able to read a short Catechism. He left one each with them. In reference to the Sunday services, he said that a goodly number attended, and that B. Joyful read the Great Book—meaning the Bible—and he read the prayers, and led the singing. What a work for a man who two years ago was a heathen, and did not know a letter! I hope some day, if it be the Lord's will, to see his time wholly devoted to the work of evangelizing his own countrymen.



## THE MONTH.

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### Reported Death of Lieut. Smith and Mr. O'Neill.



ON the 19th of March the Committee of the Church Missionary Society received, with deep concern, the following telegram from Aden, forwarded thither from Zanzibar by the agents of the Society and of the British Indian Steam Company at that port, Messrs. Smith, Mackenzie, and Co. :—

*“ Letters from Governor of Unyanyembe report Smith and O'Neill murdered. Mackay awaits orders.”*

The mail which this telegram anticipates is due in London April 1st, so that we shall not know further particulars until these lines are in the hands of our readers ; and meanwhile any speculations as to the place and circumstances of the reported calamity would be unprofitable. It is to be feared, however, that the intelligence must be accepted as correct. The Governor of Unyanyembe, an Arab official under the Sultan of Zanzibar, is a responsible person, with the best means of knowing the truth ; and the telegram bears on the face of it significant evidence of authenticity, in the mention of Smith and O'Neill without Wilson. For we know that Lieut. Smith had left Mr. Wilson with King Mtesa, and had returned to Ukerewe, where Mr. O'Neill had remained ; and if the catastrophe occurred on their voyage from thence to Uganda, or in some other way similar to the attack by the Wakara which so nearly proved fatal to Lieut. Smith and Mr. Wilson in June last, it is clear that Smith and O'Neill, and not Wilson, would be the sufferers. An unfounded rumour was not likely to specify the right names.

We can but bow in submission to this mysterious providence, and say, “ Even so, Father, for so it seemed good in Thy sight.” The Lord has given our brethren their crowns early, and though the loss to their bereaved friends and to the Mission is heavy indeed, to them we know that “ to die was gain.” They have in reality been honoured by being thus “ counted worthy ” to suffer for the holy cause of the evangelization of Africa.

It is needless to bespeak the sympathy which the news will awaken throughout the country. What the Mission now needs is immediate help. Mr. Wilson is alone in Uganda—safe there, we have no doubt, but without a comrade. A reinforcement, consisting of Mr. Sneath (whom we mentioned in our last number), Mr. C. Stokes, a lay evangelist, and Mr. W. S. Penrose, an engine-fitter, was on the point of sailing for East Africa when the telegram arrived ; and with them, or some of them, Mr. Mackay will probably hasten forward to the Lake. But this will depend on the nature of the fuller particulars expected by the mail. Meanwhile the Committee are anxious to send two good men to Uganda by the Nile route with as little delay as possible. Who will step forward and offer for this special service ? Will Christ's soldiers be less ready than the Queen's soldiers to fill up vacant places in the ranks ?

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### The Famine in North China.

No direct information has reached the Society from our missionaries in China respecting the appalling calamity which is, we fear, slaying its tens of thou-

sands every week in the northern provinces of China. We know, however, that the only two C.M.S. men in that part of the Empire, the Revs. W. H. Collins and W. Brereton, of Peking, have been actively engaged, with their brethren of other Missions, in relieving the distress to the very utmost of their power; and no doubt it is the overwhelming pressure of labour and anxiety that has come upon them which has prevented their sending home even their usual annual reports. In the meanwhile, the Committee have opened a fund for the special contributions of the Society's friends, which we trust will come in liberally and speedily, and which will be immediately remitted to China by telegraph, to be distributed by Mr. Collins and Mr. Brereton.

May it please God to overrule even this terrible visitation for good! It may be that, as has certainly been the case in South India, the hearts of the people will be touched by the self-denying charity of those who preach to them "the doctrine of Jesus," and be drawn to Him whose servants they are. But the great lesson for us is, More missionaries! Thousands who are now dying, without having heard the Gospel, might have heard it had the Church at home been earlier in the field. Let us now, while relieving famine-stricken bodies, make fresh efforts to send the Bread of Life to famine-stricken souls.

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### Departure of the "Henry Venn."

As mentioned in our last number, Bishop Crowther's little steamer left the Clyde on Feb. 5th. She was some time getting round to Falmouth, and in that harbour was detained by bad weather. She at length got away, and crossed the Channel: but at the entrance to the Bay of Biscay she encountered so heavy a gale that she had to put back again at Falmouth. At the same time H.M.S. *Forester*, a gun-boat appointed to the West Coast of Africa, took refuge in the same harbour; and application was made by the Society to the Government to permit the *Henry Venn* to sail in her company. The Admiralty very courteously acceded to this request, and sent instructions to the commander of the *Forester*, Captain Dennis, to see the missionary steamer safe to its destination. Both vessels finally sailed on March 13th, with every prospect of fair weather; and we are glad to hear by telegraph that they were safe at Madeira on March 21st.

We may add that considerable interest was awakened in Falmouth by the presence of the *Henry Venn* there. A meeting in aid of the C.M.S. was arranged by the active exertions of the Rev. J. Stephens, of the Missions to Seamen, and the Town Hall was thronged on Saturday, March 2nd, to hear an address from our Lay Secretary, Mr. Hutchinson. On the Sunday a special farewell service was held on board the *Forester*, which was attended by the crew of the *Henry Venn*, and several of the officers and men of both vessels partook of the Lord's Supper. May the voyage thus begun with prayer to Him who ruleth the raging of the sea be continued and ended under His unfailing protection!

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### The late Rev. T. B. Macaulay.

A FOOT-NOTE in our last number (p. 188) announced the death, on Jan. 17th, of this excellent African clergyman.

Mr. Macaulay was born at Sierra Leone, and, it need scarcely be said, was

named Thomas Babington after the illustrious son of the first Governor of that Colony. He received part of his education in England, at the Church Missionary College, and was afterwards sent to join the Yoruba Mission as a teacher. In Dr. Irving's interesting narrative of his visit to that town in December, 1852, we find an account of "a catechist, Mr. Macaulay, examining a congregation on Sunday afternoon on points of religious faith and duty, and on what they remembered of the morning's discourse,"—the morning preacher having been Samuel Crowther. On the premature and lamented death of the Rev. R. C. Paley, in 1853, he took charge of the higher-class school at Abeokuta. In 1859 he founded the Grammar School at Lagos, and continued to conduct it for eighteen years, up to the time of his death. Bishop Crowther writes:—

He commenced his labour at the Grammar School at Lagos with great difficulty; but, backed and encouraged by the Committee of the Church Missionary Society, he persevered and worked it for about eighteen years, without ever being absent from it; and no less than 400 pupils had passed under his tuition, many of whom are now filling important situations at Lagos, as Government servants, merchants' clerks, and others as local mercantile agents connected with respectable firms in the Niger, with great credit. Archdeacon D. Crowther and the late Mark Willoughby were among his pupils, before they were transferred to the Islington College. Three of

his pupils are now in the Fourah Bay College, Sierra Leone, competing for their degree of B.A. in affiliation with the University of Durham. Two of these pupils have strong desires to become missionaries hereafter.

During Macaulay's connexion with the Yoruba Mission, since 1852, he was respected by all classes of men, both European and Native; he was ready to make himself useful in every good work apart from his Grammar School duties. During Archdeacon Johnson's absence up the Niger at the last visitation, Macaulay supplied his place at St. Paul's Church. Now his place is vacant, how is it to be filled?

Archdeacon Henry Johnson, referring to Mr. Macaulay's long connexion with the Yoruba Mission, says, "Having joined the Mission in 1852, he was able to connect what I may call the traditional past with the living present"; and notices his useful labours as Secretary of the Lagos School Board, Church Council, and Church Committee. The Bishop, Mr. Johnson, and the Rev. J. A. Maser, all speak warmly of both his character and his ability. The loss is a severe one for Lagos, especially in the present dearth of missionaries there. The Native Church there will have to "beckon unto their partners which are in the other ship"—Sierra Leone—"to come and help them"; and we trust the sister or rather mother Church will hasten to their assistance in the name of the Lord. But Lagos urgently needs an English reinforcement also. The Yoruba fields are white unto the harvest: it is for us now to go in and reap.

### The Mission in Cheh-Kiang.

On the wrapper of our present number will be found the announcement of a new book published for the Society by Messrs. Seeley and Co., *The Story of the Cheh-Kiang Mission*, by the Rev. A. E. Moule. It is a companion volume to *The Story of the Fuh-Kien Mission* published last year; but it has the advantage of being, not a compilation from the Society's records like that work, but an original history by a working missionary. It has further had the benefit of being corrected for the press by Mr. George Moule, who has also added one or two interesting appendices. We hope this book will be widely read, and be instrumental in deepening the interest long felt by the Society's

friends in the Mission with which the name of Moule is so inseparably associated.

We take this opportunity of briefly noticing the Reports of the Cheh-Kiang Mission for the past year, which have lately come to hand, in anticipation of the fuller review of our China Missions which will soon be due in our pages.

Taking first Bishop Russell's Report, we find in it an interesting account of the annual meeting of the Native Church Council for Ningpo and its out-stations, in February 1877. The Council appears to be working well, and although the Bishop regards its funds as "lamentably small," still a beginning has been made in the direction of self-support, and there is a capital sum in hand of 1000 dollars. Two churches have been dedicated in the province during the year: one in Ningpo (the fourth within the city), at its northern extremity, for the accommodation of Mr. Hoare's Native students, Miss Laurence's boarders (boys and girls), and the Christians of the neighbourhood,—which was opened on St. Andrew's Day with an Intercessory Service for Missions; and the other at Shaou-hing, a church built by Mr. Palmer. The Bishop says that there are now in the province, connected with the C.M.S., nine regular churches, viz., four in Ningpo, one in Z-ky'i, one in Kwun-hœ-we, two in Shaou-hing, and one in Hang-chow, seating on an average 150 persons each; also twenty mission-rooms, &c., accommodating fifty persons each.

Mr. Gough reports on Grace Church, Ningpo, and on the evangelistic work carried on under his superintendence. The lamented death of Mrs. Gough is, we need hardly say, a serious loss to his department of the Mission; but we are glad to have from her daughter, Miss Jones, an encouraging report of her Bible-woman's work and her girls' schools. Mr. Hoare sends an interesting account of his Training Institution for Native agents. There are now seventeen students, many of whom, he believes, "have indeed been taught of God." Miss Laurence writes hopefully of the boarding-schools under her charge. She is also doing useful literary work, and has during the year passed through the press her Chinese translation of Lord Hatherley's *Continuity of Scripture*. Mr. Bates reports on the out-stations, and although he speaks well of the existing congregations, they do not increase. In the whole Ningpo district, including the city, there were but twenty adult baptisms during the year. Mr. Bates says the Native Christians themselves attribute the slow progress which has now for some time characterized the Mission to "the obstructive customs of the country, prejudices against foreigners, and false rumours against Christianity." But he adds, "Whilst acknowledging that there is a great deal of truth in such views, one cannot help feeling tired and disheartened in listening to them. Is anything too hard for the Lord? We ought not to apologize, as it were, in this way for want of success. Rather ought we to look into our own hearts, and then betake ourselves to the Throne of Grace." One of the Native pastors ordained in 1876, the Rev. Dzing Ts-sing, in a thoughtful report of which Mr. Gough has sent a translation, touches on the same subject, and dwells significantly on the deadening influence of "lukewarm Christian converts."

With very deep disappointment we note an altered tone in Mr. Valentine's Report from Shaou-hing. For two or three years past he has been writing most happily and hopefully, and given several interesting cases of seemingly true conversion. This year he has no baptisms to report, and he writes, "I have been discouraged, depressed, disappointed more than words can tell. I

cannot recall one incident during the whole year that has given me unmixed satisfaction." At the same time his letter is not without gleams of light, as will be seen when we print it, a few months hence. Another great disappointment at Shaou-hing is the failure of Mr. Palmer's health. He has quite broken down, and is, we fear, now on his way home.

Hang-chow is the bright spot this year in the Cheh-Kiang Mission. For some years past this great city has severely tried the faith and patience of our brethren; but a remarkable movement in the district is now reported by Mr. Arthur Moule, of a character very similar to the many which have marked the progress of the Gospel in Fuh-Kien, and is, we trust, the earnest of an abundant harvest. We need not refer to it further here, as a separate account sent by Mr. Moule appears on another page in our present number. It may, however, be noticed with thankfulness that, chiefly through this movement, the number of adult baptisms (26) is treble that of the preceding year, and the number of Christian adherents (102) nearly double. The Opium Hospital, too, has done its share in the good work, at least five of the twenty-six adults baptized being more or less its fruits. Dr. Galt reports, opium patients, 200; general in-patients, 45; general out-patients, 4000.

It is needless to add any comment to this brief summary of the year's work in Cheh-Kiang. Confession, supplication, thanksgiving—it calls for all these; and we ask our praying friends to offer them all as they bear Ningpo, Shaou-hing, and Hang-chow on their hearts before the Throne of Grace.

### The Late Mr. and Mrs. Völkner.

THE name of Carl Völkner has not been forgotten by the friends of our New Zealand Mission; and the touching story of his cruel murder at Opotiki in March 1865 has been freshly brought to the memories of many of our readers during the last two or three years by the speeches of Mr. Grace at missionary meetings. The 28th of January last brought us two more reminders of the faithful martyr. On that day was received from Mr. Grace, in New Zealand, an account of a most interesting Maori service he had held at Opotiki on October 23rd, on the occasion of erecting a tombstone over Völkner's grave; and at the same time the news reached us of the death, on the preceding day (Jan. 27th), at Avington, near Hungerford, of Mrs. Völkner. Her brother, another old New Zealand missionary, the Rev. T. Lanfear, writes, "Her last intelligible words, spoken about two hours before her death, were, 'I am almost home. I know that I am perfect in Christ, that nothing I can do can avail. I have perfect peace in Him.'" With these farewell utterances let us couple the last words of her husband, "*I am ready*," spoken in the dread hour of his frightful death, after shaking hands with his murderer.

Mr. Grace's deeply interesting narrative is as follows:—

*Monday (Oct. 22nd, 1877).*—The magistrate of Opotiki is a son of our old missionary, Mr. Preece. He very kindly sent letters for me to the Natives round about, some ten or twelve miles off, asking them to assemble to-morrow, while I was busy all the forenoon looking for workmen to build up the stone and fix the iron railing. Mr. Soutar

kindly rendered me every assistance, and placed the church (once Mr. Völkner's) at my disposal for meeting the Natives to-morrow—in short, he has entered very warmly into the matter. In the evening I saw several of the most important settlers, and notices were put up to hold a meeting of Europeans.

*Tuesday.*—By about 10 o'clock a.m.

the little town began to fill with Natives, who had come from a distance of ten and fifteen miles, in answer to the letters sent yesterday, some on horseback, and some walking. The workmen had only begun to work this morning, so that the tomb was not finished; still, they were able to see the stone in its place. Having come so far, they could not stay to see the completion of the grave, so at 2 p.m. the church-bell was rung, and the church was almost filled.

After reading the Martyrdom of St. Stephen, and some prayers appropriate, I stood up to address them.

It was one of those moments in which the events of a lifetime seem to rush into the mind, each starting out as from a dark background to assert its importance. You must judge of my feelings as best you can. I was greatly afraid of breaking down altogether. Here we were in the church raised by the care and perseverance of the pro-martyr of New Zealand. Before me sat the men who, with two or three exceptions, consented to and took part in his murder. On my right stood the pulpit to which, report says, Kereopa carried the head and swallowed the eyes; while I stood on the very spot (for here, singularly enough, the desk from which I spoke was placed) where, on March 6th, 1865, I stood for many weary hours being tried for my life, while many of those on whom I now gazed were there thirsting for my blood, declaring I was a traitor and a spy, and ought to be killed. Now, how changed! Justice has overtaken the most guilty of those who then filled the church, and they are no more. This House of God, which was then desecrated by the most furious revelry and immorality, is now restored to be a sacred house of God and gate of heaven. But the greatest change seemed to me in the men now before me, who, when I last saw them, were a mad and furious crowd of murderers, now sitting quiet and subdued, thoughtful and grave, and I would hope, in many cases, penitent, and waiting to listen to the call to repentance, and the

willingness of our gracious God, for Christ's sake, to forgive the greatest sinner.

For some moments I could only look at them, but could not utter a word, and to subdue my feelings seemed impossible. At length, however, I was able to open my mouth. I commenced by telling them I had been to England; that very many there had inquired of me respecting Mr. Völkner's death, and those who killed him. I then told them several things that took place at the time, and that the last act of his life was to kneel down and pray for *them*. I told them we were not now concerned for him, for he was at rest with all those who, like him, had laid down their lives for the Gospel, that I did not so much desire to bring their sins to remembrance as to bring them to Christ, who was ready to forgive them. I reminded them that when they committed this murder, they had been led astray by evil men, and warned them against the devices of such men, pointing out that they were now following the teachings of Te Kooti, who, both Europeans and Natives agree, has been a murderer, and concluded with a few words of exhortation and encouragement. My address lasted three quarters of an hour. Their attention was very marked, and there were evidently many searchings of heart amongst them, as they listened to many unwelcome truths which they would fain forget.

P.S.—When at Opotiki, I went to see the "Willow Tree" on which Mr. Völkner was hung. It is now much larger than when I saw it before, and is pointed out to all visitors, and has become of historic importance. The branch to which the rope was attached has been cut off; but the place from which it was cut is still visible, and beneath it is the spot where, like St. Stephen, he knelt down and offered up his last prayer for himself and his murderers. Many cuttings from this tree, I was told, have been taken to different parts of the island to be planted.

### Perinba Naik and his Converts.

THE paragraph in our February number on the Famine in South India referred to an interesting movement at a place called Puliampatti, in North

Tinnevely, mentioned by the Rev. V. Vedhanayagam. Mr. Vedhanayagam's Report, which has since been received, gives fuller particulars of this movement. From time to time the zeal and earnestness of the good old patriarch of the Pulianpatti Christians, Perinba Naik, have been illustrated in our publications. Again and again has he brought members of his family to Christ—now a daughter, now a son and his wife, now a younger brother, &c. We shall all sympathize in Mr. Vedhanayagam's "joy and gratitude" at the growth of the Church through the means of this excellent old man:—

I am glad to be able to speak with joy and gratitude of the congregation of Palianpatti, where a sort of revival is going on. This congregation has arisen from a small beginning to be a pretty large one, consisting almost of Naiks, though there are ten families of other castes, each of different kind, viz., Paruah, Palla, Bachee, washerman, carpenter, goldsmith, blacksmith. These latter three may be classed into one called Kammalais, Chetti, Macanars, and Ideiars. All these ten families of different castes have been but lately baptized. The bulk of the congregation, however, consists of Naiks. It is very gratifying to witness this congregation increasing so rapidly during the last ten months. When Mr. Meadows visited the place just before his departure to England, he was told that the number of the Christians there was seventy, which number is almost doubled now. In every one of my visits I am sure to find three or four new faces. Their catechist is an efficient man. Though he has not, like some of our catechists, received a systematic course of education, I find him to be the right man in the right place. His influence for good is felt very much among the people. Also some of the intelligent Christians of the place make it their bounden duty to proclaim the Gospel to their heathen relatives, and try to lead them to Christ.

Perinba Naik, the patriarch of the congregation, is the chief means, under God, of leading his heathen relatives to the fold of Christ. The dear old man's heart is so full of joy to see them coming over to Christianity, one after another, that he may be heard frequently to praise God for His wonderful mercy shown to his bigoted caste people. The other day he was called to pass through a heavy affliction in the death of his third son's wife, a young woman who died fully trusting

in the mercy of God. She took leave of us all as though she were going to a marriage feast, her face beaming with joy. When the catechist, in my absence, explained to her the happiness of the place she was going to, she expressed her gratitude to him by joining and lifting up her hands before her forehead. It is indeed very striking to witness such a triumph over death in a young Naidu woman who had been a Christian of but four years, and it is still more striking to hear her father-in-law's remark immediately after her death. It is as follows: "What a great mercy it is that God should allow such an affliction to happen to us now, and not at the time when we first became Christians! Then Satan would, in all probability, have had an easy victory over us."

The most encouraging and praiseworthy feature of this congregation is that the Christians are so much liked by the heathen of the village, who praise their Christian conduct, and express their delight in the way in which they worship God, and conduct their marriage and funeral services. They do not hinder any of their number becoming a Christian; on the contrary, encourage them to do so, promising that they will also soon follow their example. The only drawback to the congregation is the want of a suitable church, the present one being a small thatched prayer-house, six yards long by six wide. The people intend, however, to begin building, in January next, a larger and more substantial church, hoping they will be greatly helped in the work by their heathen relatives. The head-man of the village, a heathen, volunteers to let them have a suitable spot to build their church on; but Perinba Naik wishes that it should be built on his own land, a more conspicuous spot than the one promised by the head-man. I would give the preference to Perinba Naik's land for several reasons.

### Persia: Mr. Bruce's Report.

*Julfa, Ispahan, Dec. 28th, 1877.*

We did not receive the Committee's letter about the deficiency in funds in time to keep their appointed day of prayer. I lost no time in laying it before each of our workers separately, and pointing out to them that, in addition to praying for the Society, the best way we could help them was by humbling ourselves before God, and seeking His grace to enable us to give better value in work for the future. We then had a prayer-meeting. I regret to say that, after prayerful consideration, I cannot propose any reduction in the expense of our Mission. Our Native helpers receive miserable pay. We have not one subscriber in Persia, and our buildings are still unfinished.

2. Thank God, we enjoy great peace, nor do I see any probability of our enemies being able to annoy us again. It is not fear of them that has hindered us from using our chapel for Divine Service, but want of funds to furnish it.

3. *Growth of Work.*—I can truly say our one object this year has been, not to seek increased numbers, but increased spirituality in our Church members. Daily have we besought the Lord that, as He aided us in the building made with hands last year, He would build a holy temple of living stones this. We have not yet got the answer we expect, but I think we have got some droppings of His grace, and look for the heavy rain. Our Sunday morning congregation and number of adherents who hear the Word has increased to about 130; our communicants to thirty-five. The Sunday-school contains eighty scholars; it is our most interesting work, and I trust a blessing rests on it and on our Saturday evening meeting for our Sunday-school teachers. Our weekly prayer-meeting on Wednesday was for a time a great source of anxiety, Armenian being the language of most of those who take part in it, and my ignorance of that language made it very difficult at first. Thank God, that difficulty has been nearly got over, and great progress has been made. The conduct of our people has been, in the sight of the world, irreproachable; not a single case of drunkenness, crime, or evil-living has come to our notice. In a great number, alas! we see no sign of spiritual-mindedness, but in a few there

are manifest tokens of growth in grace. Our services are, as before—Sunday morning, in Persian, by R. Bruce; Sunday and Saturday afternoon, in Armenian, by Mr. Melcom; daily prayers in Persian; Sunday-school and Wednesday prayer-meeting; confirmation-classes, weekly, by Mr. Melcom and myself. We have a few hopeful youths, whom I am anxious to carry on in theological training for evangelistic work. If we had more help, Julfa might prove a good school for the ministry of the Word to Mohammedans.

4. *Building.*—We have this year finished the building of the chapel, boys' school, and a nice suite of rooms for orphans, boarders, their care-taker, and his family. The latter was just ready in time to take in the orphans and our first boarders, when very unusually early snow, in November, ushered in the severest winter we have had in Persia, and made further building impossible. On Christmas Day we had the heaviest fall of snow I ever saw, for twenty hours without ceasing, the snow lying more than a foot deep on the flat roof of our chapel. It was with great difficulty we got so far with our boarding-school, for want of funds, for which reason we have not been able to finish the chapel yet. We have only used it twice for Divine Service on two great occasions, viz. for the first Protestant marriage ever celebrated in Julfa, and on Christmas Day. It is used at present for an infant school, as we have no other room large enough. I told you last year that I was only permitted to finish it on giving a promise that I would hold school in it on week-days. This unfair prohibition of the Persian Government to set apart even a private room in my own house for Divine Service puts us under a serious disadvantage in the eyes of Eastern Christians, as it is a great hindrance to Divine Service being performed with due reverence. I am beginning now by degrees to furnish it, and certainly cannot continue to use it for an infant-school, but must keep my promise by teaching the head-class in it occasionally. We want a room for the infant-class, and two rooms for the girls' school.

5. *Schools.*—Our boys' school contains 132 scholars, viz. fifty-one Protestants and adherents, seventy-eight Armenians,



and three Roman Catholics, and, under Mr. C. Johannes' excellent management, gives great dissatisfaction to the Roman Catholic and Armenian ecclesiastics, and universal satisfaction to all others. I teach the Bible and one secular lesson to the head-class daily. The girls' school, under the joint management of my wife and Mr. Melcom, contains fifty scholars, viz. thirty-four Protestants and adherents, and sixteen Armenians. I call those Protestants who, with their parents, are regular in their attendance on Sunday services and Sunday-school, though not as yet communicants.

6. *My own Work.*—My time has been taken up—(1) preparing for and conducting above-mentioned services and classes; (2) studying Armenian daily for and with an Armenian moonshi; (3) revising my translation of New Testament, and studying Persian and Arabic with a Persian moonshi; (4) Persian and Armenian visitors, and various instructions connected with the general superintendence of congregation, schools, and orphanage. I have thought it my duty to study Armenian enough to understand the prayers and sermons of our helpers, though I never hope to preach in it. I believe one service should always be held on Sundays in Persian. The fact that no Eastern Church holds Divine Service in a tongue understood by Moslems proves how completely they have lost all missionary spirit. No Armenian or Roman Catholic Church in Persia offers prayers for the Shah and rulers of the land. Protestants alone do so. We must not forget that the Missions to the Goths began or originated in Divine Service held in their tongue in Constantinople, and brought forth abundant fruits in God's own time.

7. *Work for Mohammedans.*—My only reason for giving a list of my own occupations is to show how little time is left for breaking-up new fields, or attempting to break open doors which are closed with all the devices of the arch-enemy of souls, but which the Captain of our hosts can open with a word. How often shall the question be asked, Does our Lord's command ("All power is given to Me in heaven and in earth. Go ye therefore into all the world, and preach the Gospel to every creature; and, lo, I am with you alway, even to the end") really include Moslems not under British rule? Has the Church put forth all her

might in the Jihad against Islam, and been everywhere defeated? So thought the European press about Russia's first efforts to conquer the Turks in Armenia. Not so thought the Czar of all the Russias. He calmly said, "We underrated the power of our foe. We shall put forth all our strength now, and the world shall see what Russia can do." How differently acts the Church of England! We have had one little man in Constantinople, one other little one in Smyrna, and one little one in Persia. We had also hundreds of professed Protestants in all those places, who did all they could to impress on the nation that Protestants are infidels and the English have no religion. Our little men are defeated: let us withdraw them. It is a remark we often hear, from Armenians as well as Moslems, "Why, you really say your prayers! We always thought the English had no religion!"

The mission-tree has many branches, all of which can bear fruit. Some are indeed broken ruthlessly off in Moslem lands, but others are still permitted to grow. To be, to live, to suffer, is the stem of the tree—the all-important part. Where it is possible to live, there it should be possible to live Christ; and where Christ is our life, He must bear fruit. Some time ago an old friend of mine, a Persian poet, said to me, "We all know that, before the end comes, Christianity will spread over the world, and there are signs now that that time is near." I asked, "What signs?" "Well," he said, "your being here is one of them." I replied, "Why, what am I doing?" He answered, "Oh, we all know what you are here for."

A very short time ago, a near relation of the Shah said to me, "Pruce" (he always calls me Pruce), "I have good news for you. Fifty years hence, lots of the Persians will become Christians." I said, "How is that good news for me? I shall be dead long before that." He said, "Never mind; the seed you are sowing will not be in vain."

On the stem there are seven chief branches: (1) Bazaar Preaching, (2) Schools, (3) Congregational Preaching, (4) Visiting, (5) Translation of the Bible, (6) Christian Books, (7) Itineration. To the first three we cannot at present look for fruits. The first is impossible. Boys are at present not allowed to enter our schools. We have had many Persians

attending our Church services, but just now it is forbidden. . . . .

(4) *Visiting*.—During the last year I have had very little time indeed to pay or receive visits; but the door is wide open, and no people are more conversational or fonder of discussing religious questions than Persians. It is not an open door that is wanted, but some one to step in.

(5) *A Revised Translation of the whole Bible* is urgently needed, as the Secretary of the British and Foreign Bible Society lately wrote me that the American missionaries testified to him. A small, portable, idiomatic edition of the Bible in Persian for cheap sale is also greatly needed. Who is to make it?

(6) *Religious Books for Distribution*.—I lately came across a reply to the Mizan-ul-Haqq, written by Haji Abd-ul Karim Khan, the head of a large sect of Mohammedans called the Shakhkhs, and it opened my eyes to the false ideas entertained by the most liberal sect of Persians, not only as to Dr. Pfander's meaning, but as to the whole nature of true Christianity—the doctrine of the Atonement, &c. Dr. Pfander, indeed, laid a foundation and filled up a gap, but only a foundation, and there is much need of building on it. I also have Mr. Ledgard's (S.P.G., Bombay) translation of the Book of Common Prayer in hand for revision, but cannot get time.

(7) *Itineration*.—In this branch there is also an open door, but no men to occupy it. During the year I was only able to take one short trip, and that in the hottest month of the year, more for rest than work. I only visited two or three Moslem towns or villages. In one I met a labouring man to whom I had given a little portion of Scripture seven years ago, and who had read it and remembered it well. I was much encour-

aged by the way we were received, and the opportunities I had of preaching to the people. In one place we had a congregation of poor women, one of them the wife of the man above mentioned, who told us he had divorced three wives, and this was his fourth. They were greatly astonished at my wife's attachment to me, and all said they hated their husbands, and were never so happy as when they were from home. They also said their husbands constantly beat them, and my friend allowed he did so.

In another town I had an interesting night with some Baabys. We cannot but hope that this sect, who believe that Jesus Christ is returned in the Person of the Father, and is now in prison at Acca, in Palestine, will in time be open to the Gospel. They hate Moslems and love Christians. They freely allow that all their best tenets are taken from the New Testament and not from the Koran. They do not allow polygamy, and believe in the incarnation and divinity of Christ. The great difficulty in arguing with them is that they are deeply imbued with Pantheism through the writings of the Sufies.

I thankfully read the following words in the C.M.S. Report for 1876-77:—"The Christian Church must confess with shame that it has never yet properly girded itself to the assault on Islam, and, therefore, cannot be said fully to understand either the special circumstances of Mohammedans, or the best methods of gaining access to them;" and "The evangelization of Mohammedans is a subject which will more and more attract the attention of the Committee and the missionaries." Thank God for this. But then, what shall we say of the giving up the Moslem Missions in Bombay, Smyrna, and Constantinople?

## TOPICS FOR THANKSGIVING AND PRAYER.

SPECIAL prayer for the Victoria Nyanza Mission, that the great blow which has fallen upon it may be overruled to the glory of God in the evangelization of Africa. (P. 251.)

Prayer for the famine-stricken people of North China. (P. 251.)

Thanksgiving for the awakening at "Great Valley Stream," in the Cheh-Kiang Province. Prayer for the new converts; and for all the Mission agencies at Ningpo, Shaou-hing, and Hang-chow. (Pp. 205, 253.)

Prayer for the remnant of the Hauhau Maories. (P. 255.)

Prayer for the Persia Mission. (P. 258.)

Prayer for Agra, Jabalpur and the Gonds, and the Red Indians of the Saskatchewan. (Pp. 237-250.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Feb. 11th, 1878.*—Presented and read Report of the Estimates Committee upon the estimates for the foreign expenditure for the year ending December 31st, 1878, recommending reductions in certain of the Missions. It was resolved that the recommendations of the Estimates Committee under the various Missions be adopted, and a total estimate passed for the Missions, for the year 1878, of 139,981*l.* 9*s.* 6*d.*

Presented and read Report of the Niger Sub-Committee, adopting a scheme for the future working and extension of the Niger Mission in connexion with the new steamer, the *Henry Venn*, with regulations for the management of the steamer, and recommending the granting, with certain restrictions, of facilities for exploration to the east of the points already reached on the Binue. Resolved that the Report of the Niger Sub-Committee, with the recommendations therein contained, be adopted.

Presented Report of the "Henry Venn Native Church Fund" Sub-Committee, dated January 29th, 1878, reporting that the total amount received towards the Fund amounted to 11,784*l.* 18*s.* 4*d.*, and that the amount of interest in hand available for distribution was 798*l.* 16*s.*, and recommending the following grants, under the head of "Applications for Assistance to Native Churches":—To the Sierra Leone Native Pastorate Fund, on the understanding that Kissey Road Church and District be transferred to the said Fund, 220*l.*; to the Native Church at Lagos, 50*l.*; a grant of 110*l.* to the Fund of the Niger Church, to enable Bishop Crowther to carry forward his efforts for the extension and development of the Niger Mission. Under the head of "Native Missionary Societies": To the Sierra Leone Native Church Missionary Association, for missionary work at Bullom and Quiah, 20*l.*; for additional expenses on account of the Sherbro Mission, 50*l.*; to the Gorruckpur Native Church Missionary Association, 25*l.*; to the Native Missionary Association established in connexion with the Tamil Cooly Mission, 15*l.*; to the Cotta Native Church Missionary Association, 15*l.* It was resolved that the Report and recommendations of the "Henry Venn Native Church Fund" Sub-Committee be received and adopted.

Reference was made to Minute of Committee of Correspondence of February 5th, to which Committee the death of General A. Clarke had been reported. The Secretaries alluded to the remarks made by Col. F. S. Gabb, on that occasion, upon the manly and faithful testimony which the late General Clarke had been, by God's grace, enabled to bear to Christ during his military career in India, often amidst circumstances of difficulty; and they stated that ever since he had become a member of the Parent Committee in 1858, he had been a constant attendant at all meetings of the Committee, rendering also valuable assistance in all matters of finance. Allusion was made to the deep interest General Clarke had always taken in the various questions which engaged the attention of the Committee, and the valuable contribution he had been able to render to the consideration of all such questions. Special allusion was also made to the sound views he had always sought to impress with regard to the extended employment, through all the Missions of the Society, of Native agents, especially for the pastoral work of Native Churches. Several friends present having borne their testimony to the high Christian character of General Clarke, and the affectionate esteem in which he had always been held by all who knew him, it was resolved that this Committee desire to put on record their affectionate sense of the great loss which the Society has sustained in

the removal of their esteemed friend and colleague, General Clarke, and direct the Secretaries to convey to Mrs. Clarke and other surviving relatives the assurance of their sincere sympathy.

The Committee appointed Colonel A. J. Bruce a member of the Committee of Correspondence, in the place of the late General Clarke.

A letter was read from the Right Rev. the Bishop of Cashel, dated Palace, Waterford, January 26th, 1878, consenting to the request of the Committee that he should preach the Anniversary Sermon of the Society at St. Bride's Church on the 29th of April.

Fifty copies of the Memoir of the late General Lake having been presented to the Society by Mrs. Lake, the Committee expressed their satisfaction at the publication of a memoir of their late respected and beloved friend, and directed that their thanks be conveyed to Mrs. Lake for her gift.

In connexion with the recent formation of the provinces of the Punjab and Sindh into the new Diocese of Lahore, it seemed to the Committee advisable that a Corresponding Committee should be formed for the Punjab and Sindh, and they directed that the Calcutta and Bombay Corresponding Committees be informed of the Committee's views on this subject.

The Secretaries submitted draft of a letter to the Native Christians in Krishnagar, on the recent manifestation of caste feeling, which, after being fully considered and amendment made, was approved, and directed to be forwarded to the Native Christians of Krishnagar.

On the earnest request of the Bishop of Rupert's Land, the Committee agreed to continue the grant of 100*l.* to the Sioux Mission for the present year, on the understanding and in the confidence that only such agents will be employed as are in accord with the principles of the Society.

*Committee of Correspondence, Feb. 19th.*—Reference was made to the death of Dr. Duff on the 13th instant, and to the invitation received by the President and Secretary of the Society to attend the funeral on the 18th instant. The Secretaries stated that the President had been unable to accept the invitation, but that the Rev. C. C. Fenn and the Lay Secretary had attended the funeral, on behalf of the Society. Resolved, "that this Committee desire to record their sense of the high qualities, moral, intellectual, and spiritual, manifested in the missionary career of the late Dr. Duff, and of his marked catholicity of spirit, and of the lasting benefit that had accrued to Missionary work in India through his labours and influence in that country."

The Committee thankfully accepted the offer made by the Rev. A. Lewis, of Lincoln College, Oxford, and now curate at St. John's, Cardiff, for evangelistic work in the Punjab, being satisfied, both from the testimony of friends of the Society, and by their interview with him, of his qualification for the work, and his accord with the spiritual principles of the Society.

The Committee took an affectionate leave of the Rev. A. H. Arden, returning to the Telugu Mission. He was addressed by the Rev. W. Gray and Alexander Beattie, Esq., and was commended in prayer to the favour and protection of Almighty God by the Rev. J. Richardson.

A letter was read from the Rev. H. Johnson, dated Breadfruit Station, Lagos, January 17th, 1878, announcing the death from small-pox on that day of the Rev. T. B. Macaulay, Master of the Grammar School.

Read letter from the Rev. T. K. Weatherhead, dated Bombay, January 21st, 1878, calling the attention of the Parent Committee to the very reduced state of the Western India Mission staff. It was resolved that the require-

ments of the Western India Mission should receive full consideration on the next occasion of fixing the location of Missionaries.

The Committee sanctioned a moderate grant from the balance of the Indian Famine Fund to enable the Rev. H. Stern to meet the present extraordinary call made upon him for the reception of orphans into the Gorruckpore Orphanage.

On the recommendation of the Madras Corresponding Committee, the Committee sanctioned the return home of the Rev. J. Sharp, of the Noble School, Masulipatam, this spring.

The Committee considered the urgent request of the Bishop of Athabasca to establish a Mission farm on the upper part of Peace River, and agreed, in the event of a suitable man being found in the country or at home, to give the matter further consideration, but, in the present financial position of the Society, were unable to make the required addition to the estimates for the ensuing year.

*Committee of Correspondence, Feb. 25th.*—The Secretaries reported that, in connexion with the famine in North China, central committees for collecting funds for the relief of the sufferers had been formed in London and at Shanghai, and that they had permitted their names to appear in a joint circular as receivers of contributions, and that 80*l.* 18*s.* had been received, which had been sent direct to Messrs. Collins and Brereton, the Society's Missionaries in Peking, for them to distribute, and that a list of contributors had been published at the expense of the Joint Committee in the daily papers. The Committee approved the course followed, and directed the Secretaries to continue to receive contributions in conjunction with the Joint Committee, such contributions to be forwarded regularly to the Society's Missionaries at Peking.

The Secretaries reported that the trustees of the Goodwin Fund had made grants to the widows of the Society's Missionaries who had been recommended by the Committee.

*Committee of Correspondence, March 5th.*—Read and considered Report of the Ceylon Sub-Committee, recommending letters to be forwarded to the Bishop of Colombo and to the Chairman of the Tamil Cooly Mission Committee.

The Rev. W. Clark, being present, was introduced to the Committee, and conversation held with him. Resolved that the Report and the letters as read be adopted.

The Committee sanctioned the return home of the Rev. J. A. and Mrs. Lamb from Mombasa, and the appointment in Mr. Lamb's place of the Rev. A. Menzies, formerly of the Sherbro Mission, who had offered himself for the Victoria Nyanza Mission, if he were able to accept the post.

In connexion with measures for the further development of the Native Church in South India, the Committee resolved that it seems advisable that two competent Native pastors should be appointed as Chairmen respectively of the Mengnanapuram Native Church Council, and of a Native Church Council to be formed for a second district marked out by Bishop Sargent, viz., a district composed of the Nallur and Surandai Districts, with a part of Pannikulam.

## SPECIAL APPEAL ON BEHALF OF THE VICTORIA NYANZA MISSION.

IN November, 1876, the Church Missionary Society accepted the challenge of an anonymous contribution of 5000*l.*, and determined, by God's help, to send Christian teachers to the country of Uganda and Karagué on the Victoria Nyanza. This contribution was supplemented by another of the same amount as soon as the determination of the Committee was known, and subsequent offerings raised the amount to over 13,000*l.*

The Committee can now, with thankful hearts, report that not only has the Great Lake been reached, but Uganda has been visited, a very gratifying reception has been accorded to the Missionaries by Mtesa, the king of that country, and every encouragement given to support vigorously the Mission thus commenced.

In undertaking the work, the Committee felt that no expense should be spared in making the expedition as complete and efficient as possible. A considerable amount has necessarily been spent in preliminary work. Two of the rivers falling into the sea on the east coast—the Wami and Kingani—were explored with a view to finding easy access to the interior; and these rivers having proved useless for the purpose, a road has been made as far as Mpwapwa, 250 miles from the coast. This place is arranged to be held as an important intermediate station, four men having been recently sent out for that purpose.

It has been made clear to the Committee that they ought not only to adhere to their previous resolution of establishing Missions in Uganda and Karagué; but that, with a view to a complete and well-established work, intermediate stations between the coast and the Lake should be occupied, as men and means are found, and without loss of time.

The Committee feel that at the present time it would be most undesirable, if not impossible, to appropriate the general funds of the Society for this special Mission, and they therefore appeal to their friends, especially to those to whom God has entrusted the riches of this world, to provide the sinews for this holy war. Already they have received an anonymous thankoffering of 4000*l.*, "for the good hand of God over His servants in the Nyanza Mission," and this, they trust, will form a nucleus of not less than 10,000*l.*

The Committee also desire to draw the attention of their friends to the need of qualified men for this Mission. They would be most thankful to be able to send out two or three ordained Missionaries—men who have had some experience of ministerial work at home.

The men needed for such a Mission as this must be pre-eminently the gift of God. In commending, therefore, this Mission to the continued prayers of their friends, they would suggest that it be a special request that suitable agents may be led by the Spirit of God to offer themselves for it; so that, means and men being supplied, the necessary reinforcements may be sent out in the summer of the present year.

\*.\* Offers of service in this Mission should be addressed to the Rev. HENRY WRIGHT. Contributions should be forwarded to the Lay Secretary, EDWARD HUTCHINSON, Esq., Church Missionary House, Salisbury Square, Fleet Street, E.C.

## NOTES OF THE MONTH.

**ORDINATIONS.**—On March 17th, the Rev. Harry Kerr Binns was admitted to Priest's Orders by the Archbishop of Canterbury.—*West Africa*: On Dec. 23rd, Mr. Obadiah Moore, Native, was admitted to Deacon's Orders by the Bishop of Sierra Leone.—*N. India*: On Jan. 1st, Mr. Katwari Lall, Native, was admitted to Deacon's Orders by the Bishop of Calcutta.

**DEPARTURE OF MISSIONARIES.**—*South India*: Rev. A. H. Arden.—*North India*: Rev. T. R. Wade.—*Japan*: Rev. W. and Mrs. Dening.

**RETURN HOME OF MISSIONARIES.**—*Sierra Leone*: Miss Cartman.—*East Africa*: Commander W. Russell, R.N.—*North India*: Rev. T. P. Hughes.—*Ceylon*: Rev. W. and Mrs. Clark.

## REPORTS, &amp;c., RECEIVED FROM THE MISSIONS,

*From Feb. 15th to March 15th, 1878.*

*West Africa.*—Messrs. D. Felix, S. S. Cole, H. P. Thompson, C. S. Brown (Native Catechists in the Sherbro Mission).

*Foruba.*—Rev. J. A. Maser, Rev. W. Moore, Rev. C. Phillips, Mr. C. N. Young.

*East Africa.*—Mr. J. T. Last (Visit to Giriama).

*Western India.*—Rev. C. F. Schwarz, Rev. J. Sheldon, Rev. B. Nowrojee, Miss H. Schwarz, Rev. T. Carss (Report of Robert Money Institution for 1877), Report of Sharanpur Orphanage for 1877.

*North India.*—Rev. J. A. Lloyd, Rev. G. B. Durrant, Rev. B. H. Skelton, Mr. A. H. Wright.

*South India.*—Rev. J. D. Thomas.

*Ceylon.*—Rev. A. R. Cavalier.

*Mauritius.*—Rev. N. Honiss.

*China.*—Rev. J. Bates, Rev. Sing Eng-teh.

*New Zealand.*—Rev. F. T. Baker, Rev. J. Matthews, Rev. J. McWilliam.

*N. W. America.*—Rev. J. A. Mackay, Rev. G. Cook, Rev. G. Bruce, Rev. J. Reader, Rev. A. E. Cowley, Ven. Archdeacon Kirkby (Journal from Sept. 1876 to Sept. 1877), Rev. J. Settee (Journal for 1877), Mr. T. Clarke (Journal Extract from May to Dec. 1877), Mr. C. Pratt (Journal for 1877).

## Contribution List.

*In the following list of receipts from Feb. 11th to March 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.		Buckinghamshire:	
Bedfordshire: Chalgrave .....	7 2 0	Claydon: East Claydon .....	5 0 0
Clophill .....	7 3 10	Emberton .....	7 5 8
Dunstable .....	20 0 0	Gerrard's Cross .....	7 10 4
Shillington .....	1 19 6	Hanslope-cum-Casethorpe .....	3 4 0
Sundon .....	3 14 0	Penn Street .....	10 10 0
Woburn .....	33 17 8	Winslow: Swanbourne .....	13 0 6
Berkshire: Faringdon .....	103 6 11	Wotton Underwood .....	3 7 11
Lamborne and Neighbourhood .....	27 13 6	Cambridgeshire: Cambridge, &c. ....	400 0 0
Letcombe Regis .....	10 0	Cheshire: Baddiley .....	11 16 9
Wellington College (for Peckham Mission) .....	30 0 0	Burleydam .....	3 14 11
Wickham .....	10 0	Grappenhall .....	33 15 5
		Latchford: Christ Church .....	7 18 1

Lymm.....	8 16 0	Oldham: St. Mark's.....	28 19 8
Marbury.....	10 4 10	St. James's.....	24 9 8
Timperley: Christ Church.....	48 2 9	Skelmersdale.....	9 12 0
Upton.....	26 7 2	Trawden.....	2 2 0
Weaverham.....	13 15 4	Leicestershire:	
Cornwall: Flushing and Mylor.....	22 11 4	Ashby-de-la-Zouch, &c.: Ibbstock.....	108 17 2
St. Austell: St. Stephen's, Grampound Road.....	2 2 10	Leicester and Leicestershire.....	150 0 0
Cumberland: Keswick: St. John's.....	3 2 1	Lincolnshire: Boston.....	50 0 0
Maryport.....	9 11 8	Donington.....	3 1 8
Derbyshire:		Edenham.....	3 3 0
Derby and South Derbyshire.....	500 0 0	Edlington.....	6 15 3
Horsley.....	3 15 0	Long Sutton, &c.....	7 10 6
N.W. Derbyshire.....	50 0 0	Stamford.....	238 7 5
Devonshire: Beaford.....	2 5 0	Middlesex:	
Devon and Exeter.....	500 0 0	City of London: Tower District.....	37 3 6
Pilton.....	5 13 0	All Saints, Gordon Square.....	2 1 7
Dorsetshire: Blandford.....	4 3 8	Bethnal Green: St. James-the-Less.....	2 8 8
Minterne Magna.....	2 5 0	Chelsea: Christ Church.....	16 16 0
Tincleton.....	8 13 6	Chiswick: St. Paul's, Grove Park, West.....	45 5 9
Durham: Borough of Sunderland.....	100 0 0	Ealing: St. John's.....	24 4 3
Essex: Colchester: St. Mary Magdalen.....	4 4 2	Finchley: Parish Church.....	35 14 4
Hanningfield, East.....	5 6 2	Homerton: St. Luke's.....	4 0 6
High Beech.....	13 0 4	Hornsey: Christ Church.....	25 18 0
Stock and Ramsden Bellhouse.....	5 17 1	Islington.....	750 0 0
East Thorpe.....	2 2 6	St. Thomas's.....	32 13 2
Walthamstow: Twig Bible and Missionary Society.....	4 1 2	South Kensington: St. Jude's.....	119 18 2
Woodford Wells: All Saints.....	40 3 3	Juvenile Association.....	10 9 5
Gloucestershire: Charlton Kings.....	54 17 6	Limehouse: St. Anne's.....	30 0 0
Forest of Dean.....	29 7 2	South-West London.....	8 7 0
Hatherop.....	10 11 5	St. Paul's, South Kensington.....	172 4 8
Leckhampton.....	3 16 7	Littleton.....	4 14 0
Tewkesbury, &c.....	16 2 3	St. Marylebone: Quebec Chapel.....	76 6 8
Uley, &c.....	5 6 0	Paddington.....	1171 10 0
Hampshire: Alton.....	4 6 0	Poplar: St. Matthias.....	38 6 11
Exton.....	2 0 0	St. John's Wood: Carlton Hill.....	15 0 0
Holybourne.....	4 13 0	Southall Green: St. John's.....	12 13 5
Kingsclere.....	5 0 0	Southgate, New: St. Paul's.....	16 0 0
Odiham.....	8 14 0	Stepney: St. Thomas's.....	24 13 8
Southampton, &c.....	200 0 0	Teddington.....	15 6 0
Iale of Wight: Carisbrooke.....	15 16 6	Tottenham: St. Paul's.....	4 9 0
St. John's.....	7 12 5	Monmouthshire: St. Arvan's.....	4 5 0
East Cowes.....	23 11 7	Llanvetherine.....	1 15 0
West Cowes: Holy Trinity.....	11 0 0	Usk.....	12 8 9
Sandown.....	19 2 3	Norfolk: Great Yarmouth, Southtown, and District of Flegg.....	155 0 4
Channel Islands: Guernsey.....	60 0 0	Northamptonshire: Cold Ashby.....	14 0 0
Jersey.....	141 0 0	Hazelbeach.....	8 2 10
Herefordshire.....	150 0 0	Higham Ferrers.....	10 13 7
Hertfordshire:		Oundle.....	95 17 6
St. Albans.....	100 0 0	Nottinghamshire: Nottingham, &c.....	700 0 0
Berkhamstead District, Great.....	13 0 2	Southwell.....	5 1 5
Bovingdon.....	2 11 0	Worksop.....	10 0 0
East Hertfordshire.....	300 0 0	Oxfordshire: Bodicote.....	1 0 0
Eastwick.....	1 11 0	Drayton.....	8 3 6
Hitchin District.....	5 14 3	Thame.....	64 5 8
Hitchin.....	54 11 7	Shropshire.....	100 0 0
North Mymms.....	16 13 11	Cheesardine.....	16 19 4
Hunts: Huntingdon District.....	329 2 11	Wem.....	94 15 8
Kent: New Beckenham: St. Paul's.....	30 15 11	Somersetshire: Backwell.....	4 0 0
Belvedere.....	28 10 8	Berrow.....	14 0 0
Bexley.....	5 11 0	Chipstable.....	2 10 0
Blackheath.....	234 4 3	Clevedon.....	166 4 3
Bromley.....	47 2 8	Compton Bishop, &c.....	12 0 8
Deptford: St. Nicholas.....	6 2 2	Langport and Vicinity: Drayton.....	1 0 0
Forest Hill: Christ Church.....	100 12 11	Weston-super-Mare, &c.....	267 17 9
Greenwich: Parish Church and St. Mary's.....	24 5 0	Westonsayland.....	1 14 0
Trinity Church.....	1 15 8	Staffordshire:	
South Kent: Sandhurst.....	19 12 6	Brierley Hill and Hart's Hill.....	20 14 5
Knockholt.....	9 0 3	Burton-on-Trent: Holy Trinity Juvenile Association.....	4 10 11
Lamorbey.....	31 19 0	Hartshill and Penkull.....	5 17 6
Maidstone, &c.....	336 13 5	Himley.....	8 14 7
Tovil.....	5 2 11	Kidsgrove.....	18 0 0
Tunbridge Wells, &c.....	76 9 8	Newcastle: St. Giles.....	18 7 3
Lancashire: Baxenden: St. John's.....	10 10 0	Norton Canes.....	15 15 0
Bretherton.....	12 3 1	Shareshill.....	25 5 4
Cartmel.....	108 6 10	Silverdale.....	10 10 3
Colne.....	4 2 7	Wednesbury: Parish Church.....	20 7 4
Hindley: All Saints.....	13 16 7	Wolverhampton: St. Jude's.....	59 6 7
Horwich.....	47 15 6	St. Peter's.....	6 0 0
Lancaster, &c.....	100 0 0	Yoxall.....	1 7 3
Liverpool, &c.....	500 0 0	Suffolk: Kessingland.....	7 1 11
Manchester and East Lancashire.....	500 0 0	Surrey: Battersea: Christ Church.....	1 1 0
		Bermondsey: Parish Church.....	3 4 0



Brixton: St. Matthew's	81	19	6
Camberwell, &c.	100	0	0
Clapham	90	14	2
Croydon	280	9	1
Dorking: Wotton	3	16	6
Farnham	128	10	7
Godstone	22	9	6
Gypsy Hill: Christ Church	68	2	11
Herne Hill: St. Paul's	66	6	6
Kingston and Vicinity: St. Paul's,			
Kingston Hill	35	5	1
Mortlake	41	12	11
Norwood, Upper: St. Paul's	1	1	0
Reigate	83	14	2
Richmond	160	8	11
Streatham: Christ Church	10	0	0
Tulse	5	5	2
Wandsworth	34	6	10
Sussex: Lower Beeding	14	14	1
Eastbourne	1	0	0
Fulbrough	27	17	0
Eyn	29	10	0
Wadhurst	42	9	7
Worwickshire: Atherstone	51	13	10
Birmingham	500	0	0
Colehill	17	19	8
Nether Whitacre	6	0	0
Imington	8	2	9
Stratford-on-Avon	18	13	7
Whitire: Broughton Gifford	3	0	0
Highworth	10	7	6
Trowbridge	92	6	7
Worcestershire: Clent	30	8	4
The Lickey	4	1	1
Wolverley	31	11	3
Worcester Cathedral	3	0	3
Yorkshire: Bardsey	48	19	6
Bempton and Speeton	6	8	9
Calverley	212	4	11
Darfield	10	7	6
Gomersall	6	8	0
Goole	16	13	0
Halifax	150	0	0
Harrogate: Arthington	8	13	0
Hartill	6	19	6
Holdeston	100	3	0
Ingraving-cum-Hainworth	7	19	0
Kirkstrop or Warmfield	15	13	4
Masham	25	6	6
Northallerton	191	2	11
Roecliffe	65	7	0
Settle	18	19	0
Skipton	35	17	0

## ASSOCIATIONS IN WALES.

Denbighshire: Cerrig-y-Druidion	41	15	0
Gresford	31	18	10
Lyceod	9	4	0
Llanfair Talhaiarn	7	0	10
Swansea	7	4	0
Trefnant	6	4	11
Wrexham	23	16	4
Pembrokeshire: Caeuwys	4	8	6
Glamorgan: Cwm Avon	5	10	0
Portkerry and Barry	1	16	6
Pembrokeshire: Lamphey	1	0	0

## BENEFACTIONS.

A. M. L.	100	0	0
A. Miss Mary	5	0	0
Buxton, Miss C. E., Mildmay Park	30	0	0
Capel, Miss, Kingston-on-Thames	25	0	0
Croft, Jas. W., Esq., Ponsbourne Park	100	0	0
C. C.	5	0	0
Dalton, Miss, Clapham Road	55	0	0
Dalton, W. H., Esq., South Kensington	100	0	0
Davies, Rev. E., Himley	5	0	0
Dew, Miss, Aldworth Rise	40	0	0
Durham, Lord Bishop of	141	0	0
Embury, Mrs., Market Drayton	20	0	0
E. B. Shrewsbury	5	0	0
G. F. H. (for India)	40	0	0
Gorell, R. A., Esq., Cottishall	50	0	0
Gray, G. M., Esq.	100	0	0

Herbert, Rev. John, Weston-super-Mare	10	0	0
Hingson, C. Albert, Esq., M.D., Ply-			
mouthe	53	10	0
Hubbard, W. E., Esq., Horsham	500	0	0
In Memoriam	50	0	0
Lady at Milverton	5	0	0
Lamb, Mrs., Kettering	5	0	0
L. N. G.	15	0	0
Malpas, Mrs., Bath	5	0	0
Mills, Miss, Russell Square	100	0	0
Montgomery, Thos., Esq., Belfast	50	0	0
Morris, Miss, Colney Hatch	5	0	0
Newman, Mrs. M.	10	0	0
Noble, Mrs., Regent's Park	10	0	0
"Of Thine Own"	50	0	0
Pilcher, Mrs. W.	10	0	0
Sellwood, F., Esq., Cullampton	100	0	0
Stetson, A., Esq., Greenlands	30	0	0
Thankoffering for continued mercies	25	0	0
W.	10	0	0
Walker, Mrs. R. G., Whitehall	9	14	0
Walsh, Mrs., Winchester (for Annie Me-			
morial School, Sierra Leone)	300	0	0
Wilkinson, Robt., Esq., Regent's Park	30	0	0
Yeatman, Morgan, Esq., Shawfield	5	0	0

NOTE.—The Donor of the Benefaction of 1000*l.*, acknowledged in the March Record, is C. H. Bousfield, Esq., and not E. H. Bousfield.

## COLLECTIONS.

Barrough, Miss, Camden Square	1	0	0
Cubitt Town: Christ Church Sunday-			
schools, by Rev. W. Charles Macdonald	2	6	0
Dedham English School, by Master H.			
Allen	16	8	
Hampton Wick National Schools, by Rev.			
F. J. C. de Crespigny	12	0	0
Kinote and Walton Quarterly Subscrip-			
tions, by Mrs. Cox	14	6	
Laing, Mrs., Hampstead, Miss. Box	2	0	0
St. Magnus, London Bridge, Sunday and			
Infant Schools, by Rev. A. J. McCaul	11	7	
Magrath, Miss, Peckham	15	10	
Peckham, Mr. John, Fegham	17	6	
Rickards, Miss Lizzie E., Wood Green	10	0	
Spratt, Master, Miss. Box	19	0	
Stepney: St. Peter's, by Rev. F. H. Dennis	2	16	4
Trow, Miss, Clebury Mortimer, Sunday			
Class Coll.	10	6	
Westbourne Park: St. Stephen's Sunday-			
school, by H. Caldwell, Esq.	5	2	0
Young Men's Missionary Association at			
Messrs. J. and R. Morley's, by Mr. T.			
A. Bleet	5	0	0

## LEGACIES.

Cary, Wm., Esq., late of Shepton Mallet:			
Exors., W. Cary, Jun., Esq., J. Dredge,			
Esq., and J. G. White, Esq.	100	0	0
Denton, Miss Frances, late of York:			
Exor., Rev. J. Morris	200	0	0
Denton, Rev. C. J., late of York: Exor.			
and Exor., Mrs. E. Wise and H. Wood,			
Esq.	50	0	0
Hamilton, Thomas, Esq., late of Clapham:			
Exor., J. J. Miles, Esq.	100	0	0
Harrison, Wm., Esq., late of Leamington:			
Exors., W. B. Harrison, Esq., Rev. J.			
Hutton, Hy. Brace, Esq., and John Har-			
rison, Esq.	100	0	0
Langston, late Miss E. G. (100 <i>l.</i> less duty)	90	0	0
Roe, late Miss Harriet: Exor., Miss. A.			
M. Roe	50	0	0

## FOREIGN CONTRIBUTIONS.

North America:			
Canada: Dresden, Ontario	2	0	0
Quebec Church Mission Union	2	0	0
Australia: Sydney: St. Barnabas'	5	0	0
France: Aracoon	5	12	0
Croix-les-Roubaix	4	10	0
Menton: Christ Church	2	3	0
Paris: Marboeuf Chapel	11	18	7

New Zealand: Nelson.....	6 0 0	Sums under 10s. ....	11 3
Russia: Riga.....	14 10 0		
<b>DEFICIENCY FUND.</b>			
B. B., Hartford, Sale of Work.....	10 0	<b>JERUSALEM DIOCESAN SCHOOL FUND.</b>	
Crabtree, Misses, Halesworth.....	50 0 0	"From an Old Friend whose prayers accompany the gift".....	
Devon and Exeter.....	5 0 0		5 0 0
Friend, by Rev. J. O. Parr.....	20 0 0	<b>NIGER STEAMER FUND.</b>	
"From an Old Friend whose prayers accompany the gift".....	90 0 0	Editor of <i>The Rock</i> .....	
Gabb, Lieut.-Col. F. S., Blackheath.....	10 0 0		5 0 0
G. E. D., Thankoffering for improved health.....	100 0 0	<b>PERSIA MISSION FUND.</b>	
James, Mr. A., Bristol.....	9 0 0	A. M. L.....	
		Dalton, Mrs. J. E., Seagrave.....	
			20 0 0
			50 0 0
<b>EAST AFRICA FUND.</b>			
A. M. L.....	15 0 0	<b>PUNJAUB GIRLS' SCHOOL.</b>	
A tribute to the memory of Livingstone.....	10 10 0	Harden, Mrs., Kingeworthy.....	
Partington, Miss D. E., Brighton.....	10 0 0	M. S.....	
			10 0 0
			5 0 0
<b>INDIAN FAMINE FUND.</b>			
<i>Contributions received from Jan 1st to March 10th.</i>			
<i>"A Loaf for India," in answer to appeal in <i>Hand and Heart</i></i>			
Belfast.....	17 6 11	<b>HENRY VENN NATIVE CHURCH FUND.</b>	
Cameron, Miss F. A., Heckington.....	1 0 0	An Old Friend.....	
Greaves, F. E., Esq.....	5 0 0	Lang, Rev. J. T., Cambridge.....	
Hibernian Auxiliary.....	92 0 0		10 0 0
Hughes-Hughes, Wm., Esq.....	3 0 0		5 0 0
L. N. G.....	15 0 0	<b>VICTORIA NYANZA MISSION FUND.</b>	
Lodge, Miss B. M., Brighton.....	1 0 0	Anonymous, Swanage.....	
Maitland, Miss Alice M. E., (coll.).....	3 10 0	Belham: Juvenile Association.....	
Missionary Leaves Association.....	5 10 6	Burgess, Miss Sarah, Clifton.....	
O. F. C. S.....	3 0 0	Colquhoun, Rev. J. E., Chartwell.....	
Sevenhampton.....	1 0 0	Deedes, Major Geo., Hythe.....	
Shropshire: Lilleshall.....	15 0	Gabb, Lieut.-Col. F. S., Blackheath.....	
Wyke, Lower.....	1 14 0	G. E. D., Thankoffering for improved health.....	
		Gordon, Col., Southampton.....	
		J. W. A., by Mrs. E. Hutchinson.....	
		Langston, Rev. S. H., Tunbridge Wells.....	
		Pattison, Miss, Addiscombe.....	
		Smith, G. J. Philip, Esq.....	
		Worthington, W. C., Esq., Lowestoft.....	
		Yates, Miss, Penhurst.....	

The Secretaries thankfully acknowledge the receipt of—

A Parcel of Apparel and Fancy Articles from Mrs. King, Northampton, for Rev. B. H. Skelton, Azingari.

Ditto, ditto, from the late Mrs. Cornford, Cheltenham, for the Rev. D. Olubi, Ibadan.

Ditto, ditto, from Children's Missionary Association, Brighton, per L. J. Vaughan, for Rev. H. J. Schaffter, Palamcottah.

Parcels for North-West America from—

Miss L. Hughes D'Aeth, Southborough, for Rev. G. Bruce.

Miss Gunning, South Street, for Rev. J. Settee.

Miss Secretan, Reigate, for Rev. H. George.

Rev. K. N. Stott, Isle of Dogs, for Archdeacon Cowley.

R. Williams, Esq., Dorchester, for ditto.

Rev. J. D. Ballance, Horsford, for ditto.

Ladies' Working Party, Ulverstone, per Mrs. Morton, for ditto.

**NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.**—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Goods for the N. W. America Mission must be delivered at the C. M. Warehouse, Whitefriars Street, not later than May 31st.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

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## MISSION SCHOOLS.\*

BY THE REV. W. T. SATTIANÂDAN.

**T**HE subject of Mission Schools and the evangelistic work which is carried on in connexion with them has been brought on the *tapis* by much recent controversy in the Indian newspapers, and has attracted the attention of almost every one interested in the subject in such a way that we need make no apology for introducing it in these columns. Our object in doing so is not to side with this or that party, but to take a calm and impartial survey of the state of the Mission Schools as they exist at present, and to throw out a few hints which, if attended to, may serve to improve their condition.

The Mission Schools in the Madras Presidency and other parts of India have been established for the express purpose of teaching Christianity to Hindu youths, and thus serve as an evangelizing agency. With a view to advance this noble object, vast sums of money, contributed, not only by the wealthy few, but by the poor many, in Great Britain, as their mites for the Lord's treasury, have been expended upon the foundation and keeping-up of these educational establishments; the great Missionary Societies labouring in India have devoted a large portion of their time and attention to their improvement and efficiency; and a large number of missionaries, with high academical attainments and singular devotedness, have been entirely set apart for this work, and appointed as principals, professors, and teachers.

The original design, doubtless, included the impartation of secular education in these institutions. Secular education, given in Government and private schools and colleges, is making rapid strides in the country, and affecting the whole under-current of popular thought and feeling, and moulding public opinion and religious belief. We are not among those who affirm that the Christian Church has mistaken her mission in her effort to spread the blessings of secular education in the country. We are neither alarmists nor enthusiasts. On the contrary,

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\* This interesting article is reprinted from a recent number of the *Désâbhimâni* (Advocate of his Country), a monthly periodical, edited by the Rev. W. T. Sattianâdan, and published at Madras. As conveying the sentiments of a leading Native clergyman upon a much disputed topic, we would call the special attention of our readers to it. Some account of the writer, who is now in England—the first Native Christian clergyman from India who has ever visited our country—will be found in the *C. M. Gleaner* for April.—Ed. *C.M.I.*

we firmly hold that the Church ought to keep pace with the progress of the times and with the march of intellect; otherwise she would cease to exercise her influence on the world, and to become a power in the country. Indian Universities have given a great impetus to English education of a high order. Hindu youths are panting for it, as it opens the way to Government service. If the Christian Church were to leave this education entirely in the hands of Government, she would abandon one of the most powerful means of evangelizing the country. While we freely grant all this, we must not hesitate to affirm that the higher education, according to the view of the friends and supporters of Indian Missions, must not only be based upon and combined with religion, but also hold a subordinate place in her educational system. University distinction may be aimed at with a view to show that the quality of education imparted in Mission Schools is not inferior to that which is given in Government institutions, but it must not be done at the expense of religion. The evangelizing character of the institutions must be steadily kept in view.

Having thus briefly given the aim and end of Mission Schools, let us now see how far they answer the purpose for which they are established.

The Bible, no doubt, is taught in all the Mission Schools, and in many cases an hour a day is devoted to it. Christian teachers, intelligent and educated in many cases, are employed for the purpose of imparting religious instruction to the Hindu boys who are reading in these schools; and these teachers, in most instances, faithfully discharge their duties, and try to communicate religious instruction to the best of their power. But whether the present system of teaching the Bible will accomplish the object aimed at, we cannot tell. It is an axiomatic truth that spiritual work must be performed by spiritual agency. Men of ripe scholarship or University distinction alone may not be competent to impart spiritual instruction in the Bible to Hindu or Mohammedan youths. The work requires Christian men of ripe experience, full of zeal and full of fire, not only to expound the deep things of God, but also to illustrate the beauty and purity of Christianity by personal experience and devoted life. Such teaching must tell upon the people. Hindu youths, who are always keen observers, will see at once that the instruction proceeds not only from the head, but also from the heart, and they cannot but feel that there is a power and influence in Christianity to which they are strangers. We confess that it is difficult to secure such teachers, but perhaps a liberal salary may attract some. We need hardly point out the uselessness of the policy by which the Bible is taught by students or teachers on small salaries. While secular teachers are paid highly, we hardly see the propriety of Bible teachers receiving small stipends or mere subsistence allowance. The quality of the material will be in proportion to the price paid for it. A suitable salary will, we are persuaded, induce a good many Native Christians of educational and spiritual attainments to offer themselves as Bible teachers. In Mission Schools such Christian teachers should predominate. Non-Christian teachers, however

high a place they may occupy in University lists, must be employed but very sparingly, if at all. It may be said that they will do very well for secular teaching; but it must be borne in mind that they may consciously or unconsciously counteract the effect of the spiritual work carried on in the Mission Schools. The good seed may be choked up by thorns. Indeed, we may venture to state, from what has fallen within the sphere of our observation, that some Hindu teachers, while they appear very plausible and very good before their employers, are secretly undermining the Christian work of the schools. In the very nature of things, it cannot be otherwise. "Though fed on milk, the cobra will not lose its poison," is a Native proverb, and true in this case. Religious zeal, if it had any sway at all in the mind, would naturally move the springs of action, and, in the effort to propagate or at least uphold its own religion, would seek to impede the progress of the other, viz., Christianity. In one Mission School for primary education, the head master, a Brahmin, often prevented Christian teachers from imparting religious instruction to the pupils, as it interfered with the study of secular subjects, and with the prospect of securing a large result grant from Government.

Thus much for teachers. We will now make a few observations on the way in which the Bible is taught in Mission Schools. There was a time when the Bible occupied the first and foremost place in the curriculum of missionary institutions, and when every other study was pervaded with its spirit and genius; but since the introduction of University examinations and honours, exactly twenty years ago, there has been a great change in this respect. As has been remarked already, the Bible is taught for an hour only. In some cases, the study is reserved for the last hour, when the Bible teacher, wearied by his day's toil, is physically and mentally unfitted to teach this all-important subject. Sometimes several classes are clubbed together, and one teacher is appointed to instruct the whole. Again, when University examinations are drawing nigh, the college or higher classes are allowed to remain at home and prepare the subjects prescribed for those examinations. All these circumstances tend to place the Bible in a subordinate position. The pupils, of course, see this, and act accordingly. They do not prepare their Scripture lesson with the same care and interest as they do their secular subjects. Indeed, many of them regard it as a mere task or drudgery, and hurry through it in a very perfunctory manner. The poor Bible teacher, if he happens to be a conscientious man, feels and regrets it very much, but this is a state of things which it is beyond his power to remedy.

Now a word about the mode in which Scripture instruction is imparted in classes. We know many a noble instance in which the teacher, in spite of the aversion shown by students, and all the obstacles that stood in his way, has, with a zealous, earnest, and prayerful spirit and Christian patience, tried to sow the seeds of the Gospel in many a young heart. And we have seen, to our great joy, that though, in many cases, the seed fell on the wayside, or on stony or thorny ground, and was either carried away by the birds of the air, or choked

by the thorns that grew around it, yet some fell on good ground, and brought forth fruit,—thirty-fold, sixty-fold, and a hundred-fold. Yes, whenever the Gospel has been taught in a right and earnest spirit, it has always been followed by remarkable cases of conversion. In fact, many leading Native Christians, who occupy respectable stations in life, are the fruits of such earnest effort in connexion with missionary institutions. But not unfrequently the Bible is taught in a very imperfect or unsatisfactory way, so as to suit the tastes or philosophical views of the students. When they acquire a smattering of the materialistic philosophy now taught in schools, they affect to be great philosophers, and declare that they do not *believe in anything super-human*, i.e. those spiritual phenomena which fall beyond the sphere of the fixed and invariable laws of nature. Sometimes instruction is communicated in such a manner as to explain away passages in the Bible, as, for instance, that the troubling of the waters in the pool of Bethesda by the angel was nothing more than the annual rising of some gases that accumulated in a cave under the waters of the pool; and that the events recorded in the Book of Joshua, the sun and moon standing still at the bidding of Joshua, were all exaggerations and poetic effusions of the Hebrew bards, who only wanted to impress on the minds of the readers that the battle was watched with breathless anxiety by every one, and so on.

We state these facts not in a carping or unfriendly spirit. We are deeply interested in the subject, and are only anxious that the blemishes in the educational policy of Indian Missions should be removed. We cannot for one moment think of depreciating the work of such men as Alexander Duff, John Anderson, Robert Noble, William Cruickshanks, and others of honoured memory. All that we desire is that the work should be done in the way they did it. Let the Bible occupy the first place in the curriculum, and let it be taught in all its integrity and simplicity by men who have experienced in their own souls the transforming power of religion, and whose sympathies and aims are in harmony with the mind and purposes of the Most High; we shall then see great changes, not only in the improved tone and extended influence of these schools, but also in direct spiritual results. These schools are doubtless doing a preparatory work which will ultimately end in a great and mighty revolution. It is secretly sapping the fabrics of superstition and error, gradually leavening the masses with the truths of the Gospel, and paving the way for the ultimate and complete triumph of Truth. But with this result yet far distant, the conductors of missionary institutions ought not to rest satisfied. They should aim at direct results in the individual conversion of immortal souls. Such results may perhaps break up the schools, or thin their numbers. The good work may seem impeded for a time, and there may be a great outcry against the managers of the schools from the Hindu community. But these things must be expected as the natural outcome of the educational system pursued in Mission Schools. To seek to avoid them would be a dereliction of duty, and betrayal of trust. Loyalty to the Great Master ought to lead to heroic deeds and

endurance of suffering. At any rate, God will bless the work done in such a spirit, and the Mission Schools will become birth-places for immortal souls.

Before drawing the subject to a close, we beg to submit one suggestion for the serious consideration of the fathers and directors of Indian Missions. If they find that the results arising from their schools and colleges are not commensurate with the expenditure of money and labour, it is high time, we think, that they should scrutinize and modify their educational policy. The connexion of Mission Schools with the Government which professes neutrality, and excludes the Bible altogether from its system of education, may work prejudicially. We therefore ask whether it is not time to sever this connexion, and to let the Mission Schools stand on their own basis, and carry on their own operations unfettered by the rules and restrictions of the Government system of education. This will, of course, take away a large source of income, but the Missionary Societies, to uphold the distinctive character, and advance the high interests of their educational institutions, must be prepared to meet the loss by contributing largely, out of their own funds, as was the case prior to the establishment of Indian Universities a decade since. By this we do not mean that high secular education should be abandoned. What we maintain is that this education should be thoroughly impregnated with sound Scriptural instruction. Then there will be no room for newspaper controversy. Even their enemies will respect the consistency and the high aims and aspirations of all the founders and managers of these institutions, and God Himself will honour the work which honours His Word, and depends simply and entirely upon His help and blessing.

### ON THE LICENSING OF LAY AGENTS.\*



**I**N a recent number of the *Indian Christian Intelligencer* a paper has appeared upon this important subject which seems to deserve consideration at our hands. The topic is one embraced in the Resolutions of the Indian Bishops, and has been adverted to in the Memorandum put forth by the Church Missionary Society upon those Resolutions. It is not clear that those who would advocate the licensing of lay agents have receded from the position which they originally assumed. On the contrary, there is every reason to believe that, if possible, it would be enforced pretty generally in our Indian Missions. The *theory* has never been abandoned. Interest, therefore, attaches to the arguments by which this claim is upheld, and in Mr. O'Neill, who is one of the Cowley Brotherhood, we have an exponent of the question who may be assumed to be thoroughly well-versed in the arguments familiar with those who have

\* "On the Licensing of Lay Agents." By the Rev. S. W. O'Neill, M.A., S.S.J.E., Indore.

entertained this opinion. Moreover, his article is written in a line of such studied moderation, and with so much manifest desire to reconcile his opinions with the plain necessities of missionary work, that it is possible to join issue with him, and to discuss the point purely on its merits, with a total absence of hostility or intentional unkindness. Plainness of speech is quite consistent with respect for the advocate of opposite sentiments to our own.

It is satisfactory to find that Mr. O'Neill bases his argument upon the teaching of the New Testament. The prophet Isaiah declares, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is fair that, in so important a matter as a Scriptural argument, Mr. O'Neill should be heard for himself. We subjoin his theory:—

"The Epistles of S. Paul seem to show us that the grace of God operates in the Church in two ways, viz.: by *diakonia* and by *charisma*, that is by *ministries* and by *gifts*. The ministries are especially ascribed to the Lord Jesus Christ, and the gifts to the Holy Spirit (1 Cor. xii. 4, 5). The ministries have a regular order, and are ordained for the regular transmission of grace from the sacred Humanity of our Lord Jesus Christ, through human channels, to every member of His Mystical Body. The gifts are directly from the Holy Ghost Himself, given without the intervention of any human mediator, not according to any law known to us, but to each individual as the Spirit wills. For the exercise of ministry, authority (*ἐξουσία*) is required; for the exercise of gifts, power (*δύναμις*). In the apostles both were combined. They received authority from our Lord, who said: "All authority is given unto Me in heaven and in earth. Go ye therefore and make disciples." (S. Matt. xxviii. 18, 19.) They received power when the Holy Ghost came upon them on the Day of Pentecost. (Acts i. 8.) S. Paul seems to refer to this double method by which God supplies grace to His Church in Eph. iv. 12, when he speaks of the work of the ministry, and the edifying of the Body of Christ, as being the two operations which conduce to the perfecting of the saints.\*

Of course I do not mean to say that the Holy Ghost does not co-operate in the work of the ministries, or that gifts do not sometimes accompany ministry. But I mean that there is this spiritual difference between these two Divine modes of conferring on us grace, that in the case of ministries our attention is directed principally to our Lord Jesus Christ, and we have to take care that the ministry we use is really authorized by Him, in order that we may be sure that we obtain the grace proper to it, but in the case of gifts we have only to assure ourselves that they are real and good, and then we know that they must come from the Holy Spirit. In the first case it is the assured authority of the immediate agent, in the second case it is the beneficial result, which proves to us that we have been brought into communion with God.

It follows from this, I think, that it must be a mistake either to allow the performance of unauthorized ministries, or to require any authority for the exercise of gifts. Ministry is an official act. Its value depends upon the reality of the authority of the officer who ministers. If he be properly appointed, his acts must be valid, but on the contrary, if he have had no regular appointment, his acts must be null and void. Taking as a parallel the service of the state, we see that whatever official act is done by any member of the Government, or by a magistrate, or officer in the army or navy, the value of that official act depends completely, not on the private character of the official, or his capacity for his post, but simply on the fact of his regular appointment. A man very much more fit for his office, if

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\* The recognition of this twofold Divine method of grace may be the key to the exegetical difficulties of 1 Cor. xii. 28—30, as well as of Eph. iv. 11. *Vide* Bishop Wordsworth *in loco*, who says that the neglect of this distinction has caused much confusion and controversy.



without authority he attempted to do the official act, would effect nothing whatever by his attempt. For instance, what would the value of a marriage be, if performed by a person not legally authorized to marry couples? The persons so united would not be man and wife, and though we might pity them if they were deceived by some impostor, we should certainly hold they were much to blame if they had entirely set aside the question of officiating minister as one of no importance, and consented to be married by any person who was capable in their opinion of performing the functions suitably and pleasantly.

In like manner if any persons, who are not properly authorized, undertake to perform the official acts of the Christian religion, we have no reason to think that these acts are valid. We may pity those who in spite of the exercise of caution are deceived by them, but if any persons choose to accept their ministrations without investigation, we can only hold that they are justly rewarded for their carelessness and imprudence by failing to obtain what they desire.

The chief official acts of the Church are its Sacraments, and Sacramental ordinances. The efficacy of the Sacraments seems to depend on the authority of the minister who dispenses them. If they are not authorized, genuine seals of the Christian covenant, they are not properly effectual. In themselves they are but rites, suitable, no doubt, and significant to the instructed; but, as expressions of truth, or vehicles of instruction, or stimulants of the feelings, they are far superior to sermons and addresses.

It is as "sure witnesses and effectual signs of grace" that they are of such extreme importance as to be called "generally necessary to salvation."\* To neglect the authoritative or official side of Sacraments, then, is to reduce them to a mere ceremony, and eventually tends to bring them into neglect or even disuse, as history shows.

Of course I am not forgetting that they may be regarded from another point of view, viz.: as mystical actions, or, perhaps we may say, actions whose effects are beyond the reach of our understanding; and that we may therefore suspect that even though not performed by a legitimate ministry, they are not inoperative. It is not my intention to go into this question. It is sufficient to observe that if such an opinion be maintained, yet it can only be as a matter of speculation, not of certainty. This only is certain, that where the Sacraments are regularly administered with proper authority, they are effectual signs and seals of our admission into and confirmation in the Covenant of the New Testament. Apart from regular and authorized administration, their effect is only matter of hope, or fear, or speculation.

We have given this extract at considerable length, and would now proceed to animadvert upon it. It will be seen that Mr. O'Neill makes a marked distinction between ministries and gifts. The ministries "have a regular order, and are ordained for the regular transmission of grace from the sacred Humanity of our Lord Jesus Christ, through human channels, to every member of His mystical Body." Mr. O'Neill here apparently separates between the Humanity and the Divinity of our Blessed Lord. The ministrations came to us from His "sacred Humanity." Would he accuse us of overstraining his statement if we say that he would have us infer that they do not come from our Lord's Divinity? If this is overstraining, why is the distinction drawn? He would then argue that the ministrations came from our Lord's "sacred humanity," while the gifts are the separate gifts of the Holy Ghost Himself. How, then, does he understand the passage, "He breathed on them and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"?

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\* Article xxv. and Church Catechism.

Does Mr. O'Neill view this as an immediate impartation of the Holy Ghost, or merely the pledge of a future bestowal on the day of Pentecost? If the latter, what he would term the power of absolution was also the gift of the Holy Ghost on the day of Pentecost, "without the intervention of any human mediator, not according to any law known to us, but to each individual as the Spirit wills." There is still a third solution, that the power of absolution was given at once by our Lord, without the impartation of the Holy Ghost, which was subsequently given, and that consequently absolution is not necessarily connected with the possession of the Holy Ghost. It must be for Mr. O'Neill to decide between these various and puzzling theories. What, again, shall we say to the declaration, "I will send the Comforter to you. . . . He shall not speak of Himself, but whatsoever He shall hear, that shall He speak. . . . He shall receive of mine, and shall shew it unto you"? Was the Holy Ghost given through the sacred Humanity of our Lord Jesus Christ or not?

Leaving, however, these abstruse speculations, in which we think Mr. O'Neill has embarrassed himself, we will assume him to mean that ministries in the Church are conferred by the Lord Jesus Christ Himself to certain officials appointed by Him to the exclusion of all others, while the gifts of the Holy Spirit are bestowed on many other persons besides these officials. It is obvious that by this ingenious and in many, but not in all, respects sensible distinction he relieves missionary operations from very serious difficulties with which, on a more rigid theory, they might be hampered. We have only to certify ourselves that the gifts are real and good, "then we know that they must come from the Holy Spirit." If in a Mission of the London Missionary or Wesleyan Missionary Society we see multitudes of converts to Christianity who have cast away the worship of idols and false gods, have renounced caste with all its soul-enthraling degradations, and are worshipping the One God who is the Father of us all, approaching Him through the One Mediator and Advocate, the Lord Jesus Christ, and bringing forth the fruits of the Spirit (by which fruits Christ's disciples are known), "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," "having crucified the flesh with the affections and lusts thereof," then, although perhaps Mr. O'Neill might not admit that these converts are born of the Spirit, yet he would admit that "they have gifts which must come from the Spirit," and all this would have been effected by the Holy Spirit as He wills, bestowing gifts on individuals who have at least heard of Him through the agency of laymen, possibly in his eyes heretics or schismatics!

We must, however, now advert to the question of ministries. Mr. O'Neill does not positively assert in express terms who are the persons who are properly authorized to the exclusion of all others. We presume, however, that we are not doing him injustice if we hold that he would confine these properly authorized ministries to functionaries of Episcopal Churches not heretical or schismatical. It might be hard to see how he would dispose of the differences between the Roman

and Greek Churches, which mutually and furiously anathematize each other; and then again there is another difficulty; the Church of England, of which he is a minister, teaches that these Churches have erred "in matters of faith." No doubt these Roman and Greek and all Nestorian and similar unsound bodies would be excluded unless the grace of Episcopacy is too potent to be extinguished by heresy.

Now if it were simply a question whether it is right and becoming, and in the interests of proper order and discipline in churches, that Sacraments should be dispensed by duly accredited ministers, we would not be disposed to differ from him. As sincere members of the Church of England we would wish that Sacraments should be administered to the members of her communion by priests and deacons in subordination to Episcopal rule, and with the appointed rites and ceremonies prescribed in her Liturgy. We are heartily attached to this order, and would like to see it more extensively prevalent than it is. It is in our opinion "the more excellent way." But this we suspect would hardly suffice Mr. O'Neill. In his estimation "the value of a ministry depends upon the authority of the minister." Sacraments and Sacramental ordinances in his judgment are not valid unless performed by persons properly authorized. Of these Sacramental Ordinances, Matrimony is one in the estimation of those who are of Mr. O'Neill's school of thought. If persons are not validly married, it is hard to avoid the conclusion that they are living in a state of fornication; but they must then, according to the Book of the Revelation, be partakers of the second death, and be for ever without the holy city of God. Is it uncharitable or wrong to suppose that Mr. O'Neill would shrink from this conclusion, however legitimately it seems to follow on his theory? In the case of vast multitudes of professing Christians, these invalid unions are deliberate and intentional, not the result of ignorance or want of caution, of carelessness, or imprudence. Marriages *per verba de presenti*, in the presence of witnesses, by laymen, as, for instance, Scotch marriages, have been recognized as valid by our bishops and clergy, who have never treated those so married as fornicators.

Mr. O'Neill argues "that the efficacy of the Sacraments seems to depend on the authority of the minister who dispenses them." In the XXVth Article of the Church of England, which supplies its members with a careful definition of what are Sacraments and what are wrongfully held to be such, there is no reference whatever to this point; nor does the Service for the Ordering of Priests determine it conclusively against all other Christian bodies. This last gives authority to those who are ordained Priests, and, with needful concessions regarding Baptism which are not, however, referred to, exclusive authority within the pale of our own communion to administer Sacraments to members of the Church of England, but it maintains silence regarding other communions. This is wisdom. As a matter of fact, all Mr. O'Neill's official acts would be by a very large portion of professing Christendom viewed as invalid, as heretical, and as schismatical; they

would be rejected with scorn and loathing, not only by the ignorant populace, but by learned doctors and bishops of undoubted piety, and would be supplanted by hypothetical repetition to remedy his lack of authority.

As Mr. O'Neill has prefaced his remarks on the licensing of lay agents with these disquisitions, we have felt it necessary to follow him to a certain extent. It is no part of our functions to treat these subjects exhaustively, or beyond the point where they affect mission work. Thoughtful readers must follow out for themselves the necessary consequences which would follow from the admission of Mr. O'Neill's theories to any considerable length. We are much mistaken if they will not feel that confused premises have led to confused conclusions, and that the results of extravagant theories would, if carried out, be pernicious in the extreme. One curious statement deserves notice. If a person receives heretical or schismatical baptism, according to the Fathers the operation of it "is dormant until the person who receives it be united to the Catholic Church by Confirmation, or some formal reconciliation." A Fiji islander, therefore, or a Malagasy Christian, although baptized, lives and dies without operative grace. This certainly disposes of the *opus operatum* theory, so far as any practical consequences follow from it. When these people give proof of Christian graces, renounce idolatry, make the Word of God the rule of their lives, profess belief in the Lord Jesus Christ, they are not born of the Spirit, but they are in the enjoyment of the gifts of the Spirit. It seems to us that Mr. O'Neill's overstrained statements are seriously damaging to the cause he would wish to advocate.

From the consideration of Sacraments he passes on to "taking the service" and the question of Marriage and Burials. Although these are minor questions in his eyes, yet here too he would have an official licensed by the Bishop, on the score that, although in these matters we are guided by the law (which is indeed much to be desired), "for the due administration of law a man of equity and discretion is required." This he thinks can be secured by the Bishop's licence. We do not quite see the cogency of his plea, urging it as he does on "the importance of administering justice in particular cases by refusing official services to those who are not fit recipients of it," especially in the case of Burials. Until there is an alteration in the Burial Service, any one capable of reading and understanding English ought to know when it is and when it is not to be used. A man has been baptized, or he has not; he has been excommunicated, or he has not; he has laid violent hands on himself, or he has not. Fortunately for the clergy, this last question is determined for them by the verdict of a legally-constituted inquest, which takes on itself, in the sight of God, the responsibility. Unless "a man of equity and discretion" is needed, who has to determine questions whether the baptism of the deceased was heretical or schismatical, or whether his life was so scandalous that he ought to have been excommunicated, although he was not, or that a jury's verdict ought to be set aside as erroneous—in point of fact, one who is to be a judge of the law, not a servant of the law, with the

power of excommunicating after death instead of before it—we fail to see the force of Mr. O'Neill's argument.

But when he gets to his conclusion on the head of ministries, he becomes still more bewildered. Living as he does in India, where life of all descriptions is held by a most uncertain tenure, and where Christians are scattered in small peletons over vast tracts of country, in which any kind of authorized ministerial agency is rarely to be met with, he cannot avoid coming to the conclusion that "necessity has no law." If none but duly authorized ministers, clerics, or licensed laymen, could "take the services," could baptize, marry, or bury, and so on, Christianity in India would be virtually, as England used occasionally to be in Papal times, under an interdict. The only remedy would be that every Christian layman should have a licence, to be used on emergencies when he was not in cantonments, or when he was in remote stations, or travelling, much as children are now required to have "School Books," or travellers on the continent are furnished with passports. It is due to Mr. O'Neill to say that his common sense comes to his rescue. However desirable an Episcopal Licence may be, there must, in a country like India, be perpetually arising instances when it must be dispensed with—when the master of a family must be the priest in his own household, and when every Christian must help his neighbours in their emergencies. It is a fact, and he recognizes it, that "necessity has no law." There is and there will be this necessity in India till the country is most extensively Christianized.

Mr. O'Neill's general conclusion is that, for the performance of all Church-work such as we have been considering, "a licence should be given by the Bishop. Whatever acts are of an official ministerial character in religion should be performed only by those who have received authority, either directly or indirectly, from the Bishop, and are therefore ultimately responsible to him for their official actions." With the proviso that "necessity has no law," he would wish "order should be extended to all that province of religious actions whose value consists more or less in their official character." Now, in a certain sense, to this we do not demur. We would wish that always the Lord's Supper should be administered by duly-constituted functionaries, clergy properly authorized by the Bishop of the Diocese. This might occasionally entail hardship, but the Rubric prefixed to the Communion of the Sick meets this case, and is salutary and sensible:—

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

The condition of persons living in India and similar countries was **not** contemplated by this Rubric, but it covers such cases. Plymouth

Brethrenism, which is in so many points essentially akin to Romanism, would promptly find a remedy; but true spiritual religion does not absolutely require it. It can make a shift to sustain its life when the outward ordinance is not available. Baptism, Mr. O'Neill admits may, when necessary, be administered by any one, even by women. The Burial of the Dead must be equally so provided for. If Mr. O'Neill has not already found this out, he will soon discover it.

There remains Marriage, usually solemnized by the clergy, by legally authorized Registrars, or by Dissenting ministers, who repudiate Episcopal jurisdiction. The cases must be very rare nowadays when other persons intervene. The chief question remains, of "taking the services." It is here, if anywhere, that there is room for controversy. Although we are disposed to arrive much at the same conclusion as Mr. O'Neill, it would probably be by another process. Even if all his reasoning were fanciful and unsatisfactory, we would still wish, for the sake of order, that in settled congregations, whether in the English or Native Church, the Bishop's licence should be sought and obtained by laymen officiating. There seem serious difficulties when this is extended to tentative missionary undertakings or sporadic and occasional services. In them there should be the utmost possible freedom for all, consistently with decency and edification. We do not hold this licence to be essential or indispensable in all cases, in a country like India, whether for Europeans or Natives. Still less, if it will only be granted on terms infringing the Christian liberty of laymen, or if it is interpreted as bringing them under a bondage which is unusual in England; nor, again, should it be accepted if it is to interfere with the right of those who employ agents to dismiss them from employment in case of arbitrary dissatisfaction on the part of Bishops with their proceedings. Again, Christian men in England, who abhor Ritualism, should not be constrained to support Ritualistic agents inculcating doctrines and indulging in practices abhorrent to them, simply because these agents hold a licence from the Bishop. It is notorious, we regret to say it, that there are persons in India now who, with the full connivance or hearty assent of Episcopal authority, maintain practices explicitly condemned by the law of England. Episcopal licence should not be to such persons a guarantee that they will be maintained by Evangelical men, merely because they have that licence. Nor, again, should the layman lose his inherent rights of helping his brethren in emergencies, in the absence of duly authorized ministrations, from the fact of his holding a licence which might be arbitrarily revoked. Of course, in India, in the vast majority of cases the Bishop can have no personal knowledge of the fitness of laymen for the performance of ecclesiastical functions. He would have to accept them on the report of others, and very frequently would have to take whomsoever he could get, if persons of respectable moral character, without much reference to their being men of equity and discretion. The whole question seems rather superfluous; common sense dictates that the utmost elasticity should be afforded. Mr. O'Neill would probably be scandalized at hearing that we have before now known Presbyterians,

excellent men, in the absence of chaplains "taking services" in churches systematically week after week, using suitable portions of the Liturgy, baptizing, burying, much to the profit of souls and the comfort of the community deprived of more regular ministrations. They had no Episcopal licence, and would not have sought one, but we maintain that much gratitude was due to them for thus ministering to members of the Church of England. In our remarks we have not touched upon the general question of the ministration of Nonconformists. With the moderation conspicuous throughout his article, Mr. O'Neill has passed all this *sub silentio*, unless his sentiments can be gathered by implication, and we have no wish needlessly to force him into dilemmas. At any rate he has not distinctly declared that a vast body of the Christians in Travancore, for instance, are unbaptized, not married and so on. We would be loath to saddle him with this, unless he expressly wishes to maintain it.

From the question of "ministries," where we think Mr. O'Neill's ecclesiastical prejudices confuse his views, he passes on to "gifts." Here his insight seems to be clearer, and his conclusions less free from objections. He very sensibly argues that "the possessor of a gift needs no permission to use it. The fact that God has given him that gift is a sufficient warrant for the use of it." This is stated very broadly, but may be accepted, especially as he puts some reasonable limitations on his assertion afterwards. He thence proceeds to deal with the question of "preaching." This he looks upon as a gift "of the same kind, though not of the same degree, as the gift of prophecy in the New Testament." He finds, as any intelligent reader of his Bible must find, that this gift was "exercised freely by different Christians in the assembly, quite apart from the office of the ministry, and apparently with great effect." In support of this statement he quotes Hooker, Eccles. Pol., B. V., lxxviii. 6. He then goes on to remark, "All Christian experience is in favour of the truth that this gift is given irrespective of the ministry. The Western Church before the Reformation recognized it (perhaps tardily) in her sanction of the lay-friars. If in the Church of England we have ignored it, we have suffered deeply by the loss of the service of many earnest laymen, who have found a sphere for the exercise of this gift only by becoming Dissenters. Surely it is time to acknowledge that the Spirit divideth to every man severally as He wills, and that the gifts He bestows are to be used freely for the edifying of the Church." He then undertakes to show that his view is really not in conflict with the twenty-third Article. He distinguishes between preaching with authority in the congregation as a representative of the Church, and merely exhorting and explaining, without laying any claim to such authority. The one is, he says, "suited for the more solemn assemblies of the Church; the other may be very useful at less formal meetings, in which Christians are gathered together for edification or instruction." Who is there (he adds) that would deny the layman the right to speak, without Episcopal licence, at a Temperance Meeting, at a Parochial Tea Meeting (which is a sort of modern representation of the primitive Agape), at a

mission to the masses of some large city, at family prayer, or to the heathen? But if such meetings are not held in our churches, it is not, I suppose, that there is any essential obstacle to a layman's speaking within the sacred precincts of a church, but only that reverence for the house of God has led us to make strict rules for its use so as to preserve most carefully the solemn associations of the place.

"The rule of not allowing a layman to make an address in Church does indeed effectually preserve the distinction between such preaching and teaching as is official and such as is un-official, but even without it the very fact of having an ordained ministry would keep up the difference, one would think. There would always be a manifest difference between addresses given irregularly on special occasions by an unordained and unlicensed speaker, and the regular systematic teaching of one appointed over a congregation for the very purpose of instructing them. Both might be useful and yet quite distinct. If it be desired to have some external sign to distinguish between authoritative ministerial teaching and other addresses, it might be well to make the use of the surplice an intimation that the person addressing a congregation was doing so as licensed by the Bishop." In the general scope of these remarks we agree, except in the matter of the surplice. A layman in his ordinary habit, which in India must often in the case of military men be regimentals, in European churches, or without the surplice which is usually worn in Native churches, would be sufficiently distinct, without raising questions about surplices, which laymen would not care to wear. As a matter of fact, in what Mr. O'Neill calls the Western, by which he means the Roman Church, preachers, even when priests, as we have witnessed, divest themselves of the surplice before preaching, and resume it afterwards. It is no necessary adjunct of preaching, either in our own or other Churches. The recent struggle for it is a modern innovation. It is one of those "antiquities" which a clever Frenchman, when speaking of his restored churches, described as "*toutes neuves*." In the following sentiments, especially when applied to a country like India, we heartily concur:—

If indeed our congregations should be somewhat startled by the unusual sight of a layman addressing his brethren earnestly on the care of their souls, I cannot but think that it would be far from doing them harm, if it awoke them to the consciousness that the Holy Spirit is dwelling in the midst of us, and is ready to give His best gifts to those that earnestly covet them.

In one very important way which we must not neglect to notice, we freely concede to our laity the right to use their gifts of teaching or exhortation,—viz.: by means of the Press. The Roman Catholic Church indeed professes to exercise restraint over all pens which touch on religious subjects, yet it by no means prohibits but rather encourages laymen to write. Our Church has no provision for any supervision or expression of her opinion as to the writings of laymen, but cordially welcomes all assistance from them in the field of religious literature. Now as regards the principle of the thing, what difference is there whether a man gives religious teaching orally or by writing? If he need not receive ordination or licence for the one, why should he for the other? The fact is, it is distinctly recognized that a layman's capacity to write a good religious work is the warrant for his writing it. In like manner I urge that his capacity for preaching should be recognized as his warrant to preach.



It will probably be concluded, on a review of the whole matter, that this question of licensing lay agents, like the consecration of churches, might, in countries circumstanced like India, well have been let alone. More freedom, more help—not less freedom and less help—are imperatively wanted. We can thank God for the progress of the Gospel without shutting our eyes to the fact that in missionary work we are still a long way off from the period when restrictions and limitations are the one thing needful. In established congregations, whether European or Native, Bishops may find reasonable scope for the becoming regulation of public worship, in conformity with law and order, so that there shall not be a scandal and offence to the pious laity. As for what lies beyond them, it should be to all men, Bishops as well as laymen, matter for exceeding thankfulness that any how, by any means, Christ was preached. Churchmen will not be in the main unmindful of Church order. The use of the Liturgy, even by unauthorized ministers, might by Churchmen, even Bishops, be preferred to forms more symbolical of Dissent. If licences entail no disabilities, there may be no great harm in them, but it would manifestly be the height of unwisdom for a layman in India to seek a licence to do that which his brother in England does without one. His circumstances require far more latitude and consideration. Mr. O'Neill in his remarks has touched but little upon Missions, and has only incidentally brought his remarks home to them. Yet it is in the fresh and imperfect growth of the Native Church, and in the work of evangelization, that lay freedom is most imperatively required, and every sort of lay help should be enlisted to the very uttermost. Order emerging out of the chaos of heathenism must be a very gradual process. There need not be the slightest vestige of antagonism between Christians and Churchmen ; but if there were, which we deny, the necessity for putting one duty before the other, the heathen should be transformed into Christians first and Churchmen afterwards. The true wisdom is to make the two processes go hand in hand. This will be best done by enlisting all Churchmen in the work, and giving them freedom in it. In the essentials of true rational Churchmanship we do not believe that the laity are one whit behind the clergy.

We have found it impossible to coincide with Mr. O'Neill in all his speculations—nay, we have doubted how far he has seen the tendency of some of them himself—but the questions he has raised are full of interest. We dissent largely from his general conclusion that lay agents should be licensed, though probably some of them might be with advantage to the Church. It would, however, be essential, before any indiscriminate recourse was had to this step, that the Bishops themselves should come forward and explain distinctly what power they claim, what would be the terms of these licences, whether these could be revoked arbitrarily or by informal tribunals of their own setting up, and what would be the consequences of these revocations. Again, it should be clearly shown why, in fields where the utmost possible latitude is all essential, restriction should be attempted which is not enforced upon the laity in England. If the only possible or truthful explanation is that at home

the laity will not submit to this yoke of bondage, and that there is no legal power of enforcing it, it would be very questionable how far it should be submitted to abroad, where Episcopal power is likely to be more arbitrary.

There has been so little in recent events to encourage those who value freedom to submit to fresh bonds, that perhaps it would be the truest wisdom to rest in present liberty; great, at any rate, should be the caution exercised in surrendering any portion of it without most complete and careful understanding of the probable consequences.

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## FIRST IMPRESSIONS OF MAURITIUS.

BY THE REV. N. HONISS.



FIRST impressions are not generally very reliable, but they savour of freshness and simplicity, which often renders them impressive; and first impressions of a new place, when experience has been gained in another, are not likely to be so very far out. Allow me to offer, then, my first impressions of Mauritius.

It was Sunday morning, April 12th, about 7 a.m., when the signal-gun of the *Dupleix* announced our arrival at the Bell Buoy. Why do the French steamers always choose Sundays for their departures and arrivals on this route? On Sunday we started from Marseilles, and this generally makes the arrivals at Suez, at Aden, at Seychelles, and lastly at Mauritius, all happen on Sundays. We managed to have a shortened service in the ladies' saloon, but there was the clatter of the donkey-engine at work with the cargo; there was the shouting and quarrelling of the Native boatmen surrounding the ship; and there, too, on deck were men who had, no doubt, been baptized Christians, now passing the Sunday with india-rubber quoits, and another party of English Christians sitting down to a rubber of whist. Sunday on board ship is seldom pleasant or profitable to people who want to sail full sail to the haven of eternal rest; but Sunday on board a French steamer is as fatal to spiritual progress as foul winds to the progress of the ship.

First impressions of Mauritius cannot but be pleasing. Nature must have been in a fantastic mood when the hills of Mauritius, and particularly the Ponce and Peter Botte, were tossed into their present whimsical shapes. The hills behind, and encircling Port Louis, were fresh and green. The little harbour was full of shipping, and the shore looked full of life and civilization. On our right, as we landed, there stands a small Protestant chapel belonging to the Church of England, and it looked inviting for sailors, for they could row up to the church door. The spire of the cathedral, which cannot be called pretty, and the towers of other places of worship were plentifully sprinkled

about the town. Yes; Mauritius gives the impression of a prosperous and highly-civilized place—at least for the tropics.

We were in the good company of Mrs. Royston, and so had the honour and comfort of landing in the Governor's barge. The boat and the shore formed a great contrast, after landing in the rickety massula boats of Madras amidst the rough surf, which is always thundering on the barren shores of India. The coolies seemed to share in the general prosperity, a naked boatman here being as rare as a decently-clad waterman at Madras; but these improvements, I have since discovered, did not extend beyond their externals.

There are two pretty well-built churches in Port Louis for the Indian population, with Native pastors in each. Mr. French has the Tamils in connexion with the S.P.G., and Mr. Ansorgé the North Indians in connexion with our own Society, and both churches appear to be well filled. The French Protestants have their pastor, and a chaplain has lately arrived for the English.

Nothing had been decided as to our future home when we arrived. Crève Cœur, lately vacated by the Ven. Archdeacon Hobbs, had been condemned as a mission-station; but as there was no other place available at once, and the fever was just then very bad in Port Louis, we were sent to Crève Cœur as a tentative measure. The place is picturesquely situated, with a commodious house, and ample accommodation for a boarding-school. The surrounding hills used to be occupied by Indians, and largely by Tamils. After the coolie had completed his engagement on the sugar estate of the planter who first invited him to leave his native land, he often found his way to Crève Cœur, and there, with his little savings, he rented an acre of land, bought a cow, a goat, and a few fowls, and there his agricultural instincts found a field. There is always a good market in Port Louis for vegetables, and Ramaswamy, with his native spade, was just the man to supply the need. Here he grows English peas and French beans, potatoes, ginger, arrowroot, and coffee. At the foot of the hills there is an obliging Chinaman who is always ready to supply the Indian with his native curry and rice, salted fish, split peas, and rum. A colony of Indians under these circumstances presented an inviting sphere for a missionary. The Indian being thus removed from his idols, which his forefathers had taught him to revere; his village, with its conservative customs and unbending caste; his priests, whom he has always regarded as the oracles of God—it was thought that under these circumstances he would be more accessible to the claims of Christianity, and this doubtless led Mr. Hobbs to pitch his tent in this spot. But circumstances have changed since then. Government now require the land for their own purposes, and the Indian has had to remove elsewhere, and with them have gone all our Christians. The few heathen that remain are, I fear, likely to remain heathen. While there I visited every Madrasses' hut, and some of them many times. They generally told me what I have no doubt they had often told Mr. Hobbs, that they meant to become Christians, and would come to prayers on Sunday next. "We will come, sir, we will come," I remember a woman saying, when I had been speaking about lost op-

portunities ; but for all that she never came, though I sent a school-master to escort her. The fact is they were Gospel hardened, and

“He that will be cheated to the last,  
Delusions strong as hell shall bind him fast.”

The Indian in Mauritius has in some things changed for the better, and, in some, for the worse. He has lost, in a measure, the cunning, cringing ways of his countrymen. He has seen more of the world, and has learnt to recognize his rights as a British subject. He knows there is a great gentleman called the Protector of Immigrants, whose special business it is to look after the rights of the Indian. In the little tin box slung round the Indian's neck there is a stamped Government paper with the man's own photograph and number, which invests him with an individuality, a local habitation, and a name. When he removes to another place, he calls upon the authorities to register the same, and, if he engages himself to another master, they are asked to witness the agreement. He is better clothed, better fed, and better housed than in his native land. He can be polite without being cringing. But it takes time for the European to get accustomed to the unceremonious nod and “bon jour,” after the graceful salaams of the Indian at home. It sounds odd, too, to hear a big, burly man say, “moi demandeur, papa,” before he can think of Christianity, and it is somewhat offensive at first to hear people talk of “*assister à la mass*” when attending Protestant prayers.

With all the improvements connected with the Indian in Mauritius, he does not appear to be any the nearer to the kingdom of heaven. He is far more ready to adopt the white man's vices than his religion. In India, drunkenness is rare : here it is as common as it is in a low locality in England. On the day of the Port Louis races, which the Indians patronize as well as the Europeans, I saw more drunken Indians than during my seventeen years' residence in India. All the shelves of all the boutiques by the way-side are filled with bottles of intoxicating drinks which the good wages and bad instincts of the Indian lead him to purchase largely.

After two months' residence at Crève Cœur, we were moved to Pamplemousses, where the Bishop kindly allowed us to occupy the vacant parsonage, and afterwards, through his lordship's kind interest, we obtained our present residence, Mont Piton. Pamplemousses is conveniently situated for visiting estates—after Crève Cœur. The managers of the sugar estates are invariably French gentlemen, and are always ready to do what they can to further my object. Not unfrequently they accompany me to the camp, and call the people together, though they often appear surprised at our attempting to convert the heathen. “We have no Protestants here,” a manager once assured me, “but if you like to convert the Indians”—he concluded with an expressive shrug of the shoulders, intimating that he failed to appreciate the undertaking. On one occasion I was introduced by the manager into a small chapel, where I found myself surrounded by the gaudy gewgaws of Rome. After I had begun to address them, I found, to my

horror, a woman lighting up the candles on the altar behind me, while others were prostrating themselves flat on their stomachs. I endeavoured to show them that God was a Spirit, and could not be fitly represented by an image, and that we must worship Him in spirit and in truth. The people were grossly ignorant of the simplest truths of Christianity. Most of them wore small metal medallions, with the image of the Virgin, round their necks, which they evidently regarded with veneration. They begged me to give them some, more especially as the fever was then very bad, and people who had the charms always suffered least. Here is another specimen of a man who called himself a Christian. "Are you a Romanist or a Protestant?" I asked. "Don't know, but I have been baptized," was the reply. "Who by?" "Don't know." "But how were you baptized? In what name?" "Don't know, but am sure I was baptized." "How long ago?" "Two years." "Where do you go to church?" "I never go to church, because I have been baptized." "But what God do you worship? Who is Jesus Christ?" "I don't know. I have done with all that. That man there knows I have been baptized."

Tamils in Port Louis are probably more numerous than Bengalis, but on the sugar estates they are few and widely scattered. In looking over my journal there are not a few entries of this character:—"Drove five miles to A., but found no Tamils. Afterwards went to B., two miles further. There are half-a-dozen Tamils on the B. estate, but I could not see them, as they were all at work in the fields. Called at C. on my way home, and had a conversation with two or three Madrasses." This is certainly a great contrast to the congregations I have been accustomed to in the streets of the large towns of Tinnevely, where we often counted from one to six hundred.

The Indians have not in all cases left their heathenism at home. Where they are sufficiently numerous, and have been established for some few years, they invariably erect their temple, and consecrate an idol. This is generally brought about, not by the most zealous among the heathen, but by those who are least superstitious, because more shrewd, and who have an eye to certain fees, and a certain amount of power which the presence of a temple will bring them. In one place in particular, where I was in hopes of making some way, having children in our boarding-school connected with some of the people, I have been systematically thwarted by one of these self-made priests. Walking through the fire in honour of the goddess Throbathi is annually performed here in different parts of the island. In India I believe it would not be allowed. The ceremony took place in my district a short time ago. Huge logs of wood were burnt to ashes, which were strewn over a space about thirty feet long by ten feet wide. There was a pool of water at one end of the fire, and Throbathi in her palankeen at the end of that. There were, of course, crowds of spectators; and through them was formed a long lane, down which the devotees were to pass and walk through the fire across to Throbathi. Over twenty candidates appeared for the painful ordeal on the present occasion. They came down the passage formed for them, shouting and gesticulating wildly.

They appeared to be burning with anxiety to rush on to the fire, and two or three others appeared as anxious to keep them back. Why those who had helped to prepare the fire should now try to keep back the devotees was not obvious, unless the whole thing was done for show. This was probably the case as far as the promoters of the ceremony were concerned, though the men who walked through the fire were probably in earnest. One man, after going through once, rushed round to the entrance and deliberately walked through again, and attempted to repeat it once more, but was prevented. I heard of one man who a few years ago fell down in the fire, and, before he could be helped, was burnt to death.

While at Pamplémousses we had an interesting night-school for three evenings in the week, and attended by about a dozen youths, who may be regarded as a fair specimen of the motley character of the population of Mauritius. There was a Malagash, two Africans, and Natives from North and South India: one was an escaped slave, and only three knew anything about their parentage. All of them knew something of English, and this was the medium of instruction.

The hospital, the reformatory, and the prison in the neighbourhood of Pamplémousses, were all regularly visited by the catechist and myself, and we have had a good number of interesting and uninteresting, encouraging and discouraging, cases to deal with. Two boys would have been baptized in the reformatory, but that the law requires the written consent of the parents, and this we failed to obtain. One poor prisoner begged for baptism in the gaol, but as his term of confinement was nearly expired, I thought it would be more satisfactory to delay his baptism till he was free, but death intervened before he left the precincts of the prison. §

We are fortunate in obtaining our present quarters. Though the wrong side of the island for European society, we are surrounded by the Indian population, and the situation is healthy and picturesque. Our present school-room was built for other purposes than that for which it is now used. In days gone by, the place was occupied by wealthy, fashionable French people, who used, not unfrequently, to entertain the Governor, when they dined in the room now used as our school. Some remains of the once rich panelling is still visible upon the walls, between the present maps and homely pictures. The saloon in which dancing was carried on now serves for our sitting-room, dining-room, and church. The big tower, in which there were then large airy bed-rooms, is now a picturesque ruin, with pigeons domiciled on the high walls, and a pig quartered on the ground floor.

Day-scholars are now admitted into the boarding-school, in which we have an average attendance of nearly fifty. At Crève Cœur it was difficult to collect half-a-dozen day-boys; here they swarm, and I look forward to the time when we may have a school in every camp. Not one of the day-boys in the school here has ever seen the inside of any other school. It is a very encouraging and hopeful sight to see twenty or thirty of these little heathen marching up to the house every morning, each one carrying a small can containing his curry and rice for the

mid-day meal. All of them know something, and many of them the whole of the Lord's Prayer. All of them are daily taught that they are by nature and practice sinful, and that "Christ came into the world to save sinners." At morning prayers all are expected to repeat some passage of Scripture. In the Christmas examination, when fifty-five were present, the boarding-boys were particularly good in this respect—one boy named Walter repeating as many as sixty-seven texts and ninety-eight hymns in Tamil or English. The number of hymns would rather astonish an English child, but the Hindu is particularly fond of poetry, and an adult will compose and learn with almost equal facility.

In addition to the boarding-school, I have now the management of four other schools in different parts of the district. These I regard as a most important part of mission-work in Mauritius. We not only secure a Christian education for the children, but from our connexion with the children in the school we gain an introduction to the parents in their homes. The parents, seeing us take an interest in their little ones, are more inclined to regard us as friends, and are better prepared to listen when we offer spiritual advice in their own interest. There is an obvious difference in the bearing of people towards me, in camps where we have children under instruction, and in others where we have not. In the one case I feel I am a recognized friend; in the other, I am an alien roaming about their streets without any definite object they can appreciate.

Another great advantage of these is, they can be carried on with little or no expense to the Mission. So far my schools have not cost the C.M.S. a rupee. The boarding-school is sustained by the contributions of those kind friends who have hitherto charged themselves with its support; while the grants from the Local Government have proved sufficient for the working of the day-schools.


The sugar estates offer the most promising field for Mission-work, and upon them I have bestowed most attention. There have been fourteen adult baptisms during the period under review—five at Camp de Masque, and nine in the Pamplémousses Church. The nine were all from one estate, where they have built a small prayer-house, ten feet long by seven feet wide. I am strongly in favour of building or rather making the people build these little prayer-houses, in preference to expecting—often vain expectation—the people to come to some building of more ecclesiastical pretensions, but a long way off. Every little village in India has its own sacred place for worship. It may amount to nothing more than two or three stones, with a little whitewash and a dab of red paint. But there it is always in their midst, and so far a continual reminder of the world of spirits. Why should we not utilize this idea when they become Christians? To the European, that small prayer-house is but a miserable hovel. But what if communion is held there between the awakened spirits of men and the God and Father of all? The hovel then becomes a Bethel, as much so as Westminster Abbey or St. Paul's. I have had the pleasure of building many such places in India, and many, many times conducted worship in them, and felt as much the presence of God as in the costly fanes of Eng-

land. The materials of the present prayer-house might have proved costly in England, for the walls were formed of the stems of the aloe tree, which here grows to the height of from ten to fifteen feet, and, being perfectly straight and tolerably strong, forms an even barricade when the stems are tied firmly together with tough creepers. This afterwards receives a coating of mud, which preserves the aloes, and gives the building a substantial appearance. The walls receive a final coating of that which the Hindu loves so dearly, whether in India or Mauritius—i. e. cow-dung.

This is the first little Protestant prayer-house, so far as I know, in this part of the island, but the firstfruits of Grande Rosalie form but the beginning, I trust, of much more to follow, in the spiritual husbandry of the sugar plantations.

The Tamils are few in number, and widely scattered, compared with the Bengalis, and I can communicate only with the Tamils in their Native language, though Creole is often of great use. In the camp schools, where there is always a great mixture of North and South Indians, I teach all, and only English, which is the only plan practicable, and likely to be popular. The want of agents is a great drawback to the progress of the work; and so, also, may be our want of zeal and faith; and I hope those interested in the Mission will now join me in the short but comprehensive prayer, "Lord, increase our faith."

### *In Memoriam—Rev. Joseph Fenn.*

 S is the generation of leaves, so also is that of man," is the description given by the old Greek poet of the passing away of the children of men. By the rude blasts of autumn and the chill influences of winter, when they have fulfilled their functions, they are whirled away, and the stem which has borne them seems, for a brief season, left naked and desolate. But, so long as there is vitality in the tree, it sprouts again, and is clothed with fresh verdure, and gives fresh evidence of life. The inanimate things perish altogether; but it is the privilege of the Christian to know, with an assurance denied to the heathen, that, in the case of the believer, what is swept away from earth is garnered in heaven for more glorious uses than it has ever fulfilled upon earth, even when most diligently and usefully employed in doing the Master's work. Recently the Church Missionary Society has sustained a more than usual amount of bereavement, and it has been a duty again and again to chronicle the departure of some of the most attached friends, and of the most indefatigable workers, who have devoted time and ability, without grudging or stint, to the furtherance of its blessed work. Still it survives in unimpaired vigour; new faces are seen in its councils, but the spirit which animated the old friend is reproduced in the new. Men pass away, but the institution abides



It has struck its roots deep into the sanctified affections of England; it has been watered with the dews of heaven, and lifts itself up with renewed strength against the storm. A passing memorial of some who have been most conspicuous in the work of the Society is necessary, that all men may know something of the inner life which actuates it. A reason is thus furnished for hearty adherence to it when it is seen what manner of men have been the ruling spirits in its affairs. As too, like Christianity itself, it is in many quarters much "spoken against," there may be some advantage in occasionally explaining who they are who are so often ignorantly decried. We will add, therefore, a brief account of one for many years well known in Salisbury-square, most deservedly enrolled amongst the Honorary Governors for life of the C.M.S., "having rendered very essential services to the Society," the late Rev. JOSEPH FENN, for many years the influential minister of what is now called the Church of St. Michael and All Angels, Blackheath. This has been admirably furnished in a sermon preached by Canon Miller, from which we extract that portion which connects him with the Church Missionary Society. The whole sermon well deserves perusal, supplying, as it does, those features of Mr. Fenn's character as a Christian pastor which made up the harmonious whole of his career. To it we must refer our readers for the further details necessary to make our imperfect presentation of him complete. It will be seen from it, and Mr. Cadman's pendant which accompanies it, that there were gifts and graces in Mr. Fenn of the most important kind, which we must perforce leave unnoticed. One only we can attempt to allude to—the sensitive humility which led him to decline well-merited honour and posts, for which, in the estimation of others, he was well qualified. At the present crisis, the respect which he entertained for law should not be passed over in a cursory manner. He was law-abiding in a lawless age. It is our prayer that there may be raised up many in our Church to emulate him in this most important respect. In his sermon Dr. Miller presents him as the lawyer, the missionary, and the pastor. In two of these aspects we place our departed friend before our readers:—

#### I. THE LAWYER.

A few words, however, as to his *ancestry*. Not in worldly pride or boasting; not that we have to turn to the pages of Burke, or Dodd, or Debrett, to find his ancestors among the noble or the titled of this kingdom; but because it is a point of exceptional interest, and because it was a pregnant thought and power to himself.

Matthew Henry says, "Grace does not run in the blood." Of this the evidences are, alas! many and mournful. But your pastor was descended from ten or eleven generations of a godly seed. His grandfather was a banker at Sudbury; his father a London merchant. But, as we trace their gracious lineage further back, we come to Nathanael Vincent, who suffered as a Nonconforming clergyman in the troubles of 1660 or 1661, and was one of those who ministered to sufferers in the great plague, when their own clergy deserted them. Yet further back, we come to Cyprian di Valera, a Spanish Protestant, of whose work in connexion with the translation of the Scriptures we read in Hartwell Horne,\* "A revised edition of it"

(i. e. of the version of Cassiodore de Reyna), "by Cyprian di Valera, a Protestant, who consulted later versions and notes, especially the Geneva French Bible, was published at Amsterdam in 1602."

He felt that he was descended from an ancestry noble through grace, and not seldom referred to this as a stimulant to himself and to his family in their godly walk and work. He leaves behind him one son, awhile a missionary, and now one of the Secretaries of the Church Missionary Society; another the Society's Secretary in Madras, and three in English benefices. Such a lineage is rare, and might well be to him an incentive and a joy. But I pass from this to his own early life.

He went from his chambers in Gray's Inn to his ordination. He was in training for the bar, and practised as a conveyancer. His worldly prospects were very bright. Not only had he the incidental and important advantage that a near relation was a solicitor in large practice, but he showed such ability and power that friends competent to judge cherished the most sanguine hopes of his future career. He was very soon realizing an income at the rate of 1500*l.* yearly.

His legal training left its impress throughout his after-life. When speaking on some of the rubrical questions which have been at issue in our Church of late, he would say emphatically, "First, let the law be ascertained. We must first know what the law is."

But he was to plead for Christ. Stirred by the address of Dr. Claudius Buchanan, he determined to be a Christian missionary. The most urgent dissuaves were brought to bear upon him by relatives and friends. He was throwing away bright and sure prospects. And in those days the name of "missionary" was held by many in contempt. His zeal seemed little less than folly, or even madness. The then state of feeling is shown by an extract from the *Missionary Register* of February, 1815. In 1814 Marmaduke Thompson had written home—"A Church of England ENGLISH missionary in India would yet be, I believe, an entirely new thing! Proclaim it, and let us see whose shall be the honour to be the first—an English Schwartz and Gericke and Jahn to the natives of India."\* Mr. Simeon, whom he had consulted, obtained for him the offer of the chaplaincy supposed to be the most lucrative. This he declined, as also, subsequently, a chaplaincy in Bengal. Here, then, was the missionary spirit—self-devotion, self-sacrifice—in its purity and its power, impelling the conveyancer from the bar to the ministry of a missionary. "Whom shall I send, and who will go for me?" reached the young lawyer's heart in his chambers, while the fees were flowing in; and the response was, "Here am I; send me."

Our laity, even the godly among them, are apt to speak of very moderately endowed benefices and very moderate clerical incomes, such as that received by your pastor, as if they were riches—"a good living." But in many cases they fail to remember what such a minister must almost certainly have received in a profession, or in any secular calling. In this case there was great sacrifice of present income and of future pecuniary advantages. Mr. Fenn sacrificed, at starting, an income equal to what would be thought a rich living.

II. In this light we are now to contemplate him—THE MISSIONARY.

He had not a University education. It was not then so often included in legal training as it is in our days. But he was well versed in Hebrew, Greek, and Latin. Mr. Simeon, knowing that this was not the case of an illiterate and untrained man, dissuaded him from spending three or four years at college. On his arrival in India, he mastered Syriac and Sanskrit to such an extent as that, on his return, in consequence of his wife's health—it being found impossible that she should live in India—it was proposed by some of his friends that a Professorship of Sanskrit should be established at Cambridge, and that he should be the first professor. This he declined, reserving himself for the missionary work abroad, should a door be reopened for his return. At the time of his entering upon the missionary field, there were very important and promising openings at Travancore.

We read in the Sixteenth Report of the Church Missionary Society (1816) the words of the Rev. Marmaduke Thompson:—

"Nor is this all. Clouds are dispersing; light is shining on our paths. We have brightening prospects before us, especially in Travancore. There it hath pleased God surprisingly to open a way for us, not only to the poor heathen, but to raise up again the waste places of the ancient Syrian Churches. I hope you will be able to help us, and to send us out some good men to occupy these desirable stations."

In the Seventeenth Report (1817) the words of the English Resident at the Court of Travancore, Colonel Monro, are—

"I am more anxious than ever to attach a respectable clergyman of the Church of England to the Syrians in Travancore; and I should wish that Mr. Norton might be sent to me for that purpose, at the earliest convenient period of time. He ought, perhaps, to be placed at my disposal, and he may depend upon receiving from me the most cordial support and assistance."

Again, in the same Report:—

"I annex a very great degree of importance to the employment of English missionaries in that duty. It will ensure a prompt and impartial distribution of justice to all classes of people, and will thereby conciliate their attachment to the British Government, and increase their respect for the character and principles of the missionaries themselves. It is unnecessary to dwell at great length in this place on the eminent advantages that will be derived from the plan."

In this Report the Committee say:—

"The Resident, in the true spirit of a Christian statesman, considering 'the diffusion of Christianity in India,' to use his own words, 'as a measure equally important to the interests of humanity and to the stability of our power, views with the most sincere pleasure the commencement of a systematic plan for the attainment of that object.'"

In the Eighteenth Report we read:—

"With regard to the Syrians, our general views will be to pursue the use and promote the study of the Syriac language, and to extend the ancient simplicity and purity of the Syrian Church. It is now deformed by many Popish superstitions and ceremonies, which should be banished without delay. When purged from these dregs of Popery, it will, I trust, present such a spectacle of pure Christian doctrine and conduct as will accelerate the return into its bosom of the Syrian Churches that are still united to the Roman Catholic communion. The Syrians are themselves willing to follow any plan of reform that may bring them back to their primitive principles."

He was the fourth evangelical clergyman educated and ordained independently of the Society to go out as a Church Missionary Society's missionary. He sailed for India on December 15, 1817. His station was at Cottayam. His missionary career extended from 1818 to 1826. The object was most important, and needed no common man. This object was the revival of the Malabar Syrian Church. A priests' college was founded by Colonel Monro. Of this the present college is an offshoot. Great difficulties arose from the ignorance and bigotry of the Syrian clergy; and, further, from the selfish interests of the priests, who monopolized Church offices for their sons, and fought for their hereditary rights and vested interests. But the Metran, or bishop, promised that he would ordain none without Mr. Fenn's certificate of fitness.

Here, amidst these grave difficulties, caution, diligence, perseverance, and determination marked his work.

Into the issues of the conflicts between the Reforming and Non-Reforming parties I cannot now enter; but it is of deep interest to know that at this very time the importance of the Syrian Church is again recognized by the intelligent friends of missions in India—a country in which we have to meet the great difficulty that the people feel that our religion is the religion of their conquerors. Very few weeks ago, in Mr. Fenn's own drawing-room, the Rev. Henry Baker, son of one of his missionary colleagues, said to him, "Your old hopes and efforts for the Syrian Church will now very soon be realized." And in the last Report of the Church Missionary Society the statements are as follows:—

"The Travancore (Native) Government have recently drawn up and published a census of the population subject to them, from which it appears that one-fifth of

the whole population is Christian, viz., 466,874 out of 2,308,891; and that of the Native Christians, 295,770 are Syrian, 109,820 are Roman Catholic, and 61,284 are Protestant. Of the Protestants, 17,235 are in connexion with the Church Missionary Society.

"By the indefatigable labours and self-denying earnestness of the learned body of the missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition. The proportion of educated among them (which is considerably higher than among the Hindus and Mohammedans) will be much greater before long.

"It should be remembered that there is a very large number of Christians in Travancore—according to the returns of the late census, actually one-fifth of the whole population. This estimate, of course, includes Syrians and Romanists. Hence a larger educational agency for Native Christians is required for Travancore than for other parts of the mission-field. However, in the course of a few years, if a vigorous educational policy be pursued, we may hope that it will result in the raising up of well-educated and pious Native Christians, some of whom might be selected or ordained for educational posts of importance in our institutions. We have already one Native clergyman attached to the *Cumbridge Nicholson Institution*."

These facts, it is urged, are of deep interest, both from their intrinsic importance, and because, in connexion with the early labours of your devoted pastor, during the missionary period of his career, they teach us the oft-taught and oft-needed lesson that, in the doing of God's work, we are not judges of what we call failures. We are bidden to work, and wait, and hope in patience. Such instances tell us not to be discouraged at the lack of immediate results; for, observe, the faithful missionary had but a brief career at Cottayam—from 1818 to 1826. He had counted worldly wealth and honour but loss for Christ. He had toiled to master the Eastern languages to fit him for his Lord's work. But it was cut short in his hand. He is driven home. He lives and labours for nearly fifty years among you. But, ere he is called from work to rest, he is cheered by the assurance that the seed which he helped to sow was not lost, although its upshooting has been long delayed. His Travancore work was no failure. The sky is brightening there, and the Syrian Church may yet be a power for God and for His Christ throughout India. What seem to us to be the failures of the servants are often but the delays of the Master.

In 1856 Mr. Fenn preached the anniversary sermon of the Church Missionary Society.

It is in the full assurance that these particulars of Mr. Fenn's career will be serviceable to the cause of Missions that we have reproduced them thus prominently. The mere motive of doing honour to the memory of one deserving of it would not have of itself been sufficient; but there is great need of men of a kindred spirit being raised up to labour in the work of Missions at home and abroad, and, with earnest prayer that the Lord of the Harvest will raise them up and thrust them forth into the field of labour, we commend this brief memorial to the Church of God.

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## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

*(Continued from p. 225.)*

## CHAPTER II.

## CHANGES IN INDIA.

**T**HERE are few countries in the world which have undergone greater changes within the last thirty years than Hindustan. There have been changes in the extent of the Empire, changes in the surface of the country, changes in the minds of the people, changes in the Government, changes in holy Kashi too, changes in the Missions as regards the number of missionaries, stations, &c. The Hindustan of 1878 differs greatly from that of 1843, when my first volume of *Recollections* was published.

1. *Changes in the extent of the British Empire.*

The British Empire in India is of greater extent now than it ever was. Since 1843 the Punjab, the kingdom of Oude, with several smaller principalities—in extent, I should say, equal to England, Scotland, and Ireland—have been annexed. Not long ago a young educated Hindu Babu told me he could wish that the whole map of India was red—i.e. the whole country were under British dominion.

These annexations, however, have not been carried out in true Asiatic style; for, instead of destroying every one of the deposed princes with their families “root and branch,” as a Native gentleman said to me, they and their families have been pensioned, and it would be a curious sight to see the amount of money that is annually paid by Government in behalf of these pensioners.

The people of India do not dislike the Government on account of this generosity; but there was a strong feeling of disapprobation some years ago against the Secretary of State when he—in opposition to the Governor-General, the Council, and all India—threw away *lakhs* of rupees on an Indian spendthrift in the south; and I heard Native gentlemen say “that, in justice to India, the Secretary of State ought to pay the money out of his own pocket.” They were right.

2. *Changes in the surface of the Country.*

*Cultivation.*—The N.W. Provinces of India are far more cultivated now than they were thirty years ago, yet there is still room for improvement. If India were cultivated as carefully as England is, it would be capable of supplying nearly the whole world with grain. There are still vast tracts of uncultivated land in all directions.

In my first volume I remarked that I had not seen any rice-fields round Benares. On my return to India, in 1845, a kind friend, the late Sir Donald McLeod, convinced me of my error. He informed me that there were plenty of rice-fields in the vicinity of Benares. The fault was entirely my own, for I had frequently passed these fields without

inquiring what they were. My case resembled that of many a European who returns from India without having seen any Native Christians, only they go a step farther than I did; I merely stated that I had not seen any rice-fields near Benares, they state that there are no Native Christians in India. If they had inquired, they would have discovered that there are many Native Christians in India, as I, on inquiry, found that there were rice-fields in the vicinity of Benares.

But, although cultivation in India has greatly increased in all directions, the prices of grain have more than doubled; and whilst some of the people cry out that the country is becoming poor, the reverse is visible; for the wealth of the rich increases, wages and the value of labour have risen; and the labouring classes, with the exception of weavers, are better off than they ever were.

Since 1853, tea has been cultivated in the hills. The plantations of Kumaon, Gurwal, and the Dehradon were the first. Since then large plantations have sprung up in various parts, especially in Assam. There are extensive coffee plantations in the south of India and in Ceylon.

Previous to my going to the hills, I thought, if the Government would sell all the waste land in the hills at reasonable prices, thousands of settlers from Europe might occupy these extensive tracts of yet uncultivated land, develop the resources—which no doubt are vast, and of every description from coal to gold—carry their riches to the plains by tramroads, and, among other things, supply India and Europe with tea and coffee equal to the two articles from China and Arabia.

Moreover, while these settlements would greatly add to the prosperity of the country and the increase of the revenue, they would be a source of strength to the Empire. In an emergency such as that of 1857—and as there may possibly be again—an army of some thousand Europeans, accustomed to the climate and the use of the rifle, might pour down from the hills, and, with God's help, greatly add in extinguishing another mutiny.

But my sojourn at Dalhousie in 1870, a hill-station in the Punjab, has somewhat modified my idea as to the feasibility of such settlements, for the number of European cultivators could not be so large as I formerly thought they might be; still the above-mentioned end might be obtained, because the very fact that on each estate there would be a certain number of European labourers ready for any emergency—the very fact, I say, would overawe restless Natives far and wide, whilst, at the same time, the wealth of India's mountains would be developed.

*The Telegraph.*—This is another new feature in India. Its reality was not believed by the Natives for some time. When the telegraph was first established, numbers of Natives went to see it, and, according to their custom, handled everything. As this meddling was inconvenient, an order was issued by Dr. O'Shaughnessy, "the father of the Indian telegraph," not to admit any Natives into the telegraphic office without special permission. When the Maharajah Dhuleep Singh arrived in Benares, he wished to see the telegraph, and every one was willing to show it to him, but he was a Native. What was to be done? A message was sent to Agra asking permission. Dr. O'Shaughnessy seems to have

been at the office, and therefore a reply was returned in a few minutes granting permission, during which time the Maharajah was kept in conversation. The Maharajah was shown everything, but his attendants were convinced that the whole was a farce; they had closely watched the wires, and had not seen a letter go or return, nor had they heard a voice announcing the permission. The Natives call the telegraph by the expressive name *bijli ki dak*, "the lightning post."

A story was told in Benares which illustrates their former incredulity respecting the telegraph, but which convinced them of its reality. A *gumashta*, or banker's agent, was pleased to abscond with no less a sum than Rs. 23,000. The theft was not discovered till two days after the culprit had left. It was therefore considered impossible to overtake him. In his distress, the banker applied to a gentleman universally respected by the Natives. Mr. S—— inquired in what direction the man had gone—up country or down—and, on finding that he had gone up-country, and probably to Agra, he advised the banker to telegraph to Agra, and to have the delinquent seized as he crossed the bridge. The banker replied that this was an impossibility, as no messenger could overtake him. As to the telegraph, what could that do? He, however, expressed his willingness to pay for the message. Two hours had scarcely elapsed when a telegram arrived from Agra, stating that the *gumashta* had been apprehended, and the money found upon him, with the exception of some three hundred rupees. The banker was sent for, and the telegram translated to him, and he was asked what was to be done with the money. He exclaimed, "It is impossible! Do what you like. It is impossible! The man cannot have been apprehended!" He left Mr. S—— in anger at being, as he thought, trifled with, and would have nothing more to say to the affair. Two days later, a letter arrived from his agent in Agra confirming the telegram.

The telegraph is at present extensively used by the Natives, and was an unspeakable help to us at the beginning of the mutiny. It was one of the means, under God, by which India was saved.

*Railways.*—These are another new feature in the country. They are a great convenience to the Native community, and are a means of developing the resources of the country, and a great help to the Government. If we had had a railway in 1857 from Allahabad to Cawnpore, humanly speaking, the Cawnpore tragedy would not have taken place.

When the railway first came into existence in India, some twenty-five years ago, the engine was now and then worshipped, and a few men and women are said to have lost their lives in their adoration of the engine. Many believed there was divine life in the engine. The description which I once heard a Native give of an engine amused me very much. This man had returned from Calcutta, and was explaining to his friends and neighbours the wonderful sights he had witnessed. "Well," he said, "I had to go to Calcutta, and, as I heard much about the iron-way, I was anxious to know how the English had constructed it. I therefore set off for Raniganj, and pictured to myself what kind of road was necessary to enable bullocks to draw carts without slipping. On reaching Raniganj, I looked on all sides for the iron-road, but could see

none. On inquiry, I was directed to a very very long building, in which I saw two thin iron rods running along on the earth, and a long line of carriages joined together by huge iron chains. How the *Sahib Log* (the Europeans) could train horses or oxen to run on those thin iron rods, laid down as far as the eye could see in a straight line, was more than I could conceive, for I was sure my pony would never walk on them. We had to take tickets to Calcutta, and cheap enough they were for 60 *kos* (120 miles). As I was calculating how many pair of oxen would be required to draw this multitude of large carriages, I was terrified by the snorting and roaring of a dreadful monster which came along at a fearful rate, and stopped near the carriages, giving at the same time a tremendous kick, which shook all the carriages. No rakshas could look more terrible than this being. Well, that awful and terrible creature was to be harnessed, and was, after all, more docile than many a horse of ours, for it stood very quietly whilst it was fastened to the carriages by a mighty chain. We were then ordered to enter the carriages, a bell giving the sign. 'What,' said I, 'with such a monster to draw us?' 'Yes,' was the reply. I could not make up my mind, but those who, like myself, hesitated to enter the carriages received a kick or two, so in we went. I trembled from head to foot, and gave myself up for lost; yet what could I do?—the carriage was closed. At last the bell rang a second time, a terrible squeak was heard, like the voices of a hundred elephants, and off we started. No sooner had we gone a little way than the anger of the creature that drew us subsided, and it went on dragging us as if we were nothing. Thus we went quietly on till we reached another station; but no sooner did we stop than the creature again became furious. This time, however, it seemed to be thirsty; for the coachman unharnessed it and took it to a high tower, where it drank I cannot tell how many *maunds* of water (a *maund*, or *mun*, is 80 lbs.). It then received a feed of some black stuff, and, having well eaten and drunk, it went on again—yes, on, on, on, the creature seeming never to get tired. We reached Calcutta in no time." The man looked proudly around the circle of his hearers, and they looked with astonishment at a man of such experience!

The railway is very extensively used by the Natives, and is extremely cheap, the third class being only one pice (=  $\frac{3}{8}$ ths of a penny), the second class three pice, and the first class six pice. An intermediate class between the second and third has lately been introduced, which is used by respectable Natives. There are now also special compartments in the carriages for Native ladies. Formerly, Native ladies had to travel in the same carriages with Native men. One day, as I went to Allahabad, I saw two ladies looking into several carriages, and, seeing that in which I was with several gentlemen, they at once came in, sat down in a corner, assured that no one dared and would insult them under the protection of English gentlemen.

The railway affords the Natives great comfort in travelling, and, among other things, it teaches them punctuality. They dare not be, according to custom, half an hour behind time, for the train will not wait for any Babu, however rich and influential he may be.



There is no distinction made of caste on the railway. All castes mix together in railway carriages, and, although travelling by rail does not destroy caste, it tends to weaken it. Some time ago, when conversing with an intelligent Native gentleman on the subject, he remarked, "Science and its productions are all against our religion—even railways." I inquired, "What can the railway have to do with your religion?" "A great deal," was the answer; "for, you know, we have no longer any religious creed—customs and caste keep us together. A man may believe what he likes, if he but adhere to our customs and caste. But the railway strikes at the very root of our customs and caste. Formerly, when a man went on a journey or on pilgrimage, he took his fee in his hand and went to the astrologer to ascertain from him the lucky moment when he had to start. At present we send for a time-table, and we know that, when the bell rings, it is time to get into the carriage, and when the whistle sounds we know that the lucky moment has arrived for starting. When we are in the train, we become hungry and thirsty. The Englishman takes out his food and his bottle of beer; but what can we do? The train will not stop for us to eat and drink outside, as, according to our custom, we ought to do; so we follow the Englishman's example and eat inside. Again, we become thirsty. What are we to do? Water is offered for sale outside. We have no time nor means to ascertain of what caste the man is. We give him a pice, take a *lota* (brass drinking-vessel) full of water and drink, and the best is, the Brahmins say that we may do so, and that it is according to our Shasters; but do not ask me where it is written, for I believe it is nowhere written." And I think so too.

Educated Babus have more than once told me that if they had not seen a telegraph or a railway, but had been told that there were persons who could communicate with each other in the twinkling of an eye, although they lived hundreds of miles apart, and that other persons were accustomed to travel at the rate of thirty to forty miles an hour, they would either have considered the whole a fiction, or believed these persons to be gods.

*Steamers.*—These add their quota to the general improvement. Some time ago there was a dispute in the Benares Debating Club. Some young pundits asserted that the times of Ram were superior to our own times, both in civilization and science. One of the pundits became eloquent, showing that Ram had gone with his army in about nine months from Aiyudya to Madras, and had overcome every obstacle, however great, on his way. "True," his opponent replied; "Ram did go to Madras amidst immense trouble and fatigue, reached it, as you say, in nine months. Our Commissioner Sahib went the other day also to Madras; he went by Calcutta, and from thence by steamer to Madras, which he reached in three days in great comfort." "What!" shouted the pundit, "do you mean to say that our Commissioner is greater than Ram?" "I do not compare the men," the other drily replied, "but the times—its civilization and science."

## REVIEW.

DER INDOBRITISCHE OPIUMHANDEL UND SEINE WIRKUNGEN, EINE FERIEN-STUDIE, VON THEODOR CHRISTLIEB, &c. *Gutersloh*, von C. Bertelsmann, 1878.

ALLGEMEINE MISSIONS-ZEITSCHRIFT, FÜNFTER BAND, Januar—April, 1878. *Gutersloh*, von C. Bertelsmann.



R. CHRISTLIEB, who is well known in the Christian world for his valuable theological treatises, in his vacation leisure last year prepared some articles on the Opium Trade for the *Allgemeine Missions-Zeitschrift*. This periodical corresponds exactly with the *Church Missionary Intelligencer* as an exponent of the working and theory of Christian Missions. The editor is Dr. Warneck; among the chief contributors are Dr. Christlieb and Dr. Grundemann, with the help of other friends. It is now in the fifth year of its existence, and is conducted with considerable ability. The numbers for the present year contain articles on Mohammed and Islam, and a series of interesting papers by the Rev. Oscar Flex, missionary in Bengal, on Native Christians, who selects for his types those with whom he has been personally acquainted in Chota Nagpur and other corresponding districts. An account is also given of the rise and progress of the missionary spirit in the kingdom of Wurtemberg, which has contributed so many valuable missionaries to the Church of Christ. It is curious to notice, in another article, serious allusion to articles which recently appeared in an English journal of no particular mark or reputation. These were eagerly caught up and reprinted by the infidel party in Germany as convenient weapons against Christianity. Here they fell still-born, but there they acquired notoriety amongst those who were more anxious to decry missionary effort than careful as to the sources of their information.

Dr. Christlieb's articles have been found so interesting by the German public that he has reprinted them in a collected form, with additions. He has carefully studied various sources of information, and has been pleased to acknowledge his obligations to the articles which appeared in the *Church Missionary Intelligencer* two years ago. It should be a matter of deep regret to Englishmen that a learned foreigner and a well-wisher to our land should feel himself constrained to draw up so formidable a bill of indictment against us. But we cannot feel that he is doing wrong by stirring up public feeling abroad against what is a scandal to our common humanity. The opium trade, like the slave trade, deserves the censure of all men, and merits universal proscription. It is an iniquity which cannot and which ought not to be hidden. The wounds inflicted by Dr. Christlieb are those of a true friend to English honour. Such wounds are proverbially faithful; we trust that good will result from them.

# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

### II. NORTH-WEST PROVINCES (*continued*).

#### Lucknow.



THE missionary staff at the well-known capital of Oudh consists of the Revs. C. G. Daeuble and G. B. Durrant, and Mr. G. H. Weber. Mr. Daeuble has continued his diligent evangelistic labours, and not without tokens of the Divine blessing. Mr. Durrant has, since his arrival in 1876, been applying himself principally to the study of the vernacular, which he has now fairly mastered. The educational agencies have been superintended by Mr. Weber. In our last review of the Mission we reported the acquisition by the Society of the Zahur Bahksh, an old Mohammedan palace, "half prison, half fortification." Portions of some of the courts have been pulled down in the course of repairs, and the materials used in the erection of the new Church of the Epiphany, in Urdu "Zahur i Masih," which was opened for Divine Service on Christmas Day, 1876. Speaking of the new church, Mr. Daeuble wrote in his Report for 1876, "The gradual rise of the foundations, a concrete mass of crushed bricks and mortar, the growing pillars, walls, arches and windows, up to the roof, were all suggestive of the gradual growth of the Church of Christ in North India."

The catechists in their work at the five out-stations, Mau, Gosainganj, Unas, Fathganj and Sandila, have had marked encouragement. Wherever they have gone they have been met by the request, "Please sit down and tell us about the Book." Their wives also have exerted a wholesome influence among the women. We give extracts from Mr. Daeuble's and Mr. Durrant's Annual Letters, treating of the work generally during the past year. The reference in both letters to the lamented death of Mrs. Daeuble will be read with much sympathy for the bereaved husband.

#### *From Report of Rev. C. G. Daeuble.*

We have in truth been sowing in tears precious seed into God's acre in Oudh during this year. A beloved wife and faithful fellow-worker in various mission-fields during twenty years—a loving mother, not only to our own children, but to the Native Christians—has unexpectedly received the summons, "Come up hither!" and, to our outward senses, disappeared behind the veil. Joseph Carter also, the most trusty of our Native helpers for more than seven years, has, after only a few months' work as Native pastor at Benares, been called away after a long, painful illness. Are these not to be considered heavy losses for our work? Yes, in man's eyes they are, but I trust not in reality. After sowing such precious seed, are we not entitled to expect

a good harvest? I have asked for full compensation. Our rich Lord and Master, who has asked for the sacrifice, can afford to recompense us. Amongst the rest I have, as an item of compensation, asked for greater success in our work of evangelization in Oudh, and I expect fully that this item will also be granted by our gracious Head.

With reference to our Native Church here, the long-desired object has been obtained during the year. Joseph Carter having been ordained for the Benares Native Church, the Rev. D. Solomon has been transferred from there to Lucknow. Our Church here was represented at the Native Church Council at Allahabad in October last by the Native pastor and two delegates.

Preaching in the city has been regu-

larly kept up, but with no perceptible results. The dread of famine has been removed by our Lord sending a gracious rain just in time to save the cold-season crops. The rainy-season crops have failed almost completely. Everywhere people asked us, "Why does it not rain?" When told that our sins were the cause of this drought, and that God now required every man to repent from his sins and return to the Father's house, they took it in very readily. We had just been forming a local Relief Committee when the timely rain removed all necessity for its operations.

In our itinerations, during the cold season, we find the country-people generally very willing to listen to us. They are very simple and cannot take in much. I have found some little things—a watch, an opera-glass, a small terrestrial globe, and a small microscope, exceedingly useful in collecting an audience and fixing their attention. These simple things have brought many to our tents. From terrestrial things we generally ascend gradually to heavenly truths.

Of our five out-stations no decided results can as yet be reported, if results are counted by adult baptisms. If we had been in a hurry we might have had nearly a dozen baptisms in our out-stations during the last two years; but as there was fear that the Mission might be burdened with the support of some of them, they were not admitted. I want those that become Christians in the country districts to remain in their own villages, and become a light and a salt amongst their countrymen. If our Society were to adopt, in North India, on a small scale only, the policy pursued in East Africa, we could baptize many more than we can now, being assured that, if thrown out from their former life and employment by becoming Christians, our converts would find means of earning their bread honestly in some industrial institution, and not be cast

upon mission-funds. Let me plead for the establishment of schools of industry managed by lay agents all over our mission-fields in the north. Government is slowly coming to the knowledge that they have been educating the Natives into schoolmasters, post-masters, writers, and other Government employés at such a rate that the supply is becoming greater than the demand. Bachelors of Arts are becoming very cheap indeed. The result is great discontent amongst the educated portions of the population who cannot succeed in securing good situations under the Government that has expended so much in educating them. Let our Societies take this to heart and give more attention to the practical education of our Christians in boarding-schools and schools of industry. If well managed, such schools of industry ought not to be a burden on our Society for long, but would soon become self-supporting.

Is our Lord's return close at hand? I pray and wait for it, for the night is still very dark indeed. How hard it is for a single soul to escape the strong bondage of darkness is evident from the case of the young Bengali widow who has lately escaped from her uncle's house, and, after finding a few days' refuge at our Zenana Mission-house, has been sent back to her prison by the hard hand of the law. Her cries were heart-rending when she was carried off, while the Bengali babus cheered. These advanced and enlightened gentlemen are straining every nerve to keep the poor lady in the bondage of idolatry. How long are the powers of darkness to reign supreme in this land? How long, O Lord, how long! Come quickly, Thou strong Deliverer, to bind the powerful enslaver and to take the spoil from the spoiler! Many are crying for deliverance; hear their and our cries, and come quickly, for Thy Name's sake, O Lord!

### *From Report of Rev. G. B. Durrant.*

Since we reached India, we have been engaged in learning our work, though, thank God, we have been enabled also from time to time to sow the imperishable seed. I cannot commence this my second Annual Letter without recording at the very outset my devout thankfulness to Almighty God for His signal mercies to us during the past year.

On the morning of June 10th, the second Sunday after Trinity, I preached my first Hindustani sermon to a small congregation of Native Christian drummers belonging to a Native regiment in the cantonments. It was a most happy day for both of us, and we could not but feel most grateful and thankful that I was thus permitted to speak for the first

time publicly in the vernacular, and to tell the people in their own tongue the wonderful works of God.

In October, as you know, our Mission sustained a very severe loss by the sudden death of Mrs. Daeuble. All the Native Christians looked up to and loved her, for they knew well how true and deep an interest she took in their highest welfare. Again, in November, the Native Christian Church lost one of its very best members. Rev. Joseph Carter was called to his rest on the 6th, after several months of painful illness. His loss is greatly felt by all.

On the 13th of this month (November) we went into camp with Mr. Daeuble, and remained in the district until Christmas. I found it a very valuable season, and I hope I have learnt many helpful lessons for the time to come. We returned to Lucknow for Christmas. On Jan. 10th the Bishop of Calcutta arrived. He spent ten days amongst us, and I think his visit did us all good. We were especially cheered by the interest he took in missionary work. We are now again in the midst of camp life, and all the interesting work amongst the village population. My experience of it is, at present, too limited for me to say much, but my love for the work increases steadily, and of one thing I am quite sure, there is in Oudh a very wide field for evangelistic effort.

The Sunday-school (mixed Native and Eurasian) in connexion with the English service still continues. I am thankful to say that the numbers still keep up, though we lost a good many in the summer, owing to the amalgamation of Oudh with the North-West Provinces. Offices were transferred to Allahabad, and several families left in consequence. We owe a great deal to the energetic labours of the good superintendent, Mr. H. J. D'Cruz, who throws himself heartily into the work. A change is shortly to take place in the arrangements, which, I think, will be a decided advantage to the school. The Native portion of it is to be separated, and given over entirely to the care of our Native pastor. The present plan is one which is scarcely fair to the children

who know only Urdu. The opening and closing services are all necessarily in English, and thus a large number are cut off from the intelligent appreciation of what is going on. On Dec. 31st we had our annual school treat in the Badshah Bagh, a large garden now in the possession of a Native Christian, his Highness Hornam Singh. It was a great success in every way. In a month or two we hope to have our annual distribution of prizes, of which I shall hope to send a report later on.

In August last I took over from Mr. Weber the editorship of our local edition of the *C.M. Gleaner*. The two inside pages of the cover are filled with local matter, and articles of general interest on missionary subjects. It is my earnest desire that the paper should become a real power for good in Lucknow and the neighbourhood, and I quite hope that the number of our subscribers will steadily increase.

I am in hopes, also, that during the summer months something may be done for the educated English-speaking Bengalee Baboos, so many of whom reside in Lucknow. The Bishop of Calcutta gave them an excellent address when he was with us. The large building, in which the address was given, was crowded, and every one listened attentively. It has been suggested that our work amongst them should take the form of lectures on various subjects of interest. It has been tried successfully in other places, and if all be well we shall make the attempt.

I have nothing more to add, except this, that my dear wife and I both feel that our interest in missionary work steadily increases, and for this we are deeply thankful to God. As the work for Christ in this land opens out gradually more and more before us, we feel increasing thankfulness that we have been called to take part in it, and most earnestly do we ask for the prayers of all our friends in England that we may be endued abundantly with the spirit of wisdom, love, and of a sound mind effectually to carry on this glorious warfare to the glory of God and the salvation of many souls.

### Faisabad.

The work at Faisabad, the only other C.M.S. station in the Province of Oudh, has been carried on, since March, 1876, by the Rev. J. P. Ellwood, who

was transferred thither from Lucknow to take the place of Mr. W. Baumann, brother of Dr. Baumann of Calcutta, who came to England at that time to read for Holy Orders, and has now returned to India, having been ordained deacon by the Bishop of London on Trinity Sunday, 1877. Mr. Ellwood, since his occupation of Faizabad, has been called to pass through some domestic affliction. He paid a hurried visit to England last autumn in consequence, but soon returned to his post.

The Native Christian adherents in connexion with the Faizabad Mission number seventy-eight, against fifty-seven last year. There are twenty-nine communicants.

Bazaar-preaching, visits to Natives of high standing and others, the work at the four out-stations, *Ajodhya*, *Akbarpur*, *Sultanpur*, and *Partabghar*, have continued as formerly. *Ajodhya* is a most important preaching place. "It is a city full of wickedness and idolatry, whose temples are almost as numerous as dwelling-houses. Its fame is spread far and wide in Hindustan, and its name has been carried down to posterity in that famous epic poem, the *Ramayana*. The late Bishop Milman has left on record, in the Church Register at Faizabad, his deep conviction that *Ajodhya* should be kept up as a Mission station at all hazards as a witness for Christ."

*From Report of Rev. J. P. Ellwood.*

The spirit of opposition to the Gospel continues more or less in the bazaars. Nevertheless, the Gospel is preached in every thoroughfare regularly. There is much to discourage and encourage our Native brethren in Faizabad. Many of those who oppose us are Natives in Government service, who are, I am afraid, emboldened in their opposition by the carelessness of European officials in their own religious duties. "Go and convert Mr. So-and-so!" is often the bazaar retort. "He professes Christianity, but does not believe in it. You should preach the Gospel to your *own*, and teach them to believe in it before instructing those who consider themselves as good or better than Christians." We can perfectly understand this objection, but it is most difficult in the bazaar to answer it. On the other hand, it is said, especially of one official, that if all Europeans were like him, India would become Christianized in a few years. It is high time, then, that something should be done at home to send out to India Christian officials in the Civil Service who will be missionaries in their life.

I have devoted much of my time to visiting the educated classes at their homes, but many of them are still reserved and disinclined to discuss religious matters. They are afraid also of being seen near the missionary's house lest their friends should deride them,

and accuse them of hankering after Christianity. To meet this difficulty, I have obtained a piece of ground from Government, near the Government school, for a book-shop and preaching-place. As soon as funds are forthcoming, a shop will be built with two rooms—one in which we can meet Natives, and discuss the claims of Christianity, and the other used as a depôt. A book-stall has also been opened at the railway station, and will be carried on, it is hoped, on the Lucknow plan, which proved so successful. A Christian is employed at the station.

Through the liberality of a few Europeans, we have been enabled to make our little church more respectable. A silver sacramental service has been purchased, necessary repairs carried on, and almost everything for the conducting of Divine Service in "decency and in order" procured. A new pulpit has also been promised by some friends in England.

Many of the members objected to the church being used for a school composed of Hindus and Mohammedans. A new school, therefore, was built at a small expense. Its teaching is confined to the simple elements of reading, writing, and arithmetic, with a daily Scripture lesson. The Bible is the stumblingblock, and sends many a bright boy away to some other school.

A most promising inquirer vanished

after receiving instruction from us, and we have never seen him since. His friends overpowered him with promises if only he would give up Christianity. We need the prayers of our friends at home for seven *halting* inquirers—one in Faizabad, another in Akbarpur, a third in Sultanpur, two in Ajudhya, and two in Pertabgurrh. May God, in His mercy, cause them to come forward, and no longer refuse the offer of mercy!

Ajudhya will always form an interesting part of the Faizabad mission-work. The antiquity and sanctity of the place in the opinion of every Native is beyond doubt. Hindu poets have bestowed their proudest epithets on this renowned city of the Sun—the supposed birthplace of the purest and most noble incarnation recorded in Hindu mythology. Its very soil is sacred, and its holy stream flows a mighty river to the washing away of sin. Here may be seen the aged and the young—travellers from the remotest parts of India—seeking salvation at these holy waters. Thousands flock during the melas to bathe in the Divine Sarju, and many of them never return home to tell the tale of their misfortune. No less than two millions of people were present during the last mela. These pilgrims are in earnest, at least most of them. Ram is to them a household word. He is their protector and Saviour. "Ram, Ram," forms their greeting every morning, and is the general salutation. There is much to admire in the character of this assumed incarnation; but most of the ideas attached to him now-a-days have been borrowed from Christianity, and many of their teachers are beginning to say Ram and Christ are the same.

Our catechist, Anand Masih, is an active preacher of the Gospel. He was a Brahmin of the highest caste before his conversion. His influence on this account is very great in the stronghold of superstition. Two inquirers were under his instruction during the past year, but somehow our hopes with reference to them were doomed to disappointment. One has turned against the Gospel, and the other, a Brahmin of high caste, fears persecution—of both, though, I have hope. The Brahmin still visits the catechist at intervals for instruction, and he has even gone so far as to break his caste by eating with Anand Masih. It

is of the greatest importance to keep Ajudhya well manned, especially during the melas. Much of the good done will perhaps never be seen, for the population is only small, and pilgrims form the greatest part of our congregations. Grand opportunities are given us for preaching to the thousands who throng to the melas, and who seldom hear the Word of God. A preaching-chapel would be a great boon, and give us a better opportunity of reasoning quietly with those who appear anxious to hear more of the Gospel.

The work in Sultanpur has been carried on by James Jackson and Silas Brown. It is gratifying to relate that all the Natives speak of them with respect, and it is evident that God has convinced many of the residents that there is more in Christianity than they once supposed. This is all very good so far as it goes, but it is not enough. During my last visit the English-speaking Babus invited me to give them a lecture on some religious topic. We spent a very pleasant evening together, after discussing the relative merits of Christianity and Hinduism. They wish me to give another during my next visit, and suggested the following as the subject for discussion: "How can Europeans and Natives understand each other better, and be brought more in contact with one another, and join in friendly discussions on religious matters?" The above suggestion shows that the Natives are ready to discuss religious matters in a friendly way, and to take Europeans in their confidence, on even the most vital subjects. Would to God we had more godly Europeans to help us in this matter! Our outstations, under such circumstances, would soon yield abundantly.

*Pertabgurrh* is sixty-five miles from Faizabad. Besides the catechist and his family, two other Christian families reside there. Every Sunday, Divine Service is conducted by the catechist in the house of a Christian Babu, who very kindly affords us all the help he can. Amos (the catechist) has visited the surrounding villages, and preached in the bazaar. There are two other Christian families in the district whom he visits from time to time. We hope to establish a small congregation in Pertabgurrh, which may exert an influence for good amongst the heathen.

A Mohammedan professes to be an inquirer, but he fears to declare his convictions. A young Hindu also visits Amos secretly, but, like many others, he desires to serve both God and Mammon. A short time ago he was at the point of death, and, thinking that his hour was come, called for a pair of scissors to cut off the sacred knot of hair from the crown of his head. Having accomplished his object, he asked his friends to throw it away, saying, "From henceforth I am a Christian and will die in the faith." Unfortunately the catechist was not allowed to see him, and, on his recovery, he relapsed into his former state. Now he is even afraid to acknowledge before his friends any sympathy with the Christian religion. His master gives him a good character, and I have every hope yet that he will see the error of his ways.

*Akbarpur* and the surrounding district have been well worked during the past year. Joseph Balfour and Alfred have gone from village to village at stated periods throughout the year, and preached in the bazaars and fairs regularly. No important results have yet been seen, although many interesting incidents have been related by the catechists. In one village especially,

The following is an interesting account from the Rev. G. B. Durrant, of Lucknow, of a visit paid by him in February, 1877, to a great Mela held at Ajodhya. The account was written by him for, and appeared in, the Lucknow edition of the *C.M. Gleaner*, from which we quote it:—

*From the Lucknow Edition of the "C.M. Gleaner."*

The late mela at Ajudhya has been brought into special notoriety on account of the disastrous accident which occurred on Sunday morning, February 25th, and which terminated so fatally. But in all respects it was an unusual and extraordinary festival. Occurring as it does only once every forty or fifty years, it possesses peculiar sanctity in the eyes of the people, and naturally attracts large crowds. It was to visit this mela that I left Lucknow on Monday, February 19th. The evening of that day found me enjoying the kind hospitality of the Rev. J. P. and Mrs. Ellwood in their tents, which were pitched in a most pleasant spot about a mile distant from Ajudhya. During the next five days I had excellent opportunities of seeing all that usually takes place on such occasions.

where previously the people had refused to listen, they were received warmly. One inquirer presented himself, but, not being altogether satisfied with his motives, we gave him little encouragement. In addition to the Sunday-school reported last year, we have now a day-school numbering about thirty scholars on the roll. The boys belong chiefly to the labouring classes, and are very superstitious. Some time ago, when the parents heard I was going to examine the school, they refused to send the boys that day, for fear, by some means or another, I should make them Christians by force during my stay. They have got over their fear now, and no longer absent themselves.

Joseph Balfour, the catechist, was selected by the Calcutta Committee to go to Jamaica to preach to the coolies, and he set sail in November. We were, indeed, sorry to part with him, but no doubt he will find a greater sphere of usefulness amongst his fellow-countrymen in Jamaica. Before starting, he was commended to God in prayer by the Native brethren who feel a deep interest in his work and welfare. Peter Walgir has been appointed to succeed him in Akbarpur.

The scene as we witnessed it from day to day was very striking. A steady stream of travellers poured in from all the surrounding country. Many came long distances. We saw and conversed with pilgrims from the Punjab in the North, and from Madras in the South, as well as with others from Central India. The wonder was where they all stowed themselves away. Every available space in the town seemed occupied, and the shore of the river was covered with huts of reed or grass, all of which were soon filled with occupants, and yet the crowd poured on in steadily increasing numbers. On the faces of almost all was written real and intense earnestness. Men looked as if they were resolutely determined to get the absolution and purification they had come to seek.



One could not but think of St. Paul's words to the Athenians, "I perceive that in all things ye are *very religious*." This was certainly a marked characteristic of the pilgrims to Ajudhya. We believe that, during the week, the most devout amongst them visited every temple in the place (and the place is crowded with temples), presented their offerings at every shrine, and then on Sunday morning, which was the great bathing day, sought final and complete absolution in the waters of the river. After this the religious ceremonies appear to have ceased, and the mela assumed more the form of a great fair and general holiday. One had only to witness the intense thirst of the people for the forgiveness of their sins to appreciate the privilege of being permitted (in the words of another) "to interpret to them their longing,"—the privilege of explaining to them the origin of their heartfelt need, and of revealing to them the only means whereby that need can be satisfied. The words of the Master came with new force to us as we thought of these hungry and thirsty souls. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink."

But it is now time to speak of the direct Christian effort brought to bear upon these multitudes. I shall speak only of the Church Missionary Society, though I believe other Societies were at work. Mr. Ellwood laboured earnestly himself, and had with him his eight catechists, together with three sent by Mr. Stern from Goruckpore. This little band, small though it was in comparison with the vast crowds which thronged every street and every bazaar, went forth every day prayerfully and resolutely to preach that word which can never perish. The results may not be seen now, but the day shall declare them. Various methods were adopted for reaching the people.

1. Bazaar preaching we may mention first. This is at all times difficult work, but the difficulty is in many respects greatly enhanced during such a season as a great mela. The very earnestness of the people, while it makes the work amongst them more deeply interesting, is on the other hand an obstacle to their reception of the Gospel. Eagerly intent

on the due performance of the prescribed rites and ceremonies, they have little time or thought to bestow upon the Gospel-message; yet incidents are continually coming to light, which show that words heard in the bazaar have been carried home, and pondered over until they became the seeds of life and light to the darkened heart. Years may pass before the fruit appears, but appear it will in God's good time. Several most interesting cases of this kind are mentioned by the Rev. James Vaughan in his late volume entitled *The Trident, the Crescent, and the Cross*.

2. Mr. Ellwood also adopted the plan of visiting persons in their own houses, and discussing with them the claims of Christianity. I could, if space permitted, mention some most interesting conversations which took place. No doubt many argued for argument's sake, but there was at least the opportunity of letting the people know in their own homes, apart from the distractions of the bazaar, what Christianity really is.

3. One other method only will I mention. When preaching was going on outside the catechists' tent, those hearers whose remarks showed them to be in earnest were persuaded to come apart into the tent, and discuss the matter quietly. The advantages of such a method are obvious. You are more likely to convince your hearer when you have him alone, and you leave the preacher free to deliver his message without the interruption of the objector.

Other methods were adopted, but I select these three as being the most important.

This is a very brief sketch of my visit to the mela. I returned home on Saturday, and as I drove along the road from Ajudhya to Fyzabad, I found everywhere a dense mass of human beings pressing forward with the intensest eagerness. All along the line of railway almost as far as Lucknow, the stations were thronged, and numbers of the people had been waiting hours for a train. I came back convinced that if such work for God as I had been witnessing has special trials, it has also special joys, and that the missionary who is called to it may well thank God and take courage.

## NORTH-WEST AMERICA MISSION.

## EASTERN DIVISION—MOOSONEE.



SINCE our review of the Hudson's Bay section of the Missions in North-West America, the journals of Archdeacon Kirkby for the year ending September last have been received. His journals are always read with especial interest, and we therefore turn back to the east side of the continent in order to present some extracts. Those below, describing incidents in the ordinary life at York Factory, do not add anything to our knowledge of the work, but they are none the less worth reading. An account of the journey to Trout Lake and Severn, however, which will follow next month, is the first which has ever been given in full in our publications.

*From Journal of Ven. Archdeacon Kirkby.**Syllabic Books.*

*Friday, Sept. 22nd, 1876.*—To-day opened a case of the new Cree hymn-books, with which I am much pleased; they are beautifully printed, and, although the type is not the same as that of the last book, it is like that of the Bible and other books used here, which will cause the people to like it even better than the last. The supply sent is a most bountiful one, and for myself, as well as on behalf of the Indians, I would return the Committee most grateful thanks.

*Saturday, Sept. 23rd.*—This evening, according to notice given, the Indians who are now here came for a hymn-book each. This first copy I have given to them, and will do so to all the others as they arrive. Afterwards they must pay a little for any they may require. Poor people! their eyes sparkled with delight as the book was given to them. They will greatly value it, and I trust God will make it a full blessing to their souls. It is no small comfort to feel that, throughout the whole district, the Indians will now be able to praise Him better than they have hitherto done. The longer I use the Syllabic characters, the more fully am I convinced of their great usefulness. Every one of those to whom books were given this evening at once opened them, and read the hymns quite easily. With the little teaching they have had, this could not have been done but for the Syllabic scheme. It is a great blessing to them.

*Thursday, Oct. 19th.*—A violent snow-storm all day. Employed with the Tinnè book. On sending the MS., good Bishop Bompas wrote, "I am now convinced by experience that your system of Syllabics must be the medium of instruction for the Tinnè and Chipewyan tribes, as I have tried, but without success, to introduce either English letters or a simplified form of Syllabics."

This testimony is gratifying, but I felt sure that sooner or later it would come. In England, a boy must be kept at school four or five years before he can read decently or write a letter with anything like accuracy, and so it would be here to teach the Indians to read and write their language by English letters. But the present state of our Northern Missions will not admit of any number of boys being kept together for so long a time, and if it did, what is to be done with the adults? I am afraid that none of them would ever learn to read thus, and so would remain in ignorance.

*Wednesday, Nov. 15th.*—Finished the Tinnè MS. this evening, to which I have added seventeen new hymns for Church seasons. It is the book I prepared some time ago for the Churchill Indians, enlarged, rearranged, and rendered into the Tinnè language for the Mackenzie River Indians. Now I have to write it in Chipewyan for the use of the Indians stretching from Churchill to Athabasca, so that both books may be in the *one Syllabic scheme*; and if Brother McDonald would have the same book in the same system of Syllabics, I should greatly rejoice. It would give unity and completeness to our work, and be for the benefit of the people.

*Day of Intercession.*

(See also Dec. 28.)

*St. Andrew's Day.*—Wrote all the morning, and in the afternoon prepared for the meeting to-night, which was not so well attended as I had hoped it would. Some that I quite counted upon being there disappointed me; but the shipwrights and about a dozen others were present. Mr. Fortescue, who is ever ready for any good work, kindly presided, and the meeting proved both interesting and profitable. At its close 41. were collected, which

will be sent to Dr. Barnardo as an expression of our sympathy with him in his work among the poor boys of East London. His last Report touched me very deeply, and one can but thank God that such *real* work is being done for Him—work about which there can be no mistake. One of such rescued boys is now here. He was trained on board the *Arctusa*, and gratefully remembers Capt. Thoburn and Mr. Williams, about whom he often asks me. He was at the meeting to-night, and has since brought me in 5s. as his gift. Possibly some who were not present may send me a little also. Our own wants are pressing enough, but it is good for all of us to learn to care for others.

### *The Freight of Bibles.*

*Monday, Dec. 4th.*—Mr. Fortescue sent word in this morning that the packet will be closed next Saturday, that the men may start this day week. I at once made a formal application to him for the freight of twenty-five cases of Bibles up to Norway House by the boats next spring. I was quite distressed last summer, when at the Grand Rapids, Saskatchewan, to find what a sad dearth of books there was there, and throughout the entire Cree-speaking population from that place onwards. Everywhere the one cry was for books, and especially for the Book of books, and I felt the more regret as all the time a large quantity of Bibles were lying here ready packed for inland transport, a few cases of which could have been sent each year had a demand been made for them. Nothing could be done then, but I promised the people that a good supply should be sent up next season, and the application has been made now to enable Mr. Fortescue to make the necessary arrangements regarding the freight. Formerly this was the forwarding centre for the whole country, but now the districts beyond Norway House are supplied via Manitoba, and very shortly no boats will be sent from here at all. It is therefore of importance to have as many cases as possible sent now, as, after the boating ceases, the books will have to be sent back to England in order to reach the Saskatchewan! This would increase the expense enormously; at present, the cost of each case from here to Norway House is 15s., and in this I am in hopes the Bible Society will help me, as they have kindly done already; but, if not, the expense must be met some other way, for the books *must* be sent. I should like to send forty of the fifty cases I have here to form a *dépôt* at Norway House, as they could be had from there at any time; and Mr. Ross, the gentleman in charge, has very kindly promised to give them store-room.

### *Christmas, New Year, &c.*

*Saturday, Dec. 16th.*—Eight or ten Indians

arrived to-day, thinking Monday was Christmas Day. They left here in August, and, having no almanacs, lost their reckoning in some way or other. Mr. Fortescue has kindly given them employment in cutting wood, so that their time will not be wholly lost, and they will have the opportunity of hearing a little more of God's holy Word, which I hope may be a gain.

*Thursday, Dec. 21st.*—A goodly number of Indians arrived to-day, and, thank God, all are well. They brought me letters from some they had seen on the way, who are not able to come. One is from Henry Stagg, who is very ill, and who, though not far off, will not be able to be with us this season. His letter is very characteristic and nice. He says, "I shall think much of you, especially when you go to the Table of the Lord to eat the bread of which I loved to eat, and to drink of the cup of which I loved to drink; and at New Year I shall think of you again, and hope that many may start the New Year with a new life, and that it may be a good year for us all. I shall like to hear from you by some of the people coming this way afterwards, and shall be glad if you will send me a little tea and a few cakes to keep the New Year here." All right, Henry; the tea and the cakes shall be sent, and prayers and good wishes with them.

*Saturday, Dec. 23rd.*—More Indians arrived both yesterday and to-day; all are now here who can come this Christmas. Gave a copy of the new hymn-book to each of them this evening, which was very gratefully received. The book is a great favourite with all, and I trust that God will make it very useful among them.

*Sunday, Dec. 24th.*—The little church was very full to-day, and I trust that God was with us in the various services. They all had reference to to-morrow, my desire being in some measure to prepare the hearts of the people for the coming of their King, for without this all else will be of little use. Indeed He cannot be their King unless they are brought into obedience to His will. Spent a very pleasant hour at class this evening.

*Christmas Day.*—All praise and glory be to God for many mercies enjoyed to-day. Altogether it has been the happiest Christmas-day that we have spent here. The Indians were all present at early service, into which they entered very heartily. Preached to them on the word "Emmanuel," St. Matt. i. 23, which I hope was realized by many of them. The attendance at the English service much better than on any previous Christmas. There is an immense deal of prejudice in the minds of these Orkney men against the services of the Church generally, and specially against those of Christmas, Good Friday, &c. In these things they have been a great trouble to me ever since I have been

here. It is therefore cheering when one sees a better spirit manifested, and the attendance in church what it was to-day. The singing was very good, thanks to Mr. and Mrs. Fortescue, the shipwrights, and George Grieve. According to our custom, the Native readers and churchwardens came to dinner with us at ten o'clock. John Keche-kesik came down in a cariole, and, though he looked very ill, I was glad to have him with us, and tried to make him as comfortable as I could. In the afternoon the little church was more packed than in the morning. The shipwrights and two or three other men were also present. Preached from 1 John iii. 8, on the purposes of the Saviour's coming, and gave the Indians some very homely counsels for their conduct during their present visit, and for all time afterwards.

*Thursday, Dec. 28th.*—Held to-day our Service of Intercession with God on behalf of Missions. Indeed it may be called our Missionary Day. The service began at eleven o'clock and was well kept up for about four hours. All had liberty to go out and come in as they chose, but there were very few removals. Duty called away some, but others came in at intervals, so that the attendance and interest kept up to the very end. The Indians are good hands for anything of that kind; their patience is not soon exhausted, and, for anything that interests them, they will sit as long as you please. I need hardly describe our proceedings, as they were much the same as those of last year, only then we took "the heathen," "the Jews," "our country," and "ourselves" as the topics for short addresses and prayer. This time we had "the object of the meeting," "East Africa and Mr. Price," "the Yukon and Mr. McDonald," "Deathbeds in Yoruba," and "the Equimaux" as our subjects. Upon each of them I gave an address. A verse or two of a suitable hymn was then sung, and that special subject laid before God, either in prayer or thanksgiving, by some one selected before the meeting began. I had prepared a large map beforehand, which enabled the Indians to form a good idea of the places mentioned as regards locality, &c. Several remained behind to ask questions about other parts of the great mission-field, which were very gladly answered.

*Sunday, Dec. 31st.*—Holy Communion for the Indians at the close of the early service. I was afraid John Keche-kesik would not be able to come down on so cold a day, but he came in just at the beginning of the sermon. There were about forty altogether. . . .

The church was very full at the Indian service in the afternoon. Preached to them from the word "Remember," dwelling upon the chief mercies, trials, failures, and sins of the closing year. It was a solemn service, and each word seemed to be felt. Being the last night of the year, instead of our usual

class I proposed a midnight service, which, no less to my surprise than delight, met with much favour among all the men. I think every one was there, as well as the officers. The service began at 11.15 p.m. with a hymn, followed by the Litany. The 90th Psalm was then read, with an address on the 10th verse, "So teach us to number our days." My watch was open at my side, and at twelve o'clock I stopped, told them the old year was passing, and asked all to bend in *silent* prayer for five minutes. Immediately afterwards we sung the hymn beginning—

"The year is gone beyond recall,  
'Tis gone, with all its hopes and fears."

We then had a few words for the New Year from the 12th verse, "Satisfy us early with Thy mercy," and with another hymn and prayer brought one of the most interesting services I have had here to a close. Mr. and Mrs. Fortescue expressed great pleasure at having been present, and I hope that all found it good to be there. On going back to our house we found that some one had been there before, and on the front door had written with chalk, "1877. A happy New Year, and many of them to both of you."

*Jan. 1st, 1877.*—According to our usual custom, had service for the Indians at eight o'clock this morning. It was very cold, and some of them had four or five miles to come, but they were all there ready for their New Year's watch-word and New Year's address. We took this time the little word "Be," and exhorted them to *be* watchful against their foes, diligent in all their duties, steadfast in serving the Lord, and prayerful at all times. After church, all came into my house in parties of twelve, to have some cake and tea that my dear wife had provided for them. At two o'clock they asked us to go to a little feast they had provided for us in the carpenter's shop, and very nicely they had it prepared. This evening we had the magic lantern there for the instruction and amusement of all. Thus another year has been begun—what it may bring to us, God only can tell—neither would we be over careful, but in all things, and at all times, simply desire that His will may be done.

*Wednesday, Jan. 3rd.*—A good many of our visitors left yesterday, and the remainder went off to-day, so that we have only our own people left again now. Sent letters and messages to those who were not with us, and did not forget the tea and cakes for Henry Stagg.

*Sunday, Jan. 7th.*—We missed our visitors at church to-day, and one felt just a pang that all the people cannot remain permanently with us, but at present it is not possible for them to do so. Starvation would follow any attempt to locate any numbers

here. Even those now here are fed chiefly by flour and pork imported from England. There are no good fisheries near, and the ground is too sterile to produce any crops. The greater part, therefore, must depend upon the deer for food, and upon the furs they can secure for all other necessities, and to obtain them they must dwell alone in the woods. But, thank God, this is not altogether an evil, as they live more holy lives, and nearer to God, I believe, when thus separated, than they do when greater numbers are brought together. Mamenokochin preached this afternoon, and re-echoed the truths heard during the last week or two, and urged the people with full purpose of heart to cleave unto the Lord.

#### *Newspapers at York.*

*Monday, Jan. 8th.*—The Company sends out a file of the *Times* every year, either for the officer in charge to read, or to be used in the shop for parcelling up goods; and as Mr. Fortescue does not care for them, I always take them a month at a time, beginning with the New Year, and have done so this year. I have thus the *Times* every morning to read the first thing after breakfast! The fact of its being a year old does not signify very much, it is all of interest out here, especially the correspondence.

#### *News from Churchill.*

*Tuesday, Jan. 16th.*—The Churchill packet arrived to-day, and we are glad to have good news from our friends there. Mr. Spencer says that there were a good many Chipewyans in last fall, and that the chief and others wished him to say how greatly they hoped I would go there this spring. But I am afraid this cannot be done. My steps must be directed southwards, towards Trout Lake and Severn. As far as mere distance is concerned, all three places might be visited each year, but the difficulties of navigation entirely prevent it. To go to Churchill, one is obliged to leave here in April, to go with sledges before the snow disappears from the plains, and then there are no means of returning until after the ice is broken up in the bay, in July, and even then a canoe cannot go along the coast, so that one has to wait until the ice is far enough for the Company's boats or schooner to come, which is much later. This renders it too late to visit the other stations. I am thereby compelled to visit each in alternate years. Poor old Gibeault has come again with the packet, and has now learnt the sad tidings of his son, who was drowned here last summer. He was a young half-caste, about twenty years old, and was getting on nicely in his trade as blacksmith. One morning last July, he went to the river to bathe, and was suddenly carried away by the current towards the sea and drowned. Fre-

quent search was made for the body, both then and after my return from Manitoba, but no traces of it could be found. And it may serve to show how isolated Churchill is, when I state that since then there has been no chance of sending word to his friends, nor did his father know anything of the matter until he arrived here to-day, and yet Churchill is only about 180 miles distant!

#### *An English Lay Preacher.*

*Sunday, Feb. 25th.*—A fine bright day, with holy, happy services, for which I would bless God. At early service expounded the Gospel for the day. Last Sunday being the first Sunday in Lent, began an exposition of the 53rd chap. of Isaiah at the English service, and had verses 4 and 5 to-day. I have already mentioned that Walker, one of the shipwrights, had for some time been a local preacher among the Wesleyans, and as he is often present at our Indian services, and takes much interest in their spiritual welfare, I asked him last evening to give them an address this afternoon, to which he kindly consented—George Grieve to interpret for him. I read the prayers, and after the hymn Walker entered the desk and gave a very nice and most suitable address from St. John x. 14, "I am the good Shepherd." He began by saying that when he left home to come here, he did not know that this was a Mission-station, or that he should meet with any Christian Natives. His clergyman had said to him that it was likely he was coming to a heathen place, and requested him, if he had an opportunity of speaking for Jesus, to do so, but that he replied he did not feel himself qualified to preach very much, and so could not promise that; but he *did* promise that, as far as his conduct and influence could go, they should be used for the Saviour whom he loved, amongst whatever people he might find here. And then he told them of the joy it had given him to witness their devotions, and to find how much better things were than he ever imagined; and, passing on to his subject, reminded them of the many titles given to our Lord in the Bible. Sometimes He was spoken of as "the Light," and in a few words showed them the blessing of having it; then as "Water," and showed them how needful that was to us; then as "Captain," and mentioned how important to soldiers it was to have a good one; and then came to "the good Shepherd," which he explained very touchingly and effectively. The Indians were greatly pleased, and say that it is the first time any of the Company's servants from home have ever spoken to them thus. God grant that the words spoken may live and grow in their hearts!

#### *Easter Collections, &c.*

*Tuesday, Feb. 27th.*—We have our church

collections annually at Easter, but as the Indians have often then nothing except *promises* to give, I bring the subject before them at Christmas and New Year, when all are here, and ask them to bring me, some time between then and Easter, what they wish to give; and when they bring their offering I give them a ticket of its value, and this each one keeps to put on the plate at Easter when the collection is made. This plan works well, and we have the pleasure of a *united* offering unto the Lord then. In pursuance of this method, an Indian to-day brought me no less a gift than a *prime Silver Fox*—the most valuable fur in the whole country. At first I hesitated about taking it, thinking it too much for him to give. He replied gently but firmly, "No, it is not too much. I enjoy our church here, and wish the Indians of Severn to have the same. Besides, I have already given it for God with my heart, and cannot take it again." This skin will realize twenty skins according to the tariff here, and will most likely be equal in value to a fourth of his winter's hunt. Not many of them make more than 100 skins during the season. This is, indeed, offering to the Lord of the best, and up to their means. If all English Christians, with their vast wealth, would do the same, the Gospel would soon be made known to the whole world.

*Easter Day.*—The services of the day have been very happy, notwithstanding the severity of the weather. At early service gave a simple address from Ps. cxi. 1, "I will give thanks unto the Lord with my whole heart" (Prayer-book ver.).—(1) for the Saviour's resurrection; (2) for the Holy Feast to which we stood invited, to which about forty afterwards drew near. The English service followed at eleven o'clock. The attendance not so good as I had hoped. Felt much comfort in speaking to those present of the resurrection of Christ as the earnest of ours (1 Cor. xv. 20): "As in Adam all die, even so in Christ shall all be made alive." The Sacrament followed, and it was with a rejoicing and thankful heart that I welcomed the two men, who spoke to me last Monday, to it. May great grace be given to them to walk worthy of their high calling! I do pray that they may continue steadfast and faithful. In the afternoon service had two baptisms, one belonging to the strangers who have come, and the other a child here. Had our usual missionary collections, which have given me much joy. They are more than last year, and, when all is paid in, will exceed 40*l.*, I think. This is a great sum for so poor a people, though still little for *Him* who has done so much for us.

*May 20th, Whit-Sunday.*—A slight fall

of snow last night, with a frost this morning, made it a White Sunday indeed. The congregations were good at all three services.

[During the summer Mr. Kirkby visited Severn and Trout Lake, the account of which will follow next month.]

### *The Annual Ship.*

*Wednesday, August 29th.*—We were all thrown into a state of expectation and joy this morning, by a report brought by an Indian from the point, that the ship's guns had been heard. The whole day has been spent in looking out and listening, but nothing can be either heard or seen.

*Friday, Sept. 7th.*—After many days of anxious watching, the ship hove in sight to-day. Mr. Fortescue went up the look-out in the afternoon to take one more sweep with the glass during high water, when the sails were distinctly seen looking very like a piece of white gauze in the air. The packet-boat is to go off by the night-tide to look for the vessel, and to bring it in to-morrow if all be well.

*Saturday, Sept. 8th.*—The ship to be seen quite plainly. She is at anchor in the outer roads, the wind not permitting either it or the packet-boat to come in. But we are thankful that it is so far all safe. Knowing what a difficult and dangerous voyage it has to make, we had become afraid that some accident had befallen it.

*Wednesday, Sept. 12th.*—Owing to a continuance of southerly wind, the ship could not come up to its proper anchorage until to-day; but by boats a good deal of the cargo was taken out, and we are in possession of our letters and some of the loving gifts dear kind friends in England have sent both for us and our poor people. The expressions of sympathy and love strengthen our hands, and, in the midst of much that is trying, help us on our way.

*Sunday, Sept. 16th.*—A lovely day. A good attendance of Indians at both services; and as Walker is to return home with the ship, which will have left before next Sunday, I asked him last night to give the Indians an address this afternoon. He kindly consented, and spoke to them very nicely indeed. He did not so much dwell upon any text as just speak out his desires for them, and exhort them with full purpose of heart to cleave unto the Lord. The captain, mate, and one or two of the ship's crew were at the English service. The captain came in this evening and brought in a large bundle of religious papers, &c., that he had read on the way out, and asked for a parcel from me to take him home. I was very glad of this, not only for the spirit it manifested, but because it opened the way to a pleasant evening with him.

## THE MONTH.

### The Anniversary.

**W**RITING in the middle of April, the Society's Seventy-ninth Anniversary is still an event to come. But before these lines reach the eyes of our friends, it will (p.v.) have come and gone. The Report will have testified to the self-denying liberality of many of the Society's devoted adherents during the past year, and will have announced, through the blessing of God upon their efforts, an income large beyond all precedent; but it will have announced, too, through a like blessing on our work abroad, that the Missions are expanding at a rate which even these enlarged resources fail to overtake. The proceedings will have been solemnized by the recollection of an unusually heavy roll of losses by the hand of death, and especially by the mysterious dispensation of a Father's infinite wisdom which has so terribly bereaved the Mission in Central Africa. They will also, as we earnestly trust, have sent hundreds, both of clergy and laity, back to their respective parishes filled with ardent resolve to spread the knowledge of so mighty a work as that which has been detailed in their ears, and to labour more and pray more for the speedy accomplishment of God's purposes of love to our sin-stricken world.

### The Disaster on the Victoria Nyanza.

OUR letters by the mail anticipated by the telegram we published last month, which arrived on April 1st, contained but little information beyond the bare fact of a rumour having reached Unyanyembe that Lieut. Smith and Mr. O'Neill had been killed; and the reports as received by Dr. Kirk, Mr. Mackay, and Messrs. Smith, Mackenzie, and Co., did not agree together. It would appear, however, that a later messenger reached Zanzibar from Mr. Morton, the Englishman sent up with supplies for the mission party last year, who was with the chief Mirambo,—which enabled Dr. Kirk to write fuller particulars to the Foreign Office after the ordinary letters had been written; and from his despatch we gather the following particulars:—

It will be remembered that when Lieutenant Smith and Mr. Wilson went across the Lake to Uganda, Mr. O'Neill remained on the Island of Ukerewe to finish the boats and complete the preparations for a final removal. In August, Lieutenant Smith, having left Mr. Wilson with King Mtesa, returned to Ukerewe; and on October 14th, the date of our last letters, he and Mr. O'Neill were nearly ready to leave. It now appears that when they were about to sail, Lukongeh, the king of Ukerewe, made a claim on account of the wood which had been used to complete the dhow, and, to satisfy him, they left some of their goods behind, in pledge. They then proceeded to Kagei, on the mainland, to fetch the stores, &c., which had been left there in June; but the dhow was wrecked there, and, delaying no longer, they started across the Lake for Uganda in the *Daisy*. The winds being contrary, they seem to have turned back to Ukerewe, where they found the dispute about the dhow still pending between Lukongeh and the Arab, Songoro, who had sold it to them.

Apprehending danger, Songoro asked Lieutenant Smith to let the *Daisy* take his women and children to a neighbouring island for safety; and this

unfortunately seems to have been regarded by the people of Ukerewe as a signal of war. On the morning of December 7th, they attacked both Lieutenant Smith's and Songoro's party. The fight, it is said, lasted till the afternoon, when the ammunition being entirely exhausted, the natives rushed in and murdered them with their spears. The whole party, whites, Arabs, and all their followers, save three men who escaped into the brushwood, were killed. Next day the *Daisy* returned from the other island; when the three men who had hidden themselves got away in her, and so escaped to Kagei. They attempted to recover the bodies of Smith, O'Neill, and Songoro, which were seen lying on the shore, but failed to do so.

Such is the story as communicated to the British Consul-General. There is no longer room for a lingering hope that our dear brethren may be yet alive. The Great Master in His mysterious wisdom has called them to Himself. To them death was gain. They have received a crown of glory which fadeth not away.

The Committee are most anxiously deliberating upon the best measures to be now taken, first to communicate with Mr. Wilson in Uganda, and then for future missionary operations on the Lake. Instructions were sent to Mr. Mackay by the mail of April 5th, to push forward with two or three of his companions, in the hope that he may find it possible to approach the Lake with safety. A party of four is also to be forthwith sent up the Nile to endeavour to reach Uganda from the north, consisting of three students of the C.M. College, who spontaneously offered for this service, viz., Mr. C. W. Pearson, Mr. G. Litchfield, and Mr. J. W. Hall, the former of whom has been a sailor, and served as chief officer on board large steamers running to India, &c.; and Mr. R. W. Felkin, a young surgeon, who has been preparing for some time to join this Mission as a Medical Missionary. It should be observed that there is no failure at all in the Society's attempt to plant a mission in Mtesa's kingdom, but only a painful proof of the dangers of the route—which dangers were by no means unknown or unexpected. The letter of the Hon. Clerical Secretary in the newspapers of March 22nd elicited a large number of offers of service, manifesting the brave spirit in which Englishmen are always ready to fill up the places of those that have fallen, however dangerous the work. It is to be regretted that not a single clergyman was among the applicants; but we are sure that the Lord Himself, who has in His infinite wisdom permitted this blow to fall upon the Mission, will raise up the right men to take the places of those now so mysteriously removed. And truly it will be a great honour to follow in the steps of John Smith (who died so peacefully at Kagei last year), George Shergold Smith, and Thomas O'Neill.

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### Death of Bishop Williams.

In his seventy-eighth year, after more than half a century of devoted and most valuable labours, this venerable servant of God has been taken to his rest. It will be remembered that two years ago Bishop Williams had a paralytic stroke, and on his partial recovery he resigned the Bishopric of Waiaapu, to which Mr. Stuart was afterwards elected; and the news has just arrived that his death took place on Feb. 9th.

We gave a brief summary of his life's labours in New Zealand at the time of his resignation of the Bishopric (See *Intelligencer*, Oct. 1876), and need



now only once more record our thankfulness to God for the great and noble work which He enabled William Williams to accomplish during his lengthened missionary career.

### **The Claims of Calcutta.**

URGENT representations have been reaching the Society with reference to the state of our Calcutta Mission. In the capital of our Indian Empire the C.M.S. ought to have a strong and vigorously worked organization; yet there are few of our stations weaker at the present moment. We have not now one European missionary in Calcutta who can speak Bengali, and without this, the work clustering round that most important evangelistic centre, Christ Church, Cornwallis-square, and carried on also elsewhere by the Native catechists, cannot be effectively superintended. Mr. Vaughan, who laboured so zealously in the city in former years, is now in Krishnagar, as our readers are aware. Dr. Baumann, who during the last two or three years added to his work in the Cathedral Mission College the supervision of the Native agents, has come home, as also has the Principal of the College, Mr. Dyson; and the brethren who have for the time taken their place, Dr. Hoernle and Mr. Hodgson, are Urdu and not Bengali-speaking missionaries. Mr. Clifford, who has been for three years the zealous Assistant Minister of the Old Church, has of course been prevented by his English work there from devoting himself to the language. He is about returning to England for a little well-earned rest, while his place at the Old Church is temporarily supplied by Mr. Williamson, the young missionary lately sent out for the Gond Mission, which, having already for the time given up Mr. Hodgson to Calcutta, must therefore still further wait the long-promised reinforcement.

Under these circumstances it is with great pleasure that the Committee have just accepted the offer of the Rev. H. P. Parker, B.A., of Trinity College, Cambridge, to go out to Calcutta as Joint Secretary to the Corresponding Committee, and to take up also Mr. Clifford's work at the Old Church, thus releasing Mr. Williamson. But the need of a Bengali-speaking missionary is just where it was; and we have thus plainly stated the case that our friends may know how, amid the competing claims of Africa and China and other great fields, we are—not wilfully, God knoweth!—treating the metropolis of British India. For such a sphere we need men of special gifts. Can there be one more inviting to holy ambition and consecrated intellectual powers?

### **East Africa.**

EACH of our Missions has its special hindrance or difficulty; and one of the peculiar difficulties of the East Africa Mission has certainly been the frequent changes in its staff. Yet each member of it in succession has contributed his share to the success of the enterprise. For, through God's blessing, we may claim for it no small success, notwithstanding many drawbacks. The great result is that Frere Town exists; that the Freed Slave Settlement is a fact. It has had serious trials, but it is there. Captain Russell, who was Lay Superintendent for nearly two years, and did valuable service in that capacity, was taken seriously ill after the lamented death of his wife, and has lately returned home. Mr. Streeter, the Industrial Agent, who came home, as will be remembered, with his four motherless children, has gone out again to take Captain Russell's place; and although we must not entertain exaggerated hopes of the agricultural development of the

colony, yet his previous experiments (referred to in our January number) were sufficiently encouraging to warrant the expectation that in time the liberated slaves may be made to entirely support themselves, especially now that they are being located at Rabbai. He will have the sympathy of our friends in the by no means easy, but we trust hopeful, work before him.

The labours of Mr. and Mrs. Lamb, who also went out in the spring of 1876, two months before Captain Russell, to superintend the spiritual work of the station, will have been appreciated by all who have read the interesting result we have printed from time to time. They too have for some months past suffered in health, and wished to retire, but have, with much self-denial, held on while the Committee sought for a successor. We are thankful now to be able to say that the Rev. A. Menzies, late of the Sherbro Mission, has accepted the Society's invitation to go to Frere Town, and we hope much, under God, from his earnestness and loving spirit. Mr. and Mrs. Harris, who were there in Mr. Price's time, have already gone back, and will probably reside at Kisulutini,—whither also the Rev. H. K. Binns will, we hope, shortly return, to take up direct evangelistic work among the Wanika. Mr. Handford, the very successful schoolmaster, has been away to Natal for a change, but is now again at his post, and has brought a wife with him.

It will be seen from the Selections from the Committee's Proceedings that Captain Russell is able to report the almost total extinction of the East African Slave Trade, and all other information from the coast confirms his statement. This is indeed a matter for unfeigned thankfulness to God, who has graciously used the ardour and wisdom of H.M. Consul-General, Dr. Kirk, and the loyalty of the Sultan of Zanzibar to his engagements, to accomplish the result far sooner than we might have expected. It took half a century to put an end to the traffic on the West Coast. Ten years have sufficed to do the same work on the East Coast; for it was in 1867 that the Church Missionary Society, instigated by Bishop Ryan's famous letter from the Mauritius, began the campaign to which the Great Master has now accorded complete and, we trust, final victory.

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### The Mission in Fuh-Kien.

LAST month we summarised the Reports from the Province of Cheh-Kiang. Since then, Mr. Wolfe's Report for the past year of the work in the adjoining Province of Fuh-Kien has been received, and we must present some gleanings from it, in anticipation of its appearance *in extenso* under the general head of China, two or three months hence.

Two matters are referred to at the beginning of the Report which have unfavourably affected the Mission. One is the distress which has prevailed in the Province, in some parts from famine, in others from floods, and in Fuh-Chow itself and its environs from cholera. Mr. Wolfe, however, renders praise to God that only one or two Native Christians have been carried off by that fell disease, and two drowned in the floods. "Their lives," he says, "have been precious in God's sight." The other matter is the increasing hostility of the mandarins and gentry, which is regarded even by the foreign consuls as more marked than almost at any former period.

Notwithstanding these causes of difficulty, the spread of the Gospel, which has been so remarkable in former years, seems in no way checked. The baptisms during the year, both of adults and of children, are again higher than

ever before, 274 and 66 respectively ; and the number of professing Christians and catechumens now reaches 2323, an increase of no less than 600 in the year. The communicants are 850. (Two years ago, 2000 was the total figure of C.M.S. converts for all China.) The out-stations have increased from 71 to 87 in the year, and have been grouped in twelve districts, each under a Native clergyman or head catechist.

The progress appears to have been pretty evenly distributed over the whole district. Some of the most striking results belong to the newer stations, but at several whose names have been long familiar to us, the advance is encouraging. At Ku-Cheng there were 48 baptisms in the year, at Lo-Nguong 38, at Ang-Long 28. The first-fruits have been gathered in at the great northern city of Hok-Ning-fu, four persons having been baptized. "One of the converts brought to Christ in this place died early in the year, and left behind him a cheering testimony of his faith in Christ. He refused all connexion with idolatry during his illness, received the ministrations of the Rev. Tang with much gratitude, and died with the name of Jesus on his lips." It is a matter of thankfulness to find that the work goes on bravely at Ni-tu and Chek-tu, where the persecution last year was so bitter, one convert being martyred at Ni-tu. Sixteen persons have been baptized at these two towns, and there are many inquirers.

There are now 93 Native catechists and assistant-catechists employed in the Mission ; and double that number of Christians are enrolled as voluntary "exhorters," and work under a certain system of rules. At the Annual Conference of agents and delegates held at Fuh-Chow in October, no less than 300 were present.

Two deaths of leading agents are reported. One is the Rev. Su Chong-Ing, one of the four men ordained by Bishop Burdon in 1876. Only eleven years ago he was an inveterate opium-smoker, but he was baptized at Ku-Cheng by Mr. Cribb in 1867 (see *The Story of the Fuh-Kien Mission*, p. 198), and has ever since done good service in the Mission. "He was a man," writes Mr. Wolfe, "of commanding voice and figure, of great eloquence and quiet earnestness. He possessed a good knowledge of the Bible, and his sermons were full of scriptural instruction. He bitterly repented of his former habits, and was most earnest in his exhortations to opium-smokers, many of whom he was the means of rescuing from this vice and bringing to the Saviour." The daughter of Su, now the wife of a catechist at Sioh-chuo, is warmly spoken of in the Report for her work among the women there. The other death reported is that of "the good but eccentric old catechist, Sing Sik, of Lo Nguong." If we mistake not, this is the "old Siek" whose name is so prominent in the early history of that station, and who was baptized in Dec. 1866. (*Story of the Fuh-Kien Mission*, p. 110, &c.) "His simple and earnest words at our Annual Conferences," Mr. Wolfe says, "were always welcome. His familiar and somewhat uncouth figure was much missed at our last meeting. He died full of peace and hope." We much regret also to observe that the well-known senior Native clergyman, the Rev. Wong Kiu-taik, has retired from the Mission. The cause of this step is not mentioned, but Mr. Wolfe speaks of him as "a true Christian," which, indeed, is not for a moment to be doubted after his long and faithful services.

Mr. Wolfe is now assisted in the superintendence of the country districts by the Rev. Llewellyn Lloyd, who is rendering excellent service. From an interesting journal sent by Mr. Lloyd, which we shall publish hereafter, we find that about 130 of the baptisms were taken by him during a tour in

November and December last. His brother missionary, who went out with him in the autumn of 1876, the Rev. R. W. Stewart, has undertaken the charge of the work in the city of Fuh-Chow, particularly of the very important students' class, in which there are twenty-nine men preparing to be teachers of their countrymen, and also the Boys' Boarding-school, in which there are 72 inmates.

We are sorry to say that Mr. Wolfe has been very ill during the year. His last and severest attack came on at Ning-taik in November. There he was tenderly nursed by Chitnio, the excellent wife of the Rev. Ling Sieng-Sing. At length he was carried to Fuh-Chow, suffering greatly on the way; and the doctors affirmed that he must return to England this spring. He however meant to cling to the Mission if possible for another year, by which time Messrs. Stewart and Lloyd would have sufficiently mastered the language to take entire charge of the work.

We must conclude by very earnestly commending to the attention of all our friends the following extract from a private letter of Mr. Wolfe's, written December 22nd, when he was recovering from his illness :—

Our work never has been so full of encouragement and success as it is at the present moment, and we are looking forward with the deepest interest and encouragement to the future. We ought to have baptized 500 this year, and would have done so, had I not been compelled to return from the very middle of my visitation of the stations.

The account of your financial difficulties has really made us very sad. Is all this glorious work in Fuh-Kien now to stop? Are we now not only not to open up more new stations, but to withdraw from many of those already opened? Are we to refuse the many earnest cries from hundreds of towns and villages to teach them the blessed Gospel of Christ, because the Christians of England refuse to supply the means of our doing

so? Impossible! I could open one hundred new stations in this Province, if only we had the suitable men and the means of doing so. God has most evidently answered our prayers and yours. Are we now to spurn the answer that we have so earnestly prayed for, and refuse to give the means of entering in and taking possession? Impossible! God will not allow it. The friends of Jesus will not hear of it. The supporters of the Church Missionary Society will scorn the thought of holding back, but will rise to the occasion at the call of God, and place your Committee in a position financially, which shall enable them to take advantage of the many providential openings to which God is calling them.

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### **The Rev. Jani Alli's Work at Bombay.**

ALTHOUGH Mr. Jani Alli's education, and his conversion to Christianity at Mr. Noble's school, connect him with South India, yet it was in the Presidency of Bombay that he was subsequently employed in the Public Works Department, and to Western India his thoughts would naturally turn when his Cambridge course was complete and his ordination at hand. The want of some centre of Christian instruction and influence for the Native Christian boys who resort to Bombay to get a good secular education, was laid upon his mind; and he projected the idea of a hostel or home, where they might dwell while attending the colleges at Bombay, finding in it the privileges of godly association and companionship as well as of additional religious instruction. His proposal came at a time when there was pressed upon the Committee the importance of establishing college classes at the Robert Money School,

whereby the secular education itself, required by the sons of well-to-do Native Christians, might be supplied on distinctly religious principles.

The Society's financial difficulties, however, obliged the Committee to decline entertaining these proposals for the present; and it will have been observed from the Instructions delivered at the Valedictory Dismissal in July last (printed in our Sept. number), that Mr. Jani Alli was appointed meanwhile to the Anglo-Vernacular School at Hyderabad in Sindh. But subsequently some warm friends of the Society in Hertfordshire, who are interested in him, spontaneously undertook to supply all the funds necessary for the maintenance of such a hostel as he contemplated for three years; and the Committee therefore cordially sanctioned his proceeding at once to Bombay, and beginning the special work upon which his heart was set. We are glad to hear that he has been enabled to open his hostel, with three or four sons of Native Christians as a beginning.

We doubt not that Mr. Jani Alli's attention will be also particularly directed to the Mussulmans of Bombay. Lack of funds has caused the suspension of the Society's special Mission to them; but now that one will be amongst them who knows by personal experience the impotence of Islam to give peace to the soul, we may hope that, by God's grace, the seed which has long been sown may spring up and bear fruit to His glory.

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### **The Telugu Mission.**

THE Kistna and Godavery districts of south-eastern India, known from the language spoken in them as the Telugu country, continue to afford an inviting field for missionary operations. The increase in the number of converts has not, indeed, been so marked in the past twelve months as in the preceding years; but the number of villages in which there are Christians has risen from 110 to 147 in the past two years, and the Christian adherents themselves from 3500 to almost 4000. But the staff has been quite inadequate to the growing requirements of the Mission, having been much weakened by the departure of the Rev. T. Y. Darling and W. Mitchell, and the death of the Rev. Ainala Bhushanam. The recent return of the Rev. A. H. Arden to India will be a very great advantage to the work.

The Bishop of Madras paid this part of his diocese a visit in December last. We have not received a complete account of the number of Native Christians confirmed by him on this occasion, but we know of 130 in the Masulipatam district, and 50 at Raghapuram. It will be noticed with pleasure, in the letter printed below, that among the accepted candidates was the Brahmin whose conversion at the Noble High School was recorded in our January number.

The Revs. E. N. Hodges and A. W. Poole, who went out to join this Mission in the autumn, arrived safely at Madras in November. We are sorry to hear that Mrs. Poole's ill-health has detained the latter at Madras, but he has been usefully employed there, learning the language, and taking some part in the work among the English-speaking Natives of the upper classes. Mr. Hodges proceeded to Masulipatam, and the following letter from him, dated Jan. 3rd, will be read with interest:—

As yet I have done no actual work in the school save attending once or twice during the examination and looking

over two sets of papers, one of which I set to the F.A. Class on Milton's "Paradise Lost," Book VI. It was

very pleasant that our first introduction to the place and people was on the occasion of the distribution of prizes to the boys by the Bishop on Saturday, Dec. 8th. The school was a very bright scene, with flags waving from the roofs, and the varied hues of the dress of the boys and Natives who were present. After giving the prizes, including the Macdonald gold medal, which brought out a storm of applause, the Bishop delivered an admirable address, simply stating our belief, and appealing to the lives of such Native Christians as the late lamented Bhushanam as living witnesses to its work and its fitness for all men, urging on them to obey the strivings of God's Spirit in their consciences. The same afternoon there was a confirmation of about thirty Natives, and among them the latest convert from the school, Ramasastrulu. I like what I have seen and know of him, which is not much at present. He seems in a truly humble and teachable frame, and I was much struck with a remark he made to Stone, which the latter told me the other day, that is good evidence that God's Spirit is working in him. He said that he felt himself a Saul because he had been such a determined opponent of Christ, and had burnt up any Christian book or tract that he got hold of, and, I suppose, had done what he could among his schoolfellows to hinder the truth. I have referred to this in my

conversations with some of the boys who have called on me, as an evidence of the Holy Spirit's work in him according to our Lord's testimony, which many of them know well enough, I will not say by heart, but by head. I have had opportunities here of speaking to a good many of the teachers and boys who have called on me on Christmas and New Year's Day. They certainly seem a very intelligent and interesting people, and I look forward with much hope to my work in the school.

When I next write I shall be able to tell you more of the school and my share of the work in it. I should have mentioned, perhaps, that the Bishop has licensed me to the Church here, as well as appointed me his Commissary when Mr. Sharp leaves. Yesterday I called, with Mr. S., on several of the Natives, former pupils. One of them—deputy-collector, I think—was one of Mr. Noble's first and favourite pupils. It is painful to think of these men still continuing strangers to the Covenant of Grace, though they have heard of it and acknowledge it to be good. But they have never got so far on the way to Christ as to feel their need of Him, and this we cannot give. "'Tis the Spirit's rising beam." How do we long for an outpouring of the Spirit of the living God first upon ourselves and then on this people!

### Japan: Statistical Returns—Nagasaki Theological Class.

THE Reports from all the Society's stations in Japan have now been received. They show steady and hopeful work, without any startling progress. The statistical returns, compared with those of last year, give the following figures:—

	Native Christian Adherents.		Communicants.		Adult Baptisms.	
	1876.	1877.	1876.	1877.	1876.	1877.
Nagasaki ... ..	18	29	9	13	10	6
Osaka ... ..	16	20	5	6	7	0
Yedo or Tokio ... ..	6	15	5	4	4	5
Niigata ... ..	1	5	0	3	1	2
Hakodate ... ..	9	19	3	4	3	5
	<hr/> 50	<hr/> 88	<hr/> 22	<hr/> 30	<hr/> 25	<hr/> 18

It ought to be added that there were several candidates for baptism at Osaka at the end of the year, who have, we trust, since been admitted into the Church.

We subjoin some extracts from the letters of Mr. Maundrell of Nagasaki,

describing the opening of a regular theological class for the training of Native agents. It is a significant token of progress that such a step can now be taken. Further information from the other stations will be given in future numbers.

*Nagasaki, Dec. 22, 1877.*

In reference to what you say in your letter about the need of distinctive theological instruction, and of special preparation for those intending to become schoolmasters, catechists, or ordained ministers, you will be glad to know that the building for which the Committee made me a grant has been finished, and that it was opened on St. Andrew's Day. The young men admitted as students are Stephen Koba of Kumamoto, and Paul Yoshidomi, and Paul Muraoka, of Saga. Another young man, John Ko, is equally desirous of becoming a teacher, but his (as yet heathen) wife and parents do not sympathize with him in this desire, so for the present he is a non-resident student. The three former have been under Christian instruction a year and a half, and the latter a year; for the sake of which they have been living near us at their own charges, or nearly so. For the last three months they have been studying as preparandi students. While I am writing this, they, with Midzu Shina, the catechist, are sitting before me in the class-room of the College, writing their first examination paper—one on Genesis and Exodus. The other papers, for this afternoon and tomorrow, are on the Gospel of St. Matthew, the connexion of Old Testament and New Testament history, and an English paper. English serves them as a classic, and a good knowledge of it will admit them to the sciences, as well as being invaluable to them in the study of theology and Church history. They come to me with the advantage of having had a fair Japanese education. I thank God for the commencement of this branch of the work. It is the day of small things and of trial, but, by God's blessing, it may develop into greater things. Let me ask your prayers that, in years to come, from this Institution may go forth a succession of godly and efficiently-trained labourers to live and work and die in the service of their Master.

*Dec. 31st, 1877.*

I am glad to be able to report the

completion of the College for Preparandi Students. . . . The students came into residence on St. Andrew's Day, so I trust they have already had the prayers of many of God's people who met together on that day to pray for the extension of Christ's kingdom. I felt it to be a happy occasion. The other Christians assembled, and in the class-room, in their presence and that of Mrs. Goodall, Midzu Shina, and myself, the students agreed to the following conditions of admittance:—

1. A true desire to become a labourer in the Church of Christ, for the purpose of making known His truth to those who as yet know it not.

2. To keep the rules of the Institution.

3. While in the Institution to endeavour to acquire not only learning, but, by prayer and the study of God's Word, to cultivate personal piety.

4. To have nothing whatever to do with political bands, factions, or parties, inimical to the Government.

5. To spend some time, as the missionary shall direct, in trying to spread the knowledge of Christ, and thus learn to be useful as labourers of Christ.

6. After leaving the Institution to become teachers or catechists or schoolmasters, in connexion with the missionary, under his guidance and direction, working together for the good of the Church, in obedience to the Church's teaching, as taught to them in this Institution.

*January 1st, 1878.*

The students receive only \$5 per month from the Society, having some small means of their own. John Ko supports himself entirely, and an influential Japanese gentleman has recently offered me his son, asking only for a room in the College, so that his son might be under Christian instruction, himself providing everything else. I mention this to show that the undertaking so far is meeting with encouragement. In fact, in a few years we may find it necessary to lengthen our cords. Admiral Ryder, before he resigned his command of the China Fleet, paid a visit to Nagasaki, and came up to see the

College just as it was being finished. He was so pleased with it, and felt so strongly the necessity of each student having a room to himself, that he after-

wards sent me \$50 "towards a new wing when required." Some of his officers made this sum up to \$100.

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### **The Vice-Principal of the College.**

It is not given to many men to continue in the same work, carried on in the same place, for thirty-seven years. Yet to this length of period the service of the present Vice-Principal of the Church Missionary College at Islington has already attained. Mr. Heisch had been but two years in orders, and was still in his first curacy under the Rev. Daniel Wilson, who then was, and still is, Vicar of the parish in which the College stands, when he was invited by the Principal of that day, the Rev. C. F. Childe, to become the Assistant-Tutor. Since that time more than four hundred young men have passed under his instructions; and some of them have lived to be eminent and highly-blessed missionaries. It was in every way to be desired that a face so familiarly associated with the College for so long a period should be perpetuated among the other likenesses that adorn its walls; and the closing day of last term, April 10th, was made the occasion of formally presenting to it a portrait of Mr. Heisch, subscribed for by old and present students. The painter is Mr. Edgar Williams, who has produced an admirable likeness, worthy to hang by the side of those of Mr. Childe and Mr. Green.

The presentation was made at an interesting gathering of friends in the College hall. The speakers on the occasion, one and all, bore witness to the respect and affection in which the Vice-Principal has been held from first to last; and very heartily do we join in the tribute of appreciative gratitude paid to him, and of thankfulness to God, from whom cometh every good gift, for the holy fidelity to His own truth which has marked the teaching of all who have taken part in the work of the Church Missionary College.

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## **TOPICS FOR THANKSGIVING AND PRAYER.**

**THANKSGIVING** for enlarged resources entrusted to the Society (to be reported at the Annual Meeting). **Prayer** for the still increasing manifestation of a spirit of liberality, that no further restriction may have to be placed upon the expansion of the Missions.

**Prayer** for Mr. Wilson, who is believed to be alone in Uganda; for Mr. Mackay and his companions, that their journey to the Lake may be prospered and life and health sustained; and for the party proceeding up the Nile, that the same blessings may be vouchsafed to them also. (P. 313.)

**Thanksgiving** for another year of remarkable blessing in Fuh-Kien. **Prayer** for the missionaries, the Native agents, the students, and the Christians; and that their numbers may be replenished continually. (P. 316.)

**Prayer** for the Theological Class at Nagasaki; and generally for Japan. (P. 320.)

**Prayer** for Mr. Jani Alli and his new hostel. (P. 318.)

**Prayer** for Oudh, and the Mission there. (P. 301.)

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## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, March 11th, 1878.*—A letter was read from an "Honorary Association Secretary, once Mission Helper," dated February 19th, 1878, referring to the difficulty likely to be felt more and more by the Society in keeping pace with fresh openings and expansion of existing stations over the vast fields of the world, and suggesting the opening of a "substitute-for-service list," in which case the writer would be glad to promise a sum of 250*l.* annually, or whatever might be named as the probable cost of one Missionary for ten years. The Committee thankfully concurred in this proposal, and directed that steps be taken to make it public.

The Rev. H. P. Parker, B.A., of Trinity College, Cambridge, was appointed Joint Secretary to the Corresponding Committee, Calcutta, and Assistant Minister to the Old Church in that city.

The Rev. T. P. Hughes, having returned from Peshawur for a brief stay in England, was introduced to the Committee, and gave interesting and cheering information with regard to the prospects of the work in that Mission. He stated that his missionary brethren in the Punjab had given him the special charge of representing to the Parent Committee the necessities of the work in the Punjab, and the opportunities of extending it within and beyond the frontier.

A letter was read from Rear-Admiral Robert Hall, C.B., Naval Secretary to the Admiralty, dated March 1st, 1878, in reply to an application from the Society to the Admiralty to allow H.M. gunboat *Forester*, proceeding to the West Coast of Africa, to escort the Society's Mission steamer, the *Henry Venn*, across the Bay of Biscay, stating that orders had been sent to that effect to the Commander of the *Forester*. The thanks of the Committee were ordered to be conveyed to the Lords of the Admiralty for their kindness and courtesy.

A letter was read from H. W. Bates, Esq., Assistant Secretary to the Royal Geographical Society, dated February 25th, 1878, expressing the thanks of that Society for the Committee's offer of facilities in connexion with the Mission steamer *Henry Venn* for the exploration of the River Benue, the eastern branch of the Niger.

Presented copies of *The Story of the Che-Kiang Mission*, by the Rev. A. E. Moule; and three pamphlets, viz.—(1) *The Victoria Nyanza Mission*, (2) *A Plea for the Hill Tribes of India*, (3) *A Journey up the Niger in the Autumn of 1877*, by the Rev. Henry Johnson.

Presented copies of pamphlets on the Opium Trade from General Alexander; also copies of *The Gospel in Santhalistan* from the author, Dr. Graham; which were accepted with thanks.

Mr. T. O'Neill, of the Nyanza Mission, having sent home some sketches of African scenery, it was arranged that some of them should be reproduced as coloured lithographs, and published with accompanying letterpress.

*Committee of Correspondence, March 19th.*—The Secretaries reported the receipt of a telegram received by Messrs. Gray, Dawes, and Co., from their agents in Zanzibar, to the effect that letters from the Governor of Unyamweye reported that Lieutenant Smith and Mr. O'Neill had been murdered. Resolved, that the consideration of the action to be taken in connexion with these heavy tidings be referred to the Nyanza Sub-Committee, to meet this day at three o'clock. The Committee then engaged in prayer, led by the Rev. E. Auriol.

The Report of the New Zealand Sub-Committee, recommending that a Missionary be sent out as soon as possible to succeed Bishop Stuart of Waiaapu, in the charge of the Theological Institution, and also two young Missionaries to be associated with Archdeacon Williams and the Rev. T. S. Grace, and suggesting arrangements for Missionary efforts among the Natives of the King country, was adopted; and the Rev. J. S. Hill, who had returned from the Yoruba Mission with Mrs. Hill on account of ill health, was appointed to the New Zealand Mission to be associated with the Rev. T. S. Grace.

Commander W. F. A. Russell, R.N., having returned from Mombasa, was introduced to the Committee, and conversation held with him respecting the work in which he had been engaged in connexion with the Settlement of liberated slaves at Mombasa. Captain Russell reported that, owing to the constant watchfulness of H.M.'s Consul-General at Zanzibar, and the ready co-operation of the Sultan, the East African export slave-trade was almost entirely put an end to, but that it would revive if the watch at present maintained, and influence exercised, were at all relaxed; that although domestic slavery has not been interfered with, yet the condition of the slave was much ameliorated; and that, as regards Mombasa and its vicinity, the existence of the liberated settlement, and the influence the Mission had been able to exercise, had materially aided in bringing about this result. With regard to the Settlement, Captain Russell stated that the plans of the Committee for rendering it self-supporting were being carried out, and that he hoped that the arrangements for establishing the adult freed slaves among the Wanika at Rabai as cultivators of the soil would prove successful. Captain Russell also referred to the pleasure he had derived from his visit to the Christians at Giriamu, and spoke highly of their character, and of the richness and fertility of the country they inhabit, and represented to the Committee the earnest wish of the Christians that they might have a teacher resident among them.

A letter was read from the Rev. A. Menzies, accepting the Committee's invitation to go out to East Africa to take the spiritual oversight of the work at Frere Town.

The Rev. C. Baker, having returned from West Africa seriously ill, was introduced to the Committee, and expressed his continued desire, even though Africa should be closed against him on account of his health, to be employed in the Mission-field.

A joint letter was read from the Society's Missionaries in the Santal country, dated December 6th, 1877, earnestly requesting that a duly qualified Medical Missionary be appointed to labour in that country. Also a letter from the Calcutta Corresponding Committee supporting the proposition. The Committee fully concurred in the advantage likely, under the Divine blessing, to accrue to the Santal Mission by such an addition to its staff, and expressed their willingness to further consider the proposal when the Society's finances appeared to admit of it.

*Committee of Correspondence, March 26th.*—The Report of the Nyanza Sub-Committee was adopted, recommending—(1.) That Messrs. Sneath, Stokes, and Penrose, who had been already appointed to the Nyanza Mission, proceed at once to Zanzibar, to be guided by circumstances as to their future advance from that place; and (2.) That a suitable reinforcement be sent to Uganda by the Nile route to strengthen the hands of the Rev. C. T. Wilson, who is believed to be alone there.

The Committee took leave of Mr. G. Sneath and Mr. C. Stokes, proceeding

to Zanzibar to join the Nyanza Mission (Mr. Penrose was accidentally absent). The Instructions of the Committee were delivered by the Honorary Clerical Secretary. The Missionaries having replied, they were addressed by Joseph Hoare, Esq., and commended in prayer to the favour and protection of Almighty God by the Rev. D. Wilson.

A letter was read from the Rev. J. Davis, Secretary to the Evangelical Alliance, stating that the Earl of Derby had appointed the 28th instant to receive a deputation on the subject of British influence being strongly exerted at the approaching Conference of the European Powers with a view to obtaining guarantees for freedom of worship to all sections of the Christian Church (including Protestants, Dissenters from the Greek Church, and members of the Society of Friends), also to the Jews and converts from Mohammedanism in the Provinces of Bulgaria and elsewhere under the new political arrangements; and that the Council of the Alliance solicited the attendance and support of representatives from the Committee. It was arranged that the Committee should join the deputation, and call Lord Derby's attention to the disabilities suffered by Protestant Christians in Palestine, as detailed in a Memorandum prepared by the Rev. J. Zeller.

A letter was read from the Rev. R. Bruce, dated Julfa, January 21st, 1878, earnestly appealing for the appointment of a Medical Missionary for the Persia Mission, expressing his belief that such a Missionary would be able in a short time to take up his residence in Ispahan in the centre of the Mohammedan population, and prepare the way for an ordained Missionary to reside there, and stating that a medical man could, by raising fees from the rich Persians, easily make 200*l.* a year, which would be quite enough for him to live on in Ispahan. A letter was also read from E. Edmond, Esq., Edinburgh, stating that if the Church Missionary Society were to send a Medical Missionary to work in coöperation with the Rev. R. Bruce, in Persia, provided 100*l.* per annum for three years were assured by friends for the object, he would endeavour to get nine or ten friends to join him in providing that sum. The Committee heard with much interest of the proposal of Mr. Edmond to raise 100*l.* per annum for three years for a Medical Missionary at Ispahan, and of the opinion of the Rev. R. Bruce, that a Christian medical man might readily secure an income of 200*l.* per annum by professional fees at Ispahan. They regretted, however, that the state of their funds, as well as the difficulty of combining the position of a Medical Missionary and a regular practitioner, prevents their taking up the proposal themselves, but they will be glad to hear again from Mr. Edmond in the event of a suitable man being found to undertake the work.

*Committee of Correspondence, April 2nd.*—A letter was read from the Rev. Dr. Mullens, Secretary of the London Missionary Society, conveying the deep sympathy of the Board of that Society with the Church Missionary Society in the heavy blow which had fallen on the Nyanza Mission.

The Committee arranged to take a hundred copies of the second revised edition of the Rev. T. P. Hughes's *Notes on Muhammadanism*, for the use of the Society's Missionaries labouring among Mohammedans.

A letter was read from the Rev. F. A. Klein, dated Kaiserslautern, March 15th, stating that the Arabic Version of the Book of Common Prayer he had been preparing for use in the Palestine Mission was now ready for the press. It was resolved that the S.P.C.K. be requested to undertake the printing.

With reference to the special needs of the Palestine Mission, owing to the

poverty of the Protestant congregations, it was resolved that a Palestine Mission Fund be opened, intended primarily for the erection of the necessary buildings in the Mission, and to be applied in the first instance, to the completion of the churches in Shefamer and Nablous.

A letter was read from Bishop Royston, dated Mauritius, March 1st, stating that the Civil Chaplaincy at Mahé in the Seychelles was vacant, and offering to appoint to it the Rev. W. B. Chancellor, who would still be able, while holding it, to superintend the Society's African Institution at Capuchin, and also to look after the scattered Africans in the plantations. The Committee sanctioned Mr. Chancellor's acceptance of the Civil Chaplaincy, on the understanding that he should not cease to be regarded as a Missionary of the Society, and, in the event of his accepting it, directed that a competent lay agent should be sought for to assist him in the work of the African Institution.

### REPORTS, &c., RECEIVED FROM THE MISSIONS, From March 15th to April 15th, 1878.

*West Africa.*—Miss J. Caspari.

*Yoruba.*—Rev. J. Johnson (Journal, Jan. 1878), Rev. D. Williams (Journal, Jan. to Dec. 1877), Rev. C. Phillips (Journal, Aug. to Dec. 1877), Mr. S. Doherty (Journal for Ake, Sept. to Dec. 1877), Mr. S. Cole (Journal for Ikija, Oct. to Dec. 1877), Mr. G. Williams (Journal for Kemta, Aug. to Sept. 1877), Mr. J. A. Braithwaite (Journal for Leke, Dec. 1877), Mr. N. Ogbonaye (Journal, 1877), Mr. M. J. Luke (Journal, Palma, July to Dec. 1877).

*Western India.*—Report of Sindh Mission, 1877 (printed).

*North India.*—Rev. E. Droese, Rev. J. P. Ellwood, Rev. T. P. Hughes. Report of St. John's Divinity School, Lahore, July to Dec. 1877 (printed). Report of Umritsur Mission, 1877 (printed).

*Ceylon.*—Rev. W. E. Rowlands, Rev. H. Newton.

*Mauritius.*—Rev. J. Gabb (1st Report for 1877).

*China.*—Rev. H. Collins, Rev. J. R. Wolfe, Rev. R. W. Stewart, Rev. W. Brereton.

*Japan.*—Rev. H. Evington (Journal, July to Dec. 1877).

*N. W. America.*—Rev. J. Hines.

*North Pacific.*—Rev. R. Tomlinson, Rev. J. Hall, Mr. W. H. Collinson, Mr. W. Duncan, Mr. H. Schutt.

### Contribution List.

*In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.			
Bedfordshire: Ampthill: Holwell.....	4	18	0
Shillington.....	5	8	6
Barton-le-Clay.....	6	12	0
Bedford.....	165	19	10
Clifton.....	16	5	6
Dunstable.....	6	19	0
Henlow.....	15	0	6
Luton.....	72	12	2
Sandy.....	56	11	6
Blunham.....	13	14	0
Woburn.....	50	14	6
Berkshire: North Berkshire.....	4	3	0
Obolsey.....	6	0	0
Deneshworth.....	1	10	3
Hungerford.....	13	11	6
Maidenhead.....	31	3	4
Newbury.....	166	14	11
Wallingford.....	100	8	0
Windsor and Eton.....	126	13	10
Winkfield.....	58	11	6
Wokingham.....	14	4	9
Bristol.....	376	7	9
Westbury-on-Trym.....	12	14	0
Buckinghamshire: Aylesbury.....	37	12	11
Bledlow Ridge.....	14	10	
Buckingham.....	63	4	11
Chesham and Vicinity.....	65	0	5
Datchet.....	13	12	3
Iver.....	32	7	6
Lacey Green.....	7	0	8
Great Missenden.....	14	15	7
Penn.....	5	10	0
St. Philip's.....	40	0	0
Saunderton.....	1	14	8
Slough and Langley.....	100	11	8
Stoke Mandeville.....	5	1	8
Wendover.....	24	8	9

Winslow.....	19	5	6	Crichel.....	10	12	2
Woodburn.....	21	17	10	Dorchester and Fordington.....	313	12	11
Cambridgeshire: Cambridge, &c.....	700	0	0	Gillingham.....	3	9	8
Cheeshire:				Langton Matravers.....	1	10	0
Altrincham: St. John's.....	43	0	0	Melcombe Bingham, &c.....	28	6	5
Barnston: Christ Church.....	2	2	0	Motcombe.....	9	0	0
Birkenhead.....	206	1	0	Okeford Fitzpaine.....	2	18	8
Great Budworth.....	39	3	0	Poole.....	63	13	5
Chelford.....	13	6	6	Portland.....	20	13	10
Chester, City and County of.....	524	8	10	St. John's.....	20	0	1
Claghton: Christ Church.....	117	3	3	Shaftesbury: Holy Trinity.....	9	7	5
Crewe: Christ Church.....	10	5	7	Cann.....	3	19	0
Henbury.....	4	2	6	Sherborne.....	28	7	0
Knutsford.....	13	8	0	Stalbridge.....	28	0	0
Lostock Graham.....	35	3	5	Wareham, &c.....	6	13	0
Macclesfield.....	22	9	6	Worth Matravers.....	1	0	0
Christ Church.....	59	5	0	Weymouth, &c.....	123	5	0
Neston.....	59	6	8	Wimborne.....	71	11	10
Northwich.....	13	1	11	Wotton Fitzpaine.....	7	5	6
Oughtrington.....	58	12	4	Durham.....	2173	16	4
Over: St. John's.....	12	3	4	Darlington.....	160	10	0
Runcorn.....	67	18	10	Gateshead.....	161	4	9
Stockport.....	14	6	10	Penshaw.....	5	0	0
Toft.....	25	1	9	Shildon.....	15	7	6
Wharton.....	22	16	11	Borough of Sunderland.....	350	19	3
Winsford.....	7	7	0	Essex: Chelmsford and South Essex.....	704	8	5
Woodford.....	11	15	1	Colchester, &c.....	492	2	10
Cornwall: Bodmin.....	33	10	1	St. Mary Magdalen.....	11	0	0
Crowan.....	1	12	3	Grays.....	23	1	3
Cubert.....	1	16	0	East Ham.....	5	12	0
St. Day.....	18	11	0	West Ham, &c.....	226	6	5
Fowey.....	17	19	9	Ilford.....	3	15	7
Lanncoston.....	43	8	6	Leyton.....	31	1	3
Liskeard.....	2	3	10	Theydon Bois.....	10	7	11
St. Mawgan-in-Pyder.....	20	12	0	East Thurrock.....	9	19	7
Penwerris.....	8	0	6	West Tilbury.....	2	18	3
Penzance.....	63	17	5	Walthamstow.....	80	10	6
St. Paul, near Penzance.....	5	5	0	Wanstead.....	64	11	3
St. Austell: St. Stephen's, Grampond Road.....	1	13	0	Woodward Wells: All Saints.....	4	1	0
Cumberland: Aikton.....	26	8	5	Gloucestershire: Cheltenham.....	630	7	7
Carlisle.....	661	17	1	Cirencester.....	31	6	4
Cockermouth.....	43	1	10	Gloucester, &c.....	185	5	0
Crossthwaite.....	35	5	7	Leckhampton: St. Philip and St. James.....	23	8	8
Penrith.....	109	0	0	Longborough.....	6	16	8
Barton.....	32	15	0	Naunton.....	25	8	5
Silloth.....	6	17	4	Saintbury.....	2	15	6
Christ Church.....	8	17	2	Sherborne-cum-Windrush.....	14	14	1
Whitehaven.....	185	13	8	Borough of Stroud.....	448	19	7
Wigton.....	55	1	4	Uley and Vicinity.....	116	3	7
Workington.....	12	0	2	Hampshire: East Hampshire.....	62	11	5
Derbyshire: County Fund.....	902	0	0	North Hampshire.....	49	1	4
Ashbourne and Dove Valley.....	306	0	0	Aldershot.....	5	0	0
Chesterfield and East Derbyshire.....	128	2	2	Alverstoke.....	12	10	0
Derby and South Derbyshire.....	468	19	0	Banghurst.....	12	8	3
North-West Derbyshire.....	30	9	2	Binsted.....	2	8	4
Appleby.....	2	10	0	Bishop's Waltham and Vicinity.....	106	10	9
Bakewell and High Peak.....	55	7	2	Burton.....	4	8	6
Eyam.....	10	10	8	Corhampton.....	9	15	4
Belper: Christ Church.....	1	10	0	Deane.....	6	15	11
Gresley.....	5	3	4	Droxford.....	17	16	10
Osmaston-by-Ashbourne.....	47	3	3	Eastney Royal Marine Artillery Juvenile Association.....	5	7	1
Risley and Breaston.....	7	0	0	Froxfield.....	2	12	0
Whitfield.....	36	16	0	Gosport: St. Matthew.....	23	10	6
Winhall.....	31	2	10	Kingsley.....	11	10	6
Devonshire: Devon and Exeter.....	980	0	0	Lymington.....	21	3	0
Hatherleigh.....	1	6	2	Penton.....	8	4	0
St. Thomas's.....	4	10	0	Petersfield.....	24	15	4
Plymouth and South-West Devonshire.....	41	6	8	Portsmouth and Portsea.....	14	12	5
St. Andrew's.....	6	15	0	Ringwood.....	11	4	8
Bishop's Teignton.....	18	0	2	Romsey.....	26	3	0
Devonport and Stoke.....	35	3	11	Southampton, &c.....	350	9	4
North Huish.....	2	0	8	Southsea.....	178	9	9
Plymouth, &c.....	9	1	9	East Tisted.....	21	8	0
Stonehouse.....	25	9	9	Whitchurch.....	16	2	4
Dorsetshire: Allington and Bridport.....	21	0	10	Winchester, &c.....	553	14	0
Blandford.....	55	17	3	Woolton Hill.....	1	11	0
Long Bredy, &c.....	32	8	1	Wykeham.....	4	0	0
Buckland Newton.....	5	14	6	Isle of Wight:			
Buckland Bepers.....	12	12	0	Newport: St. Thomas' Church.....	35	7	10
Burton Bradstock.....	8	13	10	Ryde and Vicinity.....	88	13	10
Cerne Abbas.....	11	16	0	St. James.....	26	19	0
Compton Valence.....	3	1	4	St. Lawrence.....	101	5	0
Corcombe.....	1	14	0	Sandown.....	72	17	6

Shanklin.....	17	8	3	Widnes.....	6	15	10
Gatten.....	8	0	0	Wigan : St. Thomas.....	3	16	1
Ventnor.....	12	5	0	Witton.....	38	13	0
West Cowes : Holy Trinity.....	19	7	2	Leicestershire : Leicester, &c.....	658	2	0
Herefordshire.....	268	0	9	Ashby-de-la-Zouch.....	181	7	1
Hertfordshire : East Herts.....	844	19	1	Barlstone.....	2	1	7
West Herts : Great Berkhamstead				Bitteswell.....	2	7	6
District.....	10	0		Hinckley and Neighbourhood.....	107	7	4
Sarratt.....	16	12	0	Kimcote and Walton.....	4	19	8
St. Alban's District.....	135	1	9	Melton Mowbray.....	71	1	5
Boxmoor.....	6	7	0	Juvenile Association.....	13	0	0
Codicote.....	8	2	3	Redmile.....	1	16	0
Hemel Hempstead.....	5	11	0	Sibbertoft.....	3	2	11
Bourne End.....	1	0	6	Thrusington.....	5	1	0
Hitchen District.....	5	5	2	Wymeswold.....	7	3	6
Hitchen.....	10	0		Lincolnshire : Alford.....	69	2	3
King's Langley.....	30	0	0	Barton-upon-Humber.....	67	18	10
Rickmansworth.....	16	5	10	Boston.....	83	0	2
Huntingdonshire : Holme.....	31	6	8	Cabourne.....	4	10	8
Isle of Man.....	269	19	8	Castle Bytham.....	2	5	6
Kent : East Kent.....	1319	17	6	Gainsborough.....	33	17	4
South Kent.....	114	0	10	Grantham.....	90	12	10
Beckenham : Christ Church.....	22	2	8	Holbeach and Fleet.....	14	17	11
St. Mary's, Shortlands.....	27	4	0	Horbling.....	10	0	0
New Beckenham : St. Paul's.....	16	14	0	Lincoln.....	663	4	5
Ladies.....	25	4	9	Louth.....	103	4	7
Bexley Heath.....	1	1	0	Holy Trinity.....	400	16	6
Bickley.....	11	6	8	Market Rasen.....	23	18	9
Blackbeath.....	19	0	0	Leesby.....	1	17	0
Bredhurst.....	3	14	6	Redbourne.....	14	18	6
Bromley.....	15	15	3	Sleaford.....	60	0	0
Chatham : St. Paul's.....	16	13	9	Spilsby.....	10	16	0
Chilham.....	16	0	0	Stuxwold.....	2	10	0
Chislehurst, &c.....	13	18	0	Long Sutton and Vicinity.....	11	6	6
Christ Church.....	138	8	11	Swallow and Vicinity.....	19	15	5
Crockham.....	32	19	0	Wainfleet : All Saints.....	7	18	6
Dartford.....	13	3	10	Middlesex :			
Denton.....	2	12	6	City of London : Allhallows the Great			
Deptford : St. Nicholas.....	3	12	1	and Less.....	10	0	0
Egerton.....	7	10	1	St. Andrew by the Wardrobe, &c.....	20	4	3
Eythorne.....	13	6	6	St. Bride's, Fleet Street.....	31	6	9
Folkestone.....	19	13	0	St. Stephen's, Coleman Street.....	12	5	11
Greenwich.....	411	14	6	St. Dunstan's in the West, &c.....	21	10	6
Parish Church and St. Mary's.....	13	9	8	St. Mary Aldermay, &c.....	13	1	9
Knockholt.....	1	0	5	Ashford.....	5	3	4
Lee.....	179	10	3	Bethnal Green : St. Jude's.....	1	10	1
Meopham.....	1	0	0	Bloomsbury : St. George's.....	43	7	7
Rochester, &c.....	246	14	7	Bow : Parish Church.....	18	3	1
All Hallows.....	3	13	5	New Brentford.....	11	9	10
Sidcup.....	50	10	1	Carlton Hill Church Juvenile Association.....	18	13	10
Strood.....	10	8	11	Chelsea : Park Chapel.....	42	2	6
Sevenoaks.....	1	0	0	Old Church.....	18	12	0
Sittingbourne Deanery.....	49	10	2	St. John's.....	12	2	0
St. Michael's.....	15	18	8	Upper Chelsea : St. Jude's.....	17	19	2
Stockbury.....	5	4	0	St. Saviour's.....	55	4	7
Sydenham : Holy Trinity.....	136	11	9	Covent Garden : St. Paul's.....	5	15	1
Tonbridge.....	120	8	7	Eaton Chapel, S.W.....	39	19	7
Tunbridge Wells and Neighbourhood.....	3	2	1	Lower Edmonton.....	23	4	6
Westerham.....	32	10	0	Feltham.....	2	17	4
Woolwich, &c.....	61	13	6	Fulham : St. John's.....	49	18	8
Lancashire :				Finchley : Christ Church.....	11	8	9
Lancaster and North Lancashire.....	67	13	0	Foundling Hospital.....	5	4	8
Liverpool & South-West Lancashire.....	1795	4	0	Hammersmith : St. Matthew's.....	33	10	1
Manchester and East Lancashire.....	3906	11	4	St. Simon's.....	5	1	7
Blackburn.....	390	16	1	Hampstead.....	410	8	6
Bolton-le-Moors.....	250	1	4	Hanwell.....	1	17	1
Emmanuel Church.....	12	13	4	Harefield.....	20	7	3
Bolton : St. George's.....	50	11	3	Harrow Weald.....	37	0	0
St. Paul's.....	19	16	2	Harrow.....	28	17	2
Chorley.....	24	0	0	Haverstock Hill : St. Andrew's.....	4	0	0
Douglas.....	11	3	1	Highgate : St. Michael's.....	11	17	11
Hambleton.....	3	3	0	Heston.....	43	8	8
Hindley : St. Peter's.....	12	0	7	Hornsey.....	27	0	0
St. Helen's Old Church.....	94	7	0	Christ Church.....	30	12	11
Newbarns and Hawcoat.....	42	8	3	Ironmongers' Alms Houses.....	6	6	0
St. John's, Barrow-in-Furness.....	2	15	3	Isleworth.....	46	17	5
Marton.....	7	11	0	Islington.....	731	11	6
Oldham : St. Andrew's.....	6	6	0	Jubilee Fund.....	612	1	6
Pennington-in-Leigh : Christ Church.....	14	6	4	St. Clement's.....	18	13	9
Poulton-le-Fylde.....	353	6	2	Kensington : St. Mary Abbotta.....	152	2	0
Preston.....	730	0	0	South Kensington : St. Paul's.....	164	7	11
Tunstead.....	23	13	0	Kilburn : Holy Trinity.....	7	9	6
Ulverston and Vicinity.....	126	16	8	St. John's.....	13	13	10
Werneth : St. Thomas.....	26	1	0				

Knightbridge: All Saints'	20	11	9	Eynsham	9	10	10
Limhouse: St. Anne's	10	0	8	Henley-on-Thames	33	9	5
North-East London	52	2	3	Kiddington	5	0	0
St. Marylebone	16	12	3	Oxford	860	4	9
All Souls	13	0	0	Thame	1	0	0
Brunswick Chapel	46	2	9	Rutlandshire: Oakham	139	0	0
Trinity Church	46	6	7	Uppingham	13	0	7
St. Mary's	3	0	0	Shropshire: North-West Shropshire	20	1	6
Mayfair: Christ Church	3	12	8	Ashley	2	0	0
Curson Chapel	100	0	0	Broseley	18	6	4
Paddington: St. Saviour's	1	1	0	Hinckley	6	3	6
Pentonville: St. James'	13	18	6	Ladlow	39	7	8
Old Ford: St. Paul's	8	13	6	Market Drayton	2	6	9
Portman Chapel	231	18	8	Neen Savage	2	10	6
Little Queen Street: Holy Trinity	17	0	4	Newport Church	13	0	2
St. Clement Danes	2	4	6	Oswestry	96	0	1
St. Andrew's Mission District, Notting Hill	13	7		Selattyn	10	5	9
St. Giles' Cripplegate	2	17	10	Shropshire	377	10	11
St. Giles' in the Fields	38	14	5	Wellington: Christ Church	12	12	9
St. John's Wood, &c.	29	19	10	St. George's	5	6	0
St. Mark's, Hamilton Terrace	63	18	1	Somersetshire: Backwell	3	17	10
Maida Hill	67	0	4	Banwell	17	16	4
St. Mark's, Regent's Park	16	3	0	Bath, &c.	1014	6	10
St. Mary's, Spital Square	9	9	6	All Saints	8	1	2
St. Mary's and Quebec Chapel	14	3	2	Burnham	2	12	0
St. Pancras	60	0	0	Bridgwater	3	19	0
Parish Church	38	0	7	Brent Knoll	7	3	4
St. John's, Fitzroy Square, Juvenile Association	10	0	0	Cheddar	6	13	5
Spiritafields: Christ Church	53	6	0	Cleeve	8	13	5
Grease Stanmore	28	9	1	Crewkerne and Ilminster	107	2	3
Southgate	54	2	7	Frome	93	0	3
New Southgate: St. Paul's	20	10	8	Glastonbury: St. Benedict	10	15	10
Stanwell	12	15	10	Lucombe	7	6	0
Tottenham: St. Paul's	4	4	0	Martock	10	7	9
Trinity Church, Gough Square	1	7	6	Midsomer Norton	18	4	0
East Twickenham: Holy Trinity	11	17	1	Oakhill	17	19	4
St. Stephen's	44	19	6	Folden Hill	57	0	1
Uxbridge: Hillingdon	11	9	4	Queen Camel and Vicinity	25	14	3
Westbury: St. John's	5	3	3	Sandford Orcas	3	5	0
Westminster: St. Andrew's	12	11	6	Shepton Mallett	18	8	3
Christ Church	60	13	8	North Somerset	24	8	1
St. James', 1877	28	10	0	Somerton, Kingsdon, and Neighbourhood	36	2	9
St. Matthew's	31	10	5	Stawley	2	11	7
Whitechapel: St. Mary's	5	19	10	Taunton, &c.	155	7	9
Juvenile Association	3	13	0	Wellington	32	9	1
Monmouthshire: Chepstow	20	0	0	Wells	122	4	7
Goytre	56	11	1	Warrington	3	6	9
Monmouth	4	0	0	Yeovil	104	13	0
Newport: St. Paul's	21	0	8	Staffordshire: Alstonfield	15	7	3
Pontypool-Skirrid	24	12	10	Biddulph	34	14	0
Raglan	2	17	4	Bramshall	1	12	3
Shrewsbury	10	18	6	West Bromwich: St. James's	10	8	1
Shrewsbury	13	14	10	Trinity Church	80	18	2
St. James'	10	10	8	Burslem: St. Paul's	23	4	7
St. James'	2751	9	5	Burton-on-Trent	25	5	8
St. James'	33	14	2	Christ Church	46	6	8
St. James'	30	16	7	Bushbury	13	0	0
St. James'	7	19	0	Cannock	21	11	6
St. James'	72	8	0	Colwich	11	5	4
St. James'	337	19	3	Coven	5	11	6
St. James'	4	3	0	Elkstone	55	5	11
St. James'	6	15	6	Elkstone	3	14	11
St. James'	17	6	4	Handsworth: Birchfield, Trinity Church	46	8	9
St. James'	604	18	9	Borough of Hanley	24	11	11
St. James'	24	5	9	Great Haywood	2	11	0
St. James'	15	4	5	Hoar Cross	2	10	0
St. James'	10	19	10	Lichfield	107	10	0
St. James'	2	18	5	Newcastle-under-Lyme: St. George's	33	9	10
St. James'	24	13	6	Rollaston	27	16	0
St. James'	123	19	1	Rugeley	2	18	2
St. James'	1	0	3	St. Augustine's	4	10	0
St. James'	350	14	5	Seighford	6	13	6
St. James'	4	1	1	Sheriff Hales-with-Woodcote	29	8	0
St. James'	125	15	9	Stafford	119	10	6
St. James'	3	15	0	Stoke-upon-Trent	13	7	6
St. James'	4	5	8	Tanastal	22	15	11
St. James'	10	12	6	Uttoxeter	14	5	4
St. James'	112	4	4	Walsall	120	14	1
St. James'	6	7	3	Walsall Wood	1	2	3
St. James'	28	5	6	Wolverhampton: St. George's	9	5	8
St. James'				St. James's	13	10	10
St. James'				St. Luke's	15	2	0
St. James'				St. Paul's	62	16	0

Warslow.....	19 15 1	Chichester, &c.....	119 8 11
Yoxall.....	8 5 2	Crowhurst.....	7 14 4
Suffolk: West Suffolk.....	322 19 0	Horsted Keynes.....	11 12 10
Aldeburgh.....	7 7 10	Lewes.....	342 19 3
Beccles and Neighbourhood.....	146 10 0	Linch.....	3 5 8
Beldeston.....	19 10 3	Littlehampton.....	10 14 8
Bungay.....	8 11 6	Midhurst.....	5 3 0
Bures: St. Mary.....	16 19 6	Northiam.....	20 9 0
Halesworth.....	71 6 0	Petworth.....	63 15 0
Hartismere.....	71 0 7	Stedham and Heyshott.....	15 10 0
Ipswich, &c.....	950 0 0	Stonegate.....	12 14 8
Lowestoft.....	195 13 11	Warwickshire: Arrow.....	15 6 4
Poslingford.....	2 14 7	Bidford.....	12 7 3
Saxmundham.....	1 10 0	Birmingham.....	611 1 8
Sibton.....	2 2 0	Sutton Coldfield.....	25 0 0
Sudbury.....	132 19 3	Brilles.....	38 4 11
Wrenham.....	30 16 5	Bulkington.....	3 15 3
Surrey: Addlestone and Lyne.....	45 19 8	Church Lawford.....	15 14 0
Balham and Upper Tooting.....	10 5 11	Coleshill.....	1 0 8
St. Mary's Juvenile Association.....	39 13 1	Meriden.....	9 0 0
Battersca: St. George's.....	4 1 4	Coventry.....	216 6 9
St. Mary's.....	21 6 6	Exhall-cum-Wixford.....	6 0 1
Beddington.....	61 13 6	Kenilworth.....	61 3 1
Bermondsey: St. Anne's.....	9 17 0	Leamington.....	98 3 0
Bishop Sumner Mission Church.....	3 5 8	Marton.....	4 6 3
Christ Church.....	19 8 8	Meriden.....	5 17 7
Parish Church.....	10 6 10	Nuneaton.....	30 10 4
St. James'.....	17 0 11	Rugby.....	65 8 8
St. Paul's.....	2 18 0	Salford Priors.....	12 16 9
Brixton: Christ Church.....	142 13 1	Stockingford.....	18 7 5
St. Matthew's.....	73 7 1	Warwick.....	45 2 7
Juvenile Association.....	27 19 10	Wilnecote.....	1 12 9
St. Paul's.....	41 6 11	Wolston.....	8 11 0
Camberwell, &c.....	183 18 9	Ullenball.....	31 4 4
All Saints.....	4 5 4	Westmoreland: Ambleside.....	63 1 4
Christ Church.....	18 3 7	Brough.....	23 16 0
St. Saviour's.....	23 0 0	Burton.....	30 7 1
Clapham.....	8 12 6	Kendal.....	268 9 4
Clapham Park: All Saints'.....	41 5 6	Kirkby Lonsdale.....	24 5 3
Croydon.....	9 14 4	Levens.....	38 10 5
Dorking: St. Paul's.....	54 17 11	North Windermere.....	57 12 4
Epsom.....	60 5 6	Windermere Parish Church.....	13 19 3
Ewell.....	49 5 7	Wiltshire: West Ashton.....	6 11 10
Gipsy Hill: Christ Church.....	43 14 10	Calne.....	34 5 5
Guildford, &c.....	250 2 7	Corsham.....	33 2 0
Horne.....	2 14 6	Devizes.....	62 13 6
Kew.....	15 1 11	Melksham.....	25 4 8
Kingston, &c.: Ham.....	20 13 9	Heytesbury.....	10 17 3
Kingston-on-Thames: All Saints'.....	66 12 2	Malmesbury, &c.....	69 8 2
Thames Ditton.....	12 14 0	Marlborough.....	33 16 11
Lambeth: St. Stephen's.....	62 2 2	Purton.....	11 1 2
St. Thomas'.....	14 8 9	Salisbury, &c.....	287 19 1
St. Philip's, Kennington Road.....	17 13 8	Juvenile Missionary Association.....	5 12 7
Immanuel Church.....	7 11 7	Shaw.....	31 0 0
St. Andrew's.....	16 18 3	Worcestershire: Abberley.....	29 13 0
Leigh.....	7 3 9	Bewdley.....	31 17 0
Limpfield.....	22 4 3	Birts Morton.....	3 4 2
Lingfield.....	22 10 10	Blackheath.....	23 19 3
Merton.....	9 8 0	Bromsgrove.....	63 6 5
Newington: St. Mark's, Walworth.....	11 11 10	Cleeve Prior.....	10 11 1
St. Matthew's.....	4 18 7	Clent.....	3 3 0
Norbiton: St. Peter's.....	62 15 9	Cookley.....	31 3 6
South Norwood.....	34 15 6	Droitwich.....	3 13 0
Peckham: All Saints'.....	10 0 0	Evesham.....	23 0 0
St. Mary Magdalen.....	8 17 6	Hales Owen.....	76 16 6
Penge.....	161 11 1	Kidderminster.....	63 6 2
Holy Trinity.....	61 8 6	Langley.....	5 14 0
Pyrford and Wisley.....	21 15 2	Great Malvern.....	156 0 2
Red Hill.....	7 10 7	Romsley.....	7 17 1
Richmond.....	148 7 2	Stourbridge.....	109 5 0
Southwark: St. Jude's.....	2 0 0	Stourport.....	35 11 5
St. Peter's.....	3 15 9	Tenbury and Rochford.....	9 8 7
St. Stephen's.....	10 12 3	Yorkshire: Upper Armley.....	10 0 0
Stockwell: St. Michael's.....	254 2 5	Aston.....	13 16 6
Tooting.....	18 3 2	Batley: Parish Church.....	2 6 8
Virginia Water.....	2 2 0	Barnsley.....	110 14 0
Wallington.....	114 13 7	Bentham: St. Margaret's.....	10 6
Wallon-on-Thames.....	8 12 0	Bingley.....	60 6 10
Wandsworth: St. Mary's, Summer-town.....	8 6 0	Bolton by Bolland.....	9 15 2
Yorktown.....	25 0 0	Bradford.....	355 18 8
Sussex: Blindley Heath.....	2 14 10	St. Luke's.....	5 6 11
Brighton and its Branches.....	2796 2 6	Brafferton.....	4 7 1
Broadwater and Worthing.....	291 16 6	Bridlington Quay.....	69 13 10
		North Cave, &c.....	28 18 0



Clapham	41	10	7
Cleveland	141	16	3
Clifford	10	11	7
Dewsbury	34	10	2
Doncaster	282	17	10
St. George's	4	6	
Driffield	98	8	3
Gomersall	10	6	
Goole, &c.	4	15	9
Grosmont and South Cleveland	2	11	8
Huddesley	17	2	6
Halifax	539	5	9
Hampthwaite	20	12	2
Harrogate	424	11	8
Heeley : Parish Church	8	14	6
Hooton Pagnell	3	12	6
Great Horton : St. John the Evangelist	46	17	6
Huddersfield	934	10	3
Hull	496	10	2
Knaresborough	222	13	2
Laxton	7	2	4
Leeds	961	4	5
Malton and Ryedale	150	12	6
Masham	19	8	1
Oakworth	21	0	5
Osley	80	13	0
North Otterington	10	0	0
Pannal	22	0	0
Pateley Bridge	29	8	10
Pontefract	159	7	6
Richmond	60	5	11
Ripon	110	0	0
Rotherham	456	3	9
Roundhay	21	5	5
Scarborough	164	15	11
Selby	53	7	11
St. James'	117	8	6
Settle	22	5	0
Sheffield	2443	12	3
Slaidburn	20	17	3
Sutton-in-Craven	13	5	8
Thirsk	44	0	1
Thornton-in-Lonsdale	7	18	0
Wakefield	150	19	11
Welton	300	0	0
Wetherby	24	2	10
Whitby	98	5	9
Woodside	14	12	3
York	900	0	0

## ASSOCIATIONS IN WALES.

Brecknockshire : Builth District	16	7	11
Crickhowell	32	5	1
Deryncock	2	10	5
Llainsaintfredd	1	4	0
Llywell	9	3	3
Cardiganshire : Llandysil	38	8	6
Llainsaintfredd	2	12	5
Cardiganshire : Carmarthen	65	0	4
Pembrey	3	0	0
Llandovery	26	5	1
Cardiganshire : Bangor	1	0	0
Glanogwen	5	0	0
Lleyn and Eifionydd Deaneries	27	6	11
Tremadoc	2	12	0
Denbighshire : Chirk	42	4	11
Denbigh	59	12	9
Gresford	2	0	0
Henllys	16	16	6
Llanhaiadr-yn-Kimmerch	7	17	0
Nanneth	1	5	0
Rhos-y-Medre	3	8	6
Rossett	7	3	0
Powys : Bisto	8	17	10
Cefn	2	15	0
Holywell	40	1	5
Hop	9	16	7
Mold	35	19	0
Overton	23	15	1
Rhyl	59	17	1
St. Asaph	57	12	6
Tremeirchion	3	6	11
Glamorganshire : Cardiff : St. John's	51	17	11
Cwm Avon	17	16	8

Llansamlet	8	13	7
St. John's, Clydach	3	14	0
Swansea	87	18	9
Merionethshire : Machynlleth	12	16	0
Montgomeryshire : Kerry	33	13	7
Welshpool	101	9	11
Pembrokeshire : Haverfordwest	52	9	3
Penally	2	0	4
Rhosmarket	1	19	4
Radnorshire : Knighton	5	10	10
Llandrindod	1	0	3
Llangunilo	4	17	6

## SCOTLAND.

Aberdeen : St. James'	3	13	0
St. Paul's	13	10	0
Annan : St. John's Church	54	11	3
Crief : St. Columbas	28	19	0
Edinburgh Auxiliary	73	3	8
Glasgow : St. Jude's	83	4	6
St. Silas	65	8	5

## BENEFACTIONS.

Brown, Messrs. W. & Co., Old Broad Street	10	10	0
Bulkeley, Miss Constance, Henfield	10	0	0
Cooper, W., Esq., Sydenham Hill	21	0	0
Crabb, R. H., Esq., Chelmsford (including Sol. for Metlakatla)	100	0	0
Dale, T. B., Esq., Warwick	100	0	0
E. J.	10	0	0
Farrer, Miss G., Stoke Ferry	15	0	0
Friend	5	0	0
Friend	500	0	0
Geidt, Rev. B., Margate, Thankoffering	10	0	0
Goldie, J. H., Esq., Bath	20	0	0
Hayes, Rev. Thos., Bath	5	0	0
Ince, Rev. E. O., Watford	10	10	0
In Memoriam	8	6	7
Kemble, Mrs. H.	100	0	0
Kinahan, F., Esq., Belfast	5	0	0
L. H.	20	0	0
Lady M.	21	0	0
Lund, late Thos. Hy., Esq., Blackburn	50	0	0
M. A. W.	6	6	0
Newton, Miss E., Stockley Heath	50	0	0
Paine, W. Dunkley, Esq., Reigate	25	0	0
Rose, Sir Wm., K.C.B.	7	0	0
S., Mr. and Mrs.	50	0	0
Selwood, Binford, Esq., Collumpton	100	0	0
Stanford, Walter, Esq., Stedham	5	0	0
Thankoffering from a Friend	5	10	0
The Love of Christ constraineth us	5	5	0
Wigram, Edmund F. E.	10	10	0
Woods, Wm., Esq., Brixton Hill	100	0	0

## COLLECTIONS

Beckett, Miss M. E., Miss. Box	1	12	6
Bermondsey : St. Andrew's Sunday-schools, by Rev. J. W. Davidson	1	13	0
Brighton : St. Margaret's School : Meeting, by Mr. E. Guildford	1	18	6
Charterhouse : St. Thomas's Sunday-school, by W. Rogerson, Esq.	2	2	4
Clerkenwell : St. James's Sunday-schools, by Mr. Wilkins	7	19	1
Clowes, Miss, Hyde Park	2	10	0
Cooper, Mrs. C., Brompton	2	0	0
Cranham : Boys' School, by Mrs. S. Boyd	1	6	6
Everett, Miss, Narburgh, Norfolk	2	15	0
Fisher, Miss, Alma Street	13	6	
Great Easton, by Miss Mould	2	6	6
Home and Colonial Church Missionary Association, by Rev. J. J. Evans	17	7	7
Isleworth : Spring Grove, by R. W. Shore, Esq.	3	13	6
Linton : Church Mission Sunday-school, by Mr. A. Perman	1	5	0
L. S., West Claudon	15	0	
Martyrs' Memorial Sunday-school, Clerkenwell, by Rev. B. O. Sharp	6	0	8
Percival, Miss : Boys in Artsey Sunday-school, by Rev. R. P. Scott	11	0	
Reed, Miss, March	10	0	0

South Kensington: St. Barnabas' Sunday-school, by Miss Taylor	18 0	Australia: New South Wales	170 0 0
Somers Town: St. Mary's: Children in Miss Bubb's Class	16 0	France: Bordeaux	29 4 1
Southwark: St. Saviour's Sunday-school, by R. Hunt, Esq.	4 1 5	Boulogne-sur-Mer	10 1 0
St. Bartholomew's, Gray's Inn Road: Girls' Sunday-school, by Rev. R. J. Bird	1 0 5	Paris	23 0 0
St. Paul's Young Men's Missionary Association, by Mr. W. Staines	8 0 0	Paul	26 5 0
St. Paul's Sunday-school, Lisson Grove, by Rev. J. Keeling	10 0 0	Tours	3 15 4
Shap Church Sunday-school, by Miss K. D. Fenning	1 3 6	Jamaica: St. James's, Montego Bay	8 0 0
Taunton: Sale of Work by late Mrs. Treg	1 0 0	New Zealand: Wanganui	1 1 0
Tintwistle: Sunday-school Class, by Miss Lucy Sidebottom	1 10 0		
Tottenham: Church Road Bible-class, by Mr. John Ripsher	3 2 6	DEFICIENCY FUND.	
Tucker, Miss L. E. Finchley Road	3 15 4	Bristol	6 0 6
Wembley: St. John's Sunday-schools, by Mr. W. P. Arkwright	10 0	F. R. C.	1 0 0
West Bromwich: St. James's Infant Sunday-school, by Mr. R. Robson	1 4 6	From a Friend	1000 0 0
Weymouth: Collegiate School Boarders, by Rev. John Ellis	1 12 0	Jersey	1 0 0
Whitmore, Miss Emily L., 4, Hampstead Road	15 0		

## LEGACIES.

Bowles, late Admiral Sir Wm. (100 <i>l.</i> less duty + interest)	90 12 0		
Learmouth, Miss C. A., late of Portland Place, W.	25 0 0		
Mayo, Mr. John, late of Silverstone: Exors., Rev. John Edward Linnell and Mr. Thomas Wrighton	10 0 0		
Mozley, Rev. Dr. J. B., late of Old Shoreham: Extri., Mrs. C. Johnson	100 0 0		
Parsons, Mrs. Rebecca, late of Battersea: Exor., Jacob Hunt, Esq.	19 19 0		
Simpson, Miss Louisa, late of Devizes: Extri., Mrs. C. Brown	70 0 0		

## FOREIGN CONTRIBUTIONS.

North America:			
New Brunswick: St. John's	40 15 5		
Diocese of Fredericton	3 13 2		

## RUGBY FOX MEMORIAL FUND.

By Rev. C. S. Bird	35 18 0
By Rev. P. B. Smith	195 17 2

## HENRY VENN NATIVE CHURCH FUND.

Gunnery, Rev. R.	5 0 0
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## VICTORIA NYANZA MISSION FUND.

Barnley, Wm. F. Esq., Edinburgh	50 0 0
Buxton, Miss A. C. Cromer	15 0 0
Buxton, Miss R., Waltham Abbey	5 0 0
Dixon, Rev. G. H. and Mrs., Compton Greenfield	5 0 0
George, Mrs. G. T., per Rev. F. W. Davenport	5 5 0
Harvey, Mrs. S. F., Hampstead	100 0 0
James, Mrs., Cheltenham	10 0 0
Kemble, Mrs. H.	50 0 0
V. N.	20 0 0

The Secretaries thankfully acknowledge the receipt of—

A Parcel of Apparel from Mrs. Sharp, Lower Walmer, for Mr. Duncan, Metiahkathah.

A Case of ditto from Rev. T. Goode's Bible Class, Dublin, for Sufferers from Cholera and Famine in Jaffa, Ceylon.

Bales of ditto for the North-West America Mission from—

Miss Thompson, Nottingham, for Rev. G. Bruce.

Miss Streane, Delgany, County Wicklow, for Bishop Horden.

Miss Gilby: nd Pupils, Lansdowne Road, Notting Hill, for Archdeacon Cowley.

A Box of Medicines from Miss Bernard, Bristol, for ditto.

**NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS**—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Goods for the N. W. America Mission must be delivered at the C. M. Warehouse, Whitefriars Street, not later than May 31st.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

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## THE SEVENTY-NINTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

**T**HE year which has just closed upon the Church Missionary Society, and of which the Report was presented at the recent Anniversary, may justly be characterized as one of no ordinary interest in its history. Not only were there incidents of grave importance in the missionary field, involving large expenditure and great risk, but, in a certain sense, the Society may have been said to have been upon its trial before the country. Its principles were called in question by antagonists, and a determined effort was made to shake public confidence in it. Reckless insinuations were freely made that it was not faithful in its allegiance to the Church of England, and, because arbitrary and unfounded claims were challenged and resisted, that, therefore, it was disloyal. In this serious emergency the Society had to come forward as a faithful witness, and in so doing no doubt had, for a season, to bear a certain amount of obloquy. From these charges there was virtually an appeal to the country, or rather to the Church of England for the Society does not derive its resources from Nonconformists. Nothing could be more satisfactory or encouraging than the result. The fidelity of the Society to the principles of the Church of England rightly understood, has been amply vindicated. Increased confidence and augmented resources have testified unmistakably to the unshaken hold which the Society has upon the members of the Church of England. The times have been, in many respects, unfavourable; there has been a good deal of commercial distress, and in many quarters incomes have largely diminished. The feverish anxiety in the region of politics, prevalent throughout the year, has, quite apart from the ecclesiastical status of the Society, combined against it. But never at any period has the Society realized so large an income, nor have its Associations been so fruitful in their returns. An income exceeding 215,000*l.* was reported at the Anniversary, exclusive of about 8000*l.* more entrusted to it for the India and China Famine Relief Funds. We hail this as an omen of good, not only for the Church Missionary Society, but also for the Church of England. It is a clear proof that the attachment to the Evangelical principles consistently maintained by the Society suffers no abatement, and that care for perishing souls is still the chief concern of its adherents, however abundant they may be otherwise in good works. As if to place this beyond all dispute, the following letter from

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the Rev. G. T. Fox, of Durham, read at the meeting, furnishes convincing evidence:—

“MY DEAR MR. WRIGHT,—It has for some time been upon my mind to make an offering of five thousand pounds to the Church Missionary Society. . . . I have been led to this decision by the following considerations:—

“1. The Anniversary last year showed such a serious deficiency in the funds as led the Committee to institute a very stringent process of retrenchment. The necessity for this I don't at all question. But there was one element involved in that retrenchment at which I felt most especially grieved, and that was the determination to reduce the number of students at Islington College. It has ever been a source of regret that the number of students fell far short of the capabilities of the Institution, and did not keep the Society supplied with a sufficient number of missionaries to meet the growing demand. In the year 1872, a day was set apart for special prayer annually for Missions, having specially in view the provision of a larger supply of men. From that time the number of our students at Islington began to increase, till they reached the unprecedented number of sixty-one. Thus did our gracious God answer the prayers of His servants, and it comes home with peculiar pain to my heart, as a most ungracious act on the part of the Evangelical section of our Church, that we should refuse the gift and introduce retrenchment where God would seem to have ordained expansion. For this the Committee are in no wise to blame; it lies exclusively at the doors of those who, professing to be under the influence of Gospel motives, refuse to deny themselves, and to give with larger liberality according to the increased necessity of the case. I have no intention to shackle the Committee in any way, but I wish them to realize that the leading object of my making this donation at this time is to save us from the humiliating necessity of retrenchment at Islington, and I would like at the approaching Anniversary to make an earnest appeal to the friends of the Society there assembled, to take this important question into most serious consideration. Are we to refuse suitable and promising candidates whom God is raising up? Or shall we not rather recognize them as a gift of God, and that their education and maintenance are a solemn responsibility laid upon us, from which we must not shrink? In order to do this, however, the means must be forthcoming. That venerable man, Thomas Scott, one of the founders of our Society, wrote in the year 1799 in reference to this subject, ‘We have no fear of not getting money, if the Lord will but form us missionaries.’ Let us not reverse this proposition, and refuse the missionaries whom God is offering to form, by refusing to provide the funds for educating them. 2. The second motive inducing me to make this gift is purely personal. This is the fiftieth Anniversary of my first becoming a subscriber. 3. The third and last is one which I am sure will be shared by every true-hearted supporter of our Society. Whilst fully recognizing the principle of stewardship as the only sound one for a Christian in his administration of the substance entrusted to his care by his Heavenly Father, so beautifully expressed by David in his prayer of dedication,—‘All this store cometh of Thine hand, and is all Thine own; for all things come of Thee, and of Thine own have we given Thee,’—yet, I don't consider there is anything inconsistent with this principle in making a specific gift, at a particular time, to take the form of a thankoffering for a special mercy. Acting on this principle, it is my desire to connect the offering which I now make to the Society with an expression of the deepest and most devout thankfulness to our Heavenly Father for having preserved the Church Missionary Society during the last forty years in so remarkable a way, both as

regards its Committee, its officers, and its missionaries, from that influx of error wherewith our Church has been flooded during that period. That it still stands up in our land as a rallying-point for all who are attached to Evangelical principles, that it still upholds in pristine purity those grand dogmatic verities of Scripture on which it was founded by its honoured fathers of last century, is to me a source of deep unfeigned thankfulness and joy. I cannot expect to see many more Anniversaries of our Society, but I can truly say, 'If mischief should befall it by the way,' if the spirit of the world should worm itself into the Committee, or that laxity in regard to doctrine so popular nowadays, or if the spirit of Neology on the one hand, or of Sacerdotalism on the other, should work like poisonous leaven into its administration, as it is doing in some of our leading Societies, then indeed may I say, in the words of the Patriarch, 'Ye would bring down my grey hairs with sorrow to the grave.' The firmness of decision displayed recently by the Committee, however, in the Ceylon difficulty, certainly furnishes us with no grounds for such fears; and the Divine support, which alone can preserve it from drifting from its moorings in such stormy days as these, has been so wonderfully vouchsafed that it ought to call forth the lively gratitude of every true-hearted Evangelical man and woman, and prompt them to give practical proof of their gratitude by rallying around our beloved Society in its present necessities, so as to tide it over its difficulties, proving at the same time that there are no motives so powerful in constraining the heart to self-denying devotion to Christ as that of a free salvation through the blood of the cross.

"I remain, yours most sincerely,

"*Durham, April, 1878.*"

"G. T. Fox.

In the Sermon which precluded the Annual Meeting, the Bishop of Cashel, after dwelling upon the wonderful openings now presented to missionary effort, and the supply of men vouchsafed in answer to prayer, made an earnest appeal that the regular income of the Society should be raised to 250,000*l.* per annum as its present necessity. We commend this suggestion to the thoughtful and prayerful consideration of the friends of the Society. It is, indeed, the absolute need if the operations of the Society are to be conducted efficiently and proportionately to the work before it. Nor should this, even in the present crisis, be considered an extravagant estimate when it is impossible to take up a newspaper recording the sales of pictures and old china without seeing what sums are available in England for articles of fanciful luxury. There is in the country an abundant store from which men can draw to spend upon themselves; we hope they, or at any rate the Christian portion of them, will not be found niggards in that which concerns the glory of God and the salvation of men.

One sorrowful thought filled the minds of all, and cast some gloom over the meeting, and that was the recent intelligence from the Victoria Nyanza Mission. It was impossible not to "have sorrow" for the true and faithful men who had, in the service of their Lord and Master, undergone martyrdom, and who had not only jeopardized, but lost, their lives in the breaches; but if "*mort sur le champ d'honneur*" was held to be a proud title in the armies of France, entitling the bearer to the post of honour in the roll-call of the regiment, it may reasonably be so in the Church of Christ. There was, moreover, a further alleviation of

regret that there are others now going forth to the Mission-field, members of the Church militant here upon earth, stepping forward to take the places of the dead. So the one thing was "set over against the other;" and while there was matter for consideration, there was still occasion for joy and thankfulness, especially as there were others ready to follow in the train.

One remarkable feature, under the head of Patronage announced, should not be passed over without notice. No less than three of the Society's Missionaries during the year were raised to the office of the Episcopate. One of these was the veteran missionary, Dr.—now Bishop—Sargent, of Tinnevely. "Twenty-seven years ago Thomas Valpy French, an honoured son of the University of Oxford, and Edward Craig Stuart, an equally honoured member of Trinity College, Dublin, went forth together to India, in the same ship, as missionaries of the Society. During the past year, within a fortnight of each other, they have been advanced to the Episcopal office—one in the new Diocese of the Punjab, and the other elected by the unanimous vote of the local Church Synod to be a Bishop in the distant colony of New Zealand."

As the Report will be published in due season, and become matter of permanent record, we will not further trench upon it than briefly to note that fresh steps have been taken to promote the independence of the Native Church in Sierra Leone, which is now bound by little more than the link of love and gratitude to the Society; that there has been hopeful effort made in the Yoruba country and up the Niger, to which the *Henry Venn* steamer has recently been despatched; that there has been progress, although not of any very marked character, in the Indian Missions; while in China, Japan, and New Zealand, many encouraging features were reported.

We pass on to the actual occurrences of the Meeting. The chair was taken, as usual, by the Right Hon. the President, who was supported by many warm friends of the Society, including several Bishops, and other persons of distinction, such as Sir John Kennaway, Sir C. Lowther, Sir Arthur Cotton, Mr. Abel Smith, General Alexander, and a large number of clergy, including many dignitaries of the Church. The large Hall was filled. After prayer, and the reading of a portion of Scripture by the Rev. C. C. Fenn, the Report was read by the Honorary Secretary. In the course of it Mr. Fox's letter, which we have already quoted, found place. The Right Hon. the Chairman then addressed the Meeting as follows:—

I propose to address you for only a very few minutes; and it has occurred to my mind, as probably to most of yours, while listening to the Report, that the character of it, and indeed of all our missionary records, very much resembles the character of a believer's life, beset by many difficulties, disciplined by many sorrows, and chastened by many bereavements, yet pro-

gressing, and ultimately triumphant. I think that we should look at the missionary work in this way, and that we should believe that the life of this Society endures as the life of the believer does, because it is "hid with Christ in God." If you ask me what should be the effect of all that we have just listened to, and what we know of our different Missions, especially the

various sorrows and trials to which our friends have been subjected, I would say, "Let us be steadfast, unmovable, always abounding in the work of the Lord." I will not allude particularly to the bereavements which the Society has had to endure during the past year, but I cannot help just referring, for one moment, to the death of those two brethren, which I think is rightly spoken of in the Report as death by martyrdom. They certainly died in the zealous service of our great Master, and we hope that, in the good providence of God, the story of these good men's lives, and the death they bravely met in the service of God, consequent upon an act of chivalrous honour in protecting the weak against the strong, will be blest by directing the minds of the Natives in that country to the beauty, the holiness, the goodness of the Gospel of Christ. Besides our many trials, we have now and then to endure, and so far as we can to overcome, difficulties of an ecclesiastical character. Now, we have no idea at all upon this occasion of dilating upon those difficulties, and still less of analyzing the principles out of which they seem to proceed; but this I must say, that wherever blame may be fairly attached, to whatever side in these controversies blame may belong, the interruption to missionary work which it causes is assuredly an interruption that comes from beneath. I hope that the Society, adopting very much the language of the Report, and especially of the noble sentiments of our good and venerable friend, Mr. Fox, will still pursue its old course of preaching a very simple Gospel to the heathen to whom their missionaries are sent. I believe that the more simple that Gospel, the more simple the teaching of our mis-

sionaries, the greater will be the success. I think this is proved by the whole history of missionary work. On the one hand it appears that when the Gospel has been accompanied by much that is of a ceremonial character—because it was supposed to make it more attractive to the Natives, and it certainly is made more attractive to the carnal part of the nature of every man—we have seen little besides failure; we have seen either a very mongrel kind of Christianity produced, or else, as in many of the older Missions, a complete extinction of Christian Churches; whereas, in our more recent Protestant Missions—and I think I may say, without undue preference, especially in the Missions of this Society—where the preaching of the Gospel is of a very simple character, there God has vouchsafed an abundant blessing. There we have not only had a larger number of true converts—converts who do honour to the name of Christ and to the Christian Church—but communities of Christians who by degrees have become self-supporting Churches, and even examples to congregations and Churches in our own country. I trust, therefore, as Mr. Fox so earnestly prayed, that the Committee may continue to persevere in the great work which God has entrusted to it, guided by the same principles, and looking continually to the only true and effectual guidance, namely, the blessed teaching of God's Spirit, and the blessing of God upon all the undertakings of the Church Missionary Society. Before sitting down I may state that the Committee had reason to expect that we should have the honour of the Archbishop of York's presence; but I regret to announce that his Grace has been prevented from attending this Meeting.

The following letter, which had been received from the Archbishop of York, was then read:—

(Copy) *York, April 14th, 1878.*

MY DEAR MR. WRIGHT,—I very much regret that I am prevented from attending the Meeting on the 30th of this month, but I must on that day take the chair at our Diocesan Society's Meeting, which is so important that it would be a breach of duty to be absent from it. No less cause would have kept me from being present at your Annual Meeting.

My regard for the venerable Society,

and my esteem for its work, are as great as ever. It was a pleasure to me to take the chair at a recent local meeting; and I shall not be slow to render such services in future.

England has a great trust and a heavy responsibility, as to the nations, many and great, that come under her sway. If she would fulfil her duty, she must strengthen by every means the existing agencies for missionary work. Any

harm or loss to the Church Missionary Society would go to prevent her from doing what we all know to be her duty.

That the Spirit of truth and love may be with you in the Meeting, and that the Society may be blessed and pros-

pered, even more than it has been, in the years to come, is my earnest prayer.

I am, my dear Mr. Wright,

Ever yours truly,

(Signed) W. EBOR.

The First Resolution was moved by the Bishop of Sydney. His lordship's speech was in many ways so important, and so honourable to the Society, that we deem it a duty to quote it *in extenso*. After quoting the Resolution, which was as follows:—

That the Report, of which an abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Bishop of Cashel for his Sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Mande, R.N., be the Treasurer of the Society, and the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies.

The Bishop then proceeded to say:—

I regard the Annual Meeting of the Church Missionary Society as a very important opportunity for renewing our adherence to the principles upon which the Society was originally established. We have recently heard that the opening of a dining-hall at Oxford was to be regarded as a renewal of that which has been termed "The Catholic Revival of fifty years ago." Let it be so. I hail the Annual Meeting of the Church Missionary Society as a continuous declaration on the part of its friends and members that they adhere to the principles upon which the Society was originally founded. The difficulties of the Committee are indeed very great at this time, and they demand our earnest prayer and sympathy. They are the difficulties of all persons who undertake the management of a great association; whether that association be the commonwealth of England, in which at the present time her Majesty the Queen does most earnestly desire, as I trust she does receive, the prayers of her subjects, that they who are under her authority may be so guided and governed—that we may be godly and quietly governed—that peace may be in our time, and that we may be permitted to see the good providence of God so overruling the affairs of the world that His Church may, according to that petition which we have been in the habit of presenting, "serve Him in all godly quietness." The Committee of this Society has its great difficulties. Africa presents difficulties that to the

eye of the common observer would seem to be insuperable. The comment which one makes upon the circumstances that have occurred—the comment which the newspaper editor makes is—"There is an end of the Mission: we predicted it, and so it has come to pass." I am thankful to hear from the Report that the cry has gone forth to the Committee—"Who next? Who are to follow in the train of those who have laboured so faithfully?" And now eight men are prepared from different sides of Africa, four on the Nile, and the rest on the eastern side, to give assistance to that faithful, excellent young man, Mr. Wilson; and I trust we shall soon hear of the renewed activity and prosperity of the Mission in that part of the world. Again, the difficulties of China as described by Mr. Moule are great; and I do trust that the appeal which he has sent to England, and which has been presented to you by the Secretary, will be responded to, and that those converts who are to suffer cruel martyrdom in China will be upheld by the prayers of the servants of God here. These difficulties will, I trust, be overcome by the same prayerful perseverance, the same good common sense, the same earnest desire to advance the Redeemer's kingdom, which have characterized the proceedings of the Committee from its earliest history to the present time. I think the mantle of Henry Venn has fallen upon shoulders which are capable of bearing it. I deem it necessary on this occasion to make one observation



with reference to the position of the Committee towards its constituents, and towards the Church of Christ. I think it is not sufficiently borne in mind that a Committee, such as that of the Church Missionary Society, has a duty towards its constituents which must be very carefully observed. That duty is impressed upon it by the letter of Mr. Fox. If it should come to pass that any of the difficulties which Mr. Fox has spoken of should find their way into the Committee—if, in the opinion of the subscribers, those evils should find their way into the Committee-room—then, doubtless, the subscribers would speedily make their opinions felt. The Committee receive what the subscribers give, on the condition that they shall have such a supervision over the missionaries whom they send forth that the funds which have been subscribed for the purpose of preaching the Gospel of Christ, in the simplicity described by our President on this occasion, shall not be perverted from their proper use; and if from one missionary sent forth by this Committee, and supported by it, the Committee withdraw that support which they had hitherto given, because he had turned aside either to one direction or the other—to Ritualism or to Rationalism—I am quite sure that the subscribers would uphold the decision of the Committee, and that no power, either diocesan or episcopal, could reverse that decision. If it should be said that this is not a Church principle, I affirm, on the other hand, that it is a necessary principle in a community which must be sustained by voluntary effort. I further affirm that the Church Missionary Society is as truly a Church Society as any other; and that whatever may be said on the subject of Church principles, it is a very wide and sometimes a very loose term. Church principles, in their result led, to the disestablishment of the Church of Ireland—a remarkable result for Church principles. But whatever may be said of the principle that those who supply the money have a right to see that the money is properly expended, it can be made to fit into any Church or Diocesan Association that is willing to receive it. It has been tried, for example, in New Zealand. He whom I, amongst many, regard as a noble missionary—Bishop Selwyn—when he arrived in New Zealand, would

have been the last person to claim to be the apostle of New Zealand in the sense of being the founder or chief promoter of the Christian Church there. The true apostle of New Zealand was Samuel Marsden; the true founders of the Church of Christ in New Zealand were the missionaries which the Church Missionary Society sent forth; and the effect of their labours Bishop Selwyn was one of the first to acknowledge. He then tried this principle: he accepted the work of the Church Missionary Society, he made their missionaries his archdeacons; he was consenting to two of their missionaries being made suffragan bishops; and the third, who has been recently appointed to a bishopric in New Zealand, is also a missionary of this Society. Bishop Selwyn condescended to accept a portion of his stipend from the funds of this Society. He placed the representatives of the Church Missionary Society upon his diocesan and synodical councils; and we never heard—the public never heard—that there was any disagreement between Bishop Selwyn and the Church Missionary Society. Bishop Selwyn was a man of very decided opinions, and of very decided character; but he was a man of excellent common-sense. And to the very last of his connexion with New Zealand Bishop Selwyn was on the most friendly terms with the Committee of this Society. I have been allowed to speak thus, for I knew the Bishop of New Zealand well. I honoured him much, and I loved him deeply; for no man could ever come in contact with him, or have him in his house as a guest, and observe his noble and self-denying worth, without feeling that his was a most noble mind. The Church Missionary Society has not given much trouble to many of the bishops. The troubles of the English bishops do not, I think, come from the friends and supporters of this Society; they appear to me, as a casual but still an attentive observer of things, to come from a very opposite quarter; but I refrain. I will only add another word with reference to this subject, which I believe is to be one of the subjects of the Lambeth Conference. Undoubtedly any opinion coming from so numerous, learned, and highly venerated a body of men will be received with the respect and the deference that it deserves. It must, how-

ever, be remembered that the decisions, or rather the opinions, of the Lambeth Conference, will owe all their weight to their substantial excellence. They have no legal or binding force; and if they are to be received by the Church of England, and those in communion with the Church of England at large, they must be opinions characterized by fairness, by candour, and by a true, earnest, and thorough consideration of the subject. If it should be thought that the matter has been treated so as to snatch a victory, or if it be thought that, coming from such a body, the opinion has been treated somewhat ecclesiastically, and that with the intention of augmenting episcopal authority, it certainly will be received with a degree of doubt, and possibly suspicion, which may prevent it from having that weight which all true lovers of that body, and of the Church represented by that body, would desire that it should possess. I will simply add, in conclusion, that I do feel that the position of the Church Missionary Society at the present time is such as calls forth the prayers and the earnest endeavours of all members of the Church

of England, and of all who love the Church of Christ. There was a very kindly tribute of sympathy offered to the Church Missionary Committee by the London Missionary Society; and I do truly believe that the statement which has been read to-day concerning the Nyanza Mission will evoke the most earnest supplications to the Throne of Grace that God would turn this great evil into a large blessing. As the venerable Krapf, when he buried his wife on the shores of the eastern side of Africa, said, over that grave the missionaries were to pass into the interior, again he has asserted that over the bodies of Smith and O'Neill and his fellow-labourer we must pass that deep ditch which surrounds the interior citadel of Africa and reach the strongholds of Satan. And is it not an encouraging fact that now, from the Nile on the west, and from the eastern coast, parties are pressing forward to the interior? and there is good reason to hope that soon, through the suppression of the Eastern slave-trade, Africa will be permitted to stretch forth her unfettered hands to God.

This Resolution was seconded by Canon Miller in a very able speech, in which, at the request of the Committee, he directed the attention of the Meeting to Africa as the foremost subject for the consideration of the Meeting. He fulfilled his task admirably. In the course of his remarks, he called the attention of the Meeting to the *brochure* recently put out on the "Victoria Nyanza Mission." As his facts were largely drawn from this source, it may suffice to direct attention to it as he did, in the hopes that many others will be led to draw upon it in like manner when advocating the claims of the Society. The motion was supported by Major-General Sir W. Hill, and by the Rev. T. P. Hughes from Peshawur, who spoke as follows:—

I am in a difficulty this morning. My subject is the Peshawur Mission, and my time is twenty minutes. I am expected to narrate in that brief space of time the history of thirteen years of tears and disappointments, and the history of thirteen years of successes. Considerable interest has always, I believe, been manifested in the Peshawur Mission, chiefly on account of the noble character of its founder. Our Peshawur Mission, which stands at the gate of Central Asia, was established by an anonymous contribution from one who is now no longer anonymous—namely, our excellent friend Col. Martin. Our

missionaries were invited to go there, and they went, but it was feared by many that to occupy so soon after the conquest of the Punjab a frontier station in the midst of fanatical Mohammedans was little short of madness. Our missionaries then sought the advice of one of the most noble of men, and one of the bravest soldiers whom India has ever seen—I mean Sir Herbert Edwardes. He said, "I see no difficulty whatever in the establishment of a Mission on the frontier of India," and he added, "The same Power which protects the Hindu, the Brahmin, and the Mohammedan, will protect the English

missionary. If we do not succeed, we may be sure that the God who has brought us here will protect us, and we shall be far safer if we do our duty than if we neglect it." These were noble words, especially when we remember that only three months previously, Sir Herbert Edwardes's predecessor in office had fallen by the hand of an assassin. God has, indeed, in a wonderful way, as I can testify by my presence here this morning, given truth to Sir Herbert Edwardes's hopes. I trust that we have met with some success in our work at Peshawur. I have been in most of the villages there, and scarcely on any occasion have I ever received anything but the most friendly reception. Many of the leading chiefs I count among my best friends, and I have a most grateful recollection of many chivalrous attentions shown, not only to myself, but also to my wife in these itinerations. On one occasion I left my wife and children alone in an Affghan village within two miles of the frontier line, and an Affghan chief buckled his sword on and slept at my wife's tent all night till I returned. On another occasion an Affghan chief entertained me at his own expense for a period of three days, and invited many of the leading men of the place to engage with me in discussion. After a long religious discussion in an upper room, an old man, the most ignorant of the whole set of them, came up to me and said, "I perceive that you do not believe in the apostleship of Mohammed. If you were only two miles beyond the frontier line we would stone you, but as you are here under the protection of the English Government we must leave you alone." Thereupon the old man went out in a rage. When the excellent, honest man who was my host came up and asked me how many watchmen I required to protect me for the night, I replied, "I think, my friend, not fewer than 150." "One hundred and fifty watchmen!" he exclaimed, with astonishment; "what can you want so many for?" I then related to him how the old man said he would kill me if I were only two miles beyond the frontier line. "Therefore," I added, "I think nothing short of 150 watchmen will be sufficient to protect me." Soon afterwards the old man himself came up again, and my host, I suppose, explained my joke to him. The old man

then seized me by the hands, and said "You shall only have one watchman, and I will be the watchman." That bigoted old man slept at the door of my room the whole night. In connexion with the Peshawur Mission you will remember the Society's picture of a missionary preaching at Peshawur. That picture, I believe, was drawn up from a photograph which I sent home some eight years ago. We have been trying our hands very lately at a little "Church restoration" with reference to that picture. Only four days ago I went to Salisbury-square to see what we could do in order to make the picture more impressive. Shall I tell you what I have done? In the picture there is one missionary preaching from the Bible, and another missionary is standing beside him. At my suggestion, Mr. Hutchinson has knocked out the European now, and placed a Native there; so that now, instead of seeing a European preaching the Gospel on the steps of our chapel, you will, I trust, in future see a Native preaching there. That Native preacher, you must remember, was not in existence as an Indian clergyman when the photograph was taken. He is our excellent Native clergyman, and is a convert from Mohammedanism. I know no more earnest or more exemplary Christian than my Native brother, and I may mention that when he was examined by Bishop Milman for deacon's and priest's orders, he came out on both occasions first in the examination. But, my friends, I am reminded that what we have done to our picture at Peshawur we are able to do this morning to the platform in Exeter Hall. We have knocked out one of the Europeans and put in my Native brother. I am very glad to meet my friend, Mr. Sattianadan, after the lapse of some five years, for I shall never forget the happiness I enjoyed in his company in a railway train for a period of two days. Amongst our converts at Peshawur there have been some remarkable men. I have already, in my feeble manner, told the story of the conversion of one of them in one of this Society's periodicals. Some of our converts have done good service to the Indian Government. One died in the snowy hills of Central Asia when engaged on a special mission for Lord Mayo. And when the Government wished to send a trustworthy messenger

to the Wahabee camp, it was another of our Affghan converts who was selected for the difficult and dangerous post. In the war of 1863 two of our Affghan converts were selected as advisers. In the midst of a bigoted Mohammedan race such as we attempt to evangelize on the Peshawur frontier, very great care is necessary to conciliate them. Our missionaries have endeavoured to carry out a conciliatory policy towards the Natives. There is one thing in reference to Peshawur, and our way of carrying on the work, that I should like to relate to you. It is that we carry out what I believe to be the Scriptural law of hospitality in the Society's Mission. You know that, as nations rise in civilization, they seem to cease to regard hospitality as a sacred duty; but I need hardly remind you that the great Apostle enjoined the preachers of the Gospel to be given to hospitality. We have endeavoured to do this at Peshawur. We have established a large guest-house in my compound, and we invite the Affghan chiefs to come in, and in the evening we all sit around and take our dinner off the floor, with a white cloth spread, and rice and fowls served up, and right well do they enjoy it. You must remember that this is not an extravagant way of carrying on Mission work, because we can entertain one of these men in this simple way for 3*d.* or 4*d.* We then hand round the snuff-box to the old men, and the calumet or pipe of peace to the younger, and we are thus enabled to bring the truth of the Gospel before men whom we could not have reached in any other way. I may mention that when dear Mr. Nott came

to see our Mission at Peshawur—you know he died there—he was wonderfully impressed with this method of carrying on Mission work. In this way I trust that we are introducing the Gospel among the wild and half-civilized Affghans on our extreme frontier. And God is blessing our efforts. I have been much distressed at the reading of the Report this morning, and I can assure you it is no affectation when I say that when I received it I had some doubt in my own mind whether I could conscientiously support it. The Society during the last year has suppressed two of our Missions. I do not blame the Committee for one moment, because I believe that until they shut up the Mission you cannot realize to what extent you have to support it. Though I am anxious to return to my station in the course of a few months, I should consider the Society would be perfectly justified in keeping me back from Peshawur if you refuse to give them adequate support. But you will not refuse. We go forth to missionary work feeling our feebleness, feeling that we are not able to take up the work except with the strength of the Lord. We will go forth if you will hold the rope, and this rope must be a three-fold cord of sympathy, of supplication, and of support. I was very much struck last night by the Right Rev. Prelate's remarks in his sermon when he said that this was a matter that rested with the parochial clergy. If I go back to Peshawur in December next, will you hold the rope? will you give us, as a missionary body, some assurance that we shall have your sympathy, your prayers, and your support?

The next Resolution was entrusted to the Bishop of Saskatchewan, who pleaded earnestly the claims of North-West America, especially that portion of it included in his diocese, now the chief refuge of the Indian tribes, who have been driven further and further West by the advance of the white man. He stated that his "large diocese contained all the Black-feet belonging to British North America and the greater part of the Crees; and lately there had come among them 5000 Indians under the famous Sitting Bull from the United States, so that they had now a population of from 25,000 to 30,000 Indians. Till the other day, there was a district of 500 square miles in which they had not a single mission." Further on, after giving due honour to the efforts of the Wesleyans, he remarked that now "the Indians were reduced to perfect order, and that there was now a great opportunity for missionaries to go in and win something for Christ."

The Resolution was seconded by the Rev. W. T. Sattianadan, Native minister from Madras, who was enthusiastically received by the vast assembly. He spoke as follows, and was most heartily applauded at the close of his address :—

He said he would endeavour to state a few facts and incidents illustrative of the Mission work in his own native land. He would begin with the history of a Hindu convert. At the age of fourteen this person was sent to an Indian school in connexion with this great Society. One of the books used in that school was of course the Bible. This school was conducted by a blind teacher, and the Bible was taught regularly every day; but the youth he referred to was so bitter against the study of the Bible that one day he instigated the other scholars to request the teacher to give up the Bible, accompanying this with a threat that, if the request was not complied with, they would all leave the school. But the teacher was not moved by such a threat. "You may all leave the school," he said, "but give up the Bible I never will." The youth was therefore obliged to continue the study of the Bible against his will. He continued there for two years. In the meantime the teacher paid particular attention to the inculcation of Scripture truths, and applied them to the hearts and consciences of his students in such a way that they were much impressed by them. Under the instruction of this admirable teacher the youth he spoke of remained another three years, and then there began gradually to dawn upon his mind not only the folly of heathenism, but the truth of Christianity and the necessity of closing with the offers of salvation through Jesus Christ. He went through a great mental struggle; he was not prepared to give up his parents and his home, but the Spirit of God worked mightily in his heart. The young man was at length enabled by God's grace to give up his home and everything he felt dear, and to betake himself to the foot of the cross, where he found rest for his weary soul. His conversion made a sensation in the district, and emptied the school. He himself became an object of persecution, and was dragged before two magistrates, European and Native; but the Lord helped him throughout all his troubles, and he was now a herald of the cross to

his countrymen; and, by a strange providence, was now privileged to address that audience. He would now proceed to state a few facts—all facts—no theories, connected with his work. From the very first, he might say with devout thankfulness, his lines had fallen on pleasant places. The blind teacher he had referred to was William Cruikshank, a man highly honoured of God, who had left his mark on the country, and on the district of Tinnevely in particular. Through his instrumentality, twenty other Hindus belonging to very respectable families had been brought to the knowledge of Christ. He (the speaker) was admitted as a student of the institution under Bishop Sargent, who had had the training of many young men, some of whom were now ministers of the Gospel. After two years' course of study there, he was appointed to North Tinnevely station. It was in North Tinnevely that he first saw an English lady—Mrs. William Gray—living in a tent and going about the villages teaching the Gospel. After five years' work at Tinnevely, he was transferred to the station at Madras, where he had been labouring for the last fifteen years. The Mission consisted of several branches—a Mission in connexion with training schools, and a Mission in connexion with the Native Churches under two Native pastors. There were four congregations, numbering about 840 souls, one-half of whom were communicants. One of the congregations was under his own care. The pastors were under the management of a Native Council, the first in all India subject to the Episcopal authority of the Bishop of Madras. This Council had been in existence ten years. At first there were three European members, one of whom was the Chairman of the Council; but gradually the European element was withdrawn, and it had now become a *bona fide* Native Church Council. He might say that they were making a slow but steady advance towards self-support. The annual grant from the Church Missionary Society was formerly 300*l.*; now it was only 160*l.*, and he

hoped that in the course of time the Madras Native Church of the Church Missionary Society would reach the acme of Missions—namely, become self-supporting and self-governing. Though small in number, yet his pastorate was important. Among its members was a doctor of medicine and a barrister-at-law, a Brahmin convert, whom he baptized two years ago. And not only in intelligence, but in liberality this pastorate was occupying a firm position. Their annual grant towards their church and teachers was 100*l.*, or 5*s.* a head including children. A few wealthy members contributed fairly, but it was from the poorer members that they derived most of their income. Just before he left Madras he admitted eight persons into the Church—five by baptism from heathenism, and three by reception from Romanism. There was a private school in his parish conducted by a member of his church, who was himself a convert from heathenism, and whom he baptized seven years ago. His school had now about 130 children in it of both sexes, and was entirely self-supporting. The Bible was well taught in the school, and, as the result of the instruction so given, two boys, the children of heathen parents, were baptized by him two years ago, and the heathen father himself was present at the baptism and took a lively interest in it. The aunt of these two boys, the father's sister, an old woman of seventy, was one of the five who was baptized recently. Efforts were now being made in connexion with the Mission to reach the educated classes. One of their ministers, his brother-in-law, was trying to bring them under the influence of religion by means of house-to-house visitation, discussions, lectures, Bible-classes, and the like. In connexion with his own pastorate, a lecture-hall and a reading-room had been erected for religious work, and lectures were delivered every month to large educated Hindu audiences. He wished to say something about his wife's work there. Her work lay among the respectable females, both young and old, in the city of Madras; but as the city was very large and full of interest, he could not dwell upon it on the present occasion. He would, however, mention a few striking facts in connexion with her history and work, which would show how Christianity was

being naturalized in India by the work of evangelization that was now being carried on. They sometimes heard that the Missions were a complete failure, but he begged them to judge in the face of these facts whether that statement was at all correct. His wife was the only daughter of the Rev. John Devassagayan, an agent of the Church Missionary Society; and though he was himself a convert, his wife belonged to a fourth generation of Hindu Christians—her great grandfather being a convert from Hindooism, and she herself was now occupying the honoured position of a grandmother. And though he was the paid agent of one Society, namely, the Church Missionary Society, she was the agent of three, viz.:—the Church Missionary Society, the Hindu Female Instruction Society, and the Society for Promoting Native Education in the East. As regarded her work, he might state briefly that she had six schools in four different suburbs of Madras, four of respectable Hindu girls, and two for the children of the poorer classes. The number of children was about 430. She had also 56 Zenana schools in different parts of the city and suburbs, consisting of 106 young ladies belonging to the upper classes of Hindu society, Brahmins included. But, as he said before, he would not enter into details; it would keep them till six o'clock. In consequence of a large deficit in the income of the Society during the past year, the grant to Indian Missions had been reduced considerably. The grant to his poor wife had been cut down by one-eighth. He need not take up their time in showing that it was the duty of Christians to do what they could to advance the Lord's kingdom in heathen lands. He knew that England was deeply interested in the welfare of India. A telegram came from Madras to the Mansion House about the terrible famine which swept over the Presidency, and applying for help on behalf of the famishing multitude. In about ten weeks money flowed in from all directions, amounting to no less than half a million sterling. England had acted right nobly; human suffering had been mitigated, human life had in numberless instances been saved by her unbounded liberality, and he knew for certain that Southern India felt very deeply the debt of gratitude she owed to England.

With them he joined in expressing his own gratitude to the English nation and to English Christians for their bounty. But there was another famine from which the country suffered, and this famine existed in all its horrors, not only in the Madras Presidency, but throughout the whole country and throughout the world. In India they would see Hindu temples and Mohammedan mosques raising their proud heads, and they would see idols in every city and every village; they would see vast crowds worshipping at the shrine of Vishnu, and prostrating themselves before idols of wood and stone. The country was suffering from this spiritual famine. They knew the cost of the temporal famine, but who could estimate the cost of the spiritual famine? He was thankful to hear that the Society had made some progress in its increase this year, and he trusted that it would go on increasing every

year. Let him conclude by commending the missionary cause to their sympathy and prayers, and especially his own Church Missionary Society—a Society to which, under God, he owed his conversion, his position, and even his happiness. He commended that Society to their warmest support. Let it never be said that it was obliged to curtail its operations on account of diminished income. He asked for their prayers and support that that Society might be enabled to fulfil its glorious mission throughout the world, and more especially in his own fatherland in India. It was sometimes said that India was the great gem in the British crown. Whatever might be their view on this matter, he thought they must all agree that it was their duty, as Christians, to give themselves no rest, to spare no pains till they saw India set as the brightest gem in the crown of their Royal Immanuel.

A few well-chosen words from Canon Martin, Vicar of Newcastle-upon-Tyne, brought the Meeting to a close; and after the Benediction, pronounced by the Bishop of Gloucester and Bristol, the assembly dispersed. In the evening there was another large Meeting, presided over by the Bishop of Sodor and Man, when addresses full of interest were delivered by the Rev. R. B. Dunlop, from Ceylon; Major Morton, from North India; the Rev. W. P. Schaffter, from South India; and the Rev. B. B. Gould, recently appointed to succeed the lamented Rev. J. Fenn at Blackheath. China and Japan were not represented this year, except by notice in the Report; but it was no easy matter to present adequately in one day all the work of the Society, so largely has God blessed it, and so extensive are its fields of labour.

## A NATIVE CHURCH FOR THE NATIVES OF INDIA.\*

**I**N considering this important question it is needful to preface the discussion with some remarks upon the status of Europeans in India. Even if we admit what the researches of ethnology and philology seem to indicate, that the Brahman Sepoy and the English sentry derive their origin from one common stock, and that the peculiarities which distinguish them mainly arise from the circumstance of their having diverged from the cradle of their common race to the East or to the West, still, if there are resem-

\* "A Native Church for the Natives of India." An account of the Second Meeting of the Punjab C.M.S. Native Church Council, held at Umritsar, from 24th to 27th December, 1877. Lahore: Victoria Press, Syed Rajub Ally Shah, 1878.

blances, there are yet, after the lapse of ages, far more striking differences. These differences extend not merely to language itself, but to customs, to modes of thought and government, to religious and moral peculiarities, and to what, in the inquiry before us, is of paramount importance—constitutional differences rendering the climate congenial to the one, unendurable to the other.

We must leave to comparative philologists and to antiquarians to gather up the fragments which may serve to identify the original Hindu and the original Englishman. Studies of this kind are not without their value, and the result of them may occasionally throw light upon vexed questions which perplex literary and scientific men. But there is a practical matter before Christians. The revelation of the Gospel of Jesus Christ has been fully made known to them. The English-speaking communities of the earth are prominently conspicuous for the possession of it. To them also empire has, in the sovereign counsels of God, been committed. The Reformation, which gave England her open Bible, was the immediate precursor of a dominion on which the sun never sets: of this dominion India forms a most important part. It differs from other members of the empire, inasmuch as it has a vast indigenous population of its own, numerically out of all proportion to those who are the lords paramount of the country. Australia, Canada, even the West Indies, contain a large number of English settlers, who substantially form the population. In those countries, what is needful and requisite for Englishmen has almost exclusively to be considered. Their prejudices and customs, social and religious, occupy the attention of law-givers and ecclesiastics; but it is not so in India, and never can be so. If, in any shape or way, Englishmen were to extend themselves in Africa beyond the temperate regions stretching upwards from the Cape, it could not be so in Africa: the hostile nature of the climate alone would forbid it. In India, with which we have more immediately to do, we may have a large army of occupation, comprising a multitude of European soldiery; there may be a multitude of Government officials, planters, and mechanics superintending railway and other works; there may be also a certain amount of mixed population; but, with the exception of the last-named, none of the foregoing ever yet have or ever will make India their permanent dwelling-place in the sense of establishing it as the home of themselves and their descendants. Some live and die there, never caring to revisit their native land; but the imperative necessity of separation between parents and children, if the young are not to fade away suddenly like the grass, effectually prohibits the migration of Englishmen to India as one of the lands of their inheritance. Perforce they must content themselves with the rôle of guardians, of rulers, of teachers, of merchants; but if they wished it, which they do not, they could not displace the Native population, nor, if the land were desolate of inhabitants before them, could they attempt to fill up the void.

In India, Englishmen must therefore be strangers and sojourners, each for a brief season. Home is England. Much as many of our countrymen love India, and seek its welfare—sometimes in the most



heroic fashion—yet, when they elect to live and die there, they turn their backs upon their home. In that home are their parents, their children, their relatives, and the vast majority of those in conjunction with whom they have waged the battle of life. In the country of their adoption they are rarely stationary themselves, and if some few are so, comparatively speaking, all around them are shifting and passing from one station and one cantonment to another. Sanitary science has done a good deal for India: Calcutta is not the pest-house that it was in the days of Clive and Warren Hastings, but there is a perpetual exodus from the country. Even stations and cantonments are constantly deserted, according to political and military exigencies, and lose all relative importance in a degree unknown in England. So far, then, as Englishmen are concerned, all ecclesiastical arrangements must be as shifting and uncertain as is the condition of those for whom they are intended. It may be stated broadly that a number of clergy, fairly proportionate to the probable amount of their congregations, superintended by bishops in fair proportion to the clergy, with suitable places of worship, amply meets the requirements of the English population, so far as the Church of England is concerned. These clergy, that they may be effective, are located where most needed, and are constantly liable to be shifted about. As a matter of convenience, the military chaplains are usually in India stationary. In this they differ from other military chaplains. But it would be worse than an anomaly, when a station is denuded of troops, if the chaplain remained behind. The congregation is more important than the church. It becomes necessary to desert the sheepfold and to follow the sheep. We merely allude to these points, leaving readers to follow out the train of thought, in order to show how India differs, and must differ, from England, and that any assimilation to parochial arrangements can only be of a temporary and uncertain character.

The bulk of Englishmen in India consists, then, of a shifting military population. Ecclesiastical arrangements concerning them must be equally indeterminate. It is only at a very few important centres, the usual seats of Government, that anything more can be attempted. For our own part, we do not think that the importance of the ecclesiastical establishments maintained by Government can be sufficiently overrated. The existence of them has been fraught with incalculable blessings to many who, in a strange land, beset with terrible temptations, might only too readily have forgotten the God of their fathers. It would be a sorrowful day for the Natives of India, little as they personally benefit by them, if their efficiency were seriously impaired. Still, it is the Church of the English in India, much as the chaplaincies maintained on the Continent are the Church of England in France or in Germany. It is the Church of strangers in a strange land. We have wisely helped it, and strengthened it to the utmost of our power, as we were most fully entitled to do; but our chaplains there are, to all intents and purposes, military chaplains, to a considerable extent subject to military authority, and our bishops do not differ essentially in their functions from Bishop Piers Claughton or Bishop Sandford. The duties which the State contem-

plates that they will fulfil are mainly the same, though with somewhat more latitude.

The Church of the English in India is simply conterminous with our military occupation of the country, so trifling is the extension beyond this limit. Ministrations to outlying Englishmen are usually from military centres, by clergy whose stated duty is to minister to the troops. It is no part of our business to discuss the important questions relating to them. It suffices to draw the line of demarcation between them and the Native Church with sufficient distinctness. To avoid misunderstanding, however, it may be well to note that there is no reason whatever why the European clergy ministering to Europeans in India should not interest themselves actively in the extension of the Gospel among the Natives. This is a duty incumbent upon all Christians, whether lay or cleric, that they should in heathen lands be ambassadors for Christ to all around them. In a peculiar sense, Christian ministers, whatever their proper functions may happen to be, should be zealous in this matter. Still it is extraneous work; it is not the special duty for which they have been sent into the country, and for which they are paid by the State. How far they should be so sent as State officials is a question which we cannot now discuss. In the early times of the East India Company, while they were yet traders, and not lords of the soil, they did require their chaplains to be missionaries as well as chaplains. In this they were amply justified, for the chaplains were paid out of the profits of their own traffic, and it was at the risk of their own traffic if offence came. When they exchanged their character, they exchanged their practice, and the alteration continues to the present day.

While, however, it has been, and probably will be, subject for debate how far it is the duty of Government and of Government officials to intervene actively in the extension of Christianity in India, there can be none as to the propriety of voluntary effort on the part of individual Christians exerting themselves in the fulfilment of this duty. It would be hard indeed if a Christian in India, even if a servant of Government, were denied the freedom which is extended to the Hindu or the Mohammedan, who proselytizes freely at his will. Our tenure of India would be shame and reproach to us if there were not the fullest freedom accorded to all Christians in this respect. These efforts have been put forth, and, by the blessing of God, there is in India a mass of Native Christianity. It has resulted from the labours of different bodies, and bears traces of the variety of its origin. Still, hitherto the sectarian features are not conspicuous in comparison with the general reception of the great fundamental truths of Christianity. Much good feeling exists between the various denominations of Christians, and, from the circumstances of the country, many causes of separation which exist at home have no place in India. It would not seem to be altogether visionary to hope that, if English prejudices and factions were not needlessly imported, and if points of union rather than of difference were urged, there might yet arise in India one homogeneous Native Church. Even, however, if this be matter of pure speculation, it should be the plain

duty of all Christians, Churchmen as well as Dissenters, Dissenters as well as Churchmen, to minimize, not to intensify, differences, and, as far as possible, to relegate them to the future, when the Natives of India shall be in a position to come forward and decide for themselves what the constitution of their Church shall be. A very awful responsibility rests upon those who, upon any pretext whatever, needlessly erect barriers which shall hinder Native Christians from coalescing into one Church, if such a *dénouement* can be possible. This is one of the reasons why we would deprecate the complication of the English with the Native Church of India. A great deal, during the lapse of ages, has grown up with the constitution of our Church, and which may be essential to its well-being, but need not be reproduced among the Natives of India. It would, too, not be difficult to discover things of a more doubtful character, which might be most advantageously dispensed with; these, if unduly insisted upon, would tend to cramp and fetter the growth of Christianity by vexatious interference alien to the genius of the people.

It is, therefore, extremely important that all regulations for the Native Church should, in the present stage of its growth, be viewed as tentative and temporary; moreover, that as far as possible they should be spontaneously elicited. It is not to be expected that this should be altogether the case. The rudiments of Christianity have reached India from England. Help towards the constitution of the Native Church must reasonably proceed from the same source. What is being effected in this direction should be matter of much interest to Christians at home—those especially who are actively interested in missions. In our February number we made some reference to the first meeting of the Punjab C.M.S. Native Church Council, and we now propose to give some account of the second meeting, held in December of last year. There are a thousand Native Christians in connexion with the Punjab Mission, and it may be interesting to notice that these thousand Christians have contributed during the year more than two thousand rupees for religious purposes; that is, they have given at the rate of rather more than four shillings a-piece for purely religious objects. What would be the income of our religious societies if English Christians contributed to religious objects in the same ratio? Members from outlying districts came into Umritsur on Christmas Eve, and on Christmas Day a large congregation assembled in the Native Church. In the afternoon a Christian Mela was held. The following is the account of it:—

The Christian Mela this year was one of the happiest and most successful gatherings of the kind that we have ever had in Umritsur. The place chosen was an open space in the Ram Bagh, kindly lent for the purpose by Major Palmer, where the long stretch of greensward gave ample room for the large assembly. Here, when the crowd gathered together early in the afternoon, under the bright clear sunshine of the cold weather, a most animated scene presented itself. At one end was a tent, carpeted and furnished with chairs and tables. Here those who were inclined to rest could sit down and enjoy friendly converse over a cup of tea, while those who preferred more active pleasures betook themselves to the Badminton, and, judging from the spirited way in which the shuttlecocks were flying

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the whole afternoon, it seems that our Native friends find as much pleasure in this healthy amusement as English folk do. Nor were the juvenile part of the community at a loss for entertainment. A merry-go-round was kept in perpetual motion by the boys, whilst shouts of fun and laughter resounded from the groups of little ones over the swings and other games provided for them.

A long line of *durries*, stretching from one tent to the other, with well-filled-up dishes of *mithai* in the centre, marked the place for refreshments. Now the tea, cakes, and buns are handed freely round, and speedily disappear amongst the hungry guests.

Here and there little knots of friends are engaged in conversation, either seated on the benches, which are scattered about in different parts of the ground, or walking up and down, arm in arm. Many having come in from neighbouring villages or distant out-stations are glad to have this opportunity of exchanging brotherly greetings, and of meeting with old acquaintances or former fellow-workers. Europeans and Natives mingle freely together, and all feel that the symbol of their faith—the Cross and the Crown—which are waving on the standard overhead, show the common ground on which all can unite, as much for friendly social intercourse as for the religious services in which all had that morning been engaged. Social entertainments frequently form a part of the religious festivals of this country, and if Hindus and Mussulmans can rejoice on such occasions, surely Christians may do so too, and thus show that the Christian religion, so far from putting a barrier on innocent recreation and festivity, gives the joy and gladness of heart, and that spirit of love and unity, without which such gatherings are nothing but an empty and meaningless *tamasha*. When the sun set, and the evening was growing chill and dusk, the scene was again enlivened by a brilliant display of fireworks, kindly given by Mr. and Mrs. Perkins. By the time it was dark, the company broke up; and many probably went to their homes that evening realizing with fresh power the meaning of the Christmas anthems which had been sounding in our ears, telling of Him who came not only to bring “Glory to God in the highest,” but also “peace and good-will” amongst men, and to unite in Himself every kindred and nation and people and tongue.

On the next day there was a meeting of the Church Council for business. After an introductory address by the Chairman, the Rev. R. Clark, officers for the ensuing year were elected. Then a resolution was passed, expressing thankfulness to God for the appointment of Dr. French as Bishop, and the letter of the Parent Committee on the subject of the Punjab Church Council was read. After ample discussion it was resolved to give the rules suggested a fair trial, and to make no alterations until this trial has been made. Reports were then received. The first was from the Rev. Imad-ud-din. It testified to a great change in men’s minds with reference to Christianity, and notices the remarkable fact that “the Gospel attracts more attention among the cultivated than among the common people.” There is then an account of several important works relating to the Mohammedan controversy which Mr. Imad-ud-din had been engaged in issuing during the past year. The importance of commentaries on the Word of God and of translations of the best books of the ancient Church was dwelt upon. The next in order was the Report of Mr. Chandu Lall, who is in the Government Educational Department. It contained various suggestions for the employment of Native Christians. He also counselled that “Englishmen with a deep missionary spirit should enter the Government Educational Department.” It was thus, he added, that his teacher in Christ, Professor G. Ramchandra, was led to the Saviour, and the Rev. Tarachand, of Delhi, and he himself, with several others, was

led to the great Shepherd of souls. He urged the importance of "men who wish to devote their lives to the Lord, entering Government colleges, rather than each and all becoming ordained missionaries." Mr. Maya Das, honorary catechist, in his Report mentioned a long correspondence he had with an English-speaking faqir who was "wasting the talents entrusted to him in seclusion, dependent on the charity of others, while not only all his limbs are sound, but he possesses a good knowledge of three languages." Another honorary catechist, Mr. Rullia Ram, gave an account of his efforts in the *Vakil-i-Hindustan*, a secular newspaper, to which the Rev. F. H. Baring bore the following testimony :—

MY DEAR MR. RULLIA RAM,—Allow me to congratulate you on the success of your paper, the *Vakil-i-Hind*. I believe it is doing a very important and useful work. As a really good secular paper, it has already secured a very high position, and the number of subscribers will no doubt increase the better it becomes known. Its style is universally admitted to be very good, and the subject-matter of the paper is interesting and of a high tone. By providing a good secular paper of this class, you are, I believe, doing a very good work indeed, and I most heartily wish you continued and increased success. The paper has tended, I believe, not a little to improve the status of the Native Christian community, and to make those who are not Christians more friendly towards them. A good, moral, high-toned secular paper, without any attacks on Christians or Christianity, was, I believe, very much needed—the want is most admirably supplied by your paper.

Believe me, yours with most sincere regard,

Umritsur, January, 1878.

F. H. BARING.

Several other reports of a similar character were presented, but probably what we have quoted may suffice to give a general idea of their spirit and tenor, as well as of the life and activity pervading the nascent Church. Sundry resolutions were passed in connexion with them, especially one to consider whether a Christian monthly periodical (if possible an illustrated one) might not be established in connexion with the Church Council. Appointments of Native pastors to Kangra and Multan were declared to be desirable. When the Council was discussing the payment of the salaries of Native pastors, the following important resolutions were adopted :—

That the Church Council determine, in dependence on God's help and blessing, to form a "Native Missionary Society," in accordance with the Society's Rules, which expressly recognize other agents beside pastors, as being connected with the Council :—That they desire to do so, on the principle that no Christian individuals or committees should live only for themselves, but should seek the welfare of others also :—That, in doing so, they humbly hope that the same blessing may rest on their Church in India which has rested on England ever since her Churches became missionary ones.

That the Church Council, in dependence on God's help, decide to make Magitha its first Mission station, and to locate a catechist there, who shall be entirely paid by themselves; and also that they take over from the Umritsur Church Committee the Mission school at that place, which is in part endowed by the grant of land from Sirdar Dyal Singh, and which receives a grant of Rs. 15 per mensem from the C.M.S.; so that there may be two Christian agents labouring together in connexion with the Council at one place.

Mr. Yakub Alli was then suggested as suitable for the Lahore pastorate, and—

In the evening there was a large *conversazione* at the City Mission-house. The guests, who consisted of many European and Native friends, began to arrive soon after 7 p.m., and were received by Mr. and Mrs. Clark in the large rooms of the Mission-house, which, with their pretty Christmas decorations, presented quite a festive appearance. The gentlemen, European and Native, soon filled the reception-room, which was thrown open for the occasion; and, standing or sitting in sociable little groups, seemed to enjoy thoroughly the pleasures of a "chat" with one another. The Native ladies assembled in an adjoining room, where there was also much friendly conversation between them and their European lady friends. Later on in the evening, when a hymn was struck up in the large room, they also thronged to it, together with the European ladies. The hymn was succeeded by several favourite "Bhajans," or chants of purely national music, which were sung with great spirit and evident enjoyment, to the accompaniment of a drum, which was gently played in the background. This pleasant evening was closed by an address from Mr. Perkins, the commissioner, on Ezekiel xlvii. 1—13, in which he compared Christianity to the river issuing from the gates of the holy city, which is beginning to flow through this land also, ever increasing in depth and breadth as it advances, and carrying away with its mighty current old ideas and old religions, and making all things new. The Hindus, he said, believed that the sacred tank in Umritsur contained the "water of life," by which forgiveness of sin was to be obtained; and they therefore came from distant places to find thus its cleansing efficacy for their souls. But now "the water of life" had indeed come to them. He sincerely trusted that grace and strength might be given to all Christians, that they might be, in the true sense of the word, "Bihishtees," "inhabitants of paradise," "carriers of the water of life" and truth to the many thirsting souls around them; and that many channels might be opened through which this water of life might flow, bringing everywhere with it life and healing to the people of this country; and that so the coming of Christ's kingdom might be hastened, when all nations and kindreds and tongues shall be united together in Him, and the earth shall be filled with the knowledge of the Lord as the waters cover the sea. The Rev. R. Bateman then offered up prayer, and the party broke up, many no doubt feeling that the happy Christmas season is indeed a foreshadowing of that blessed time when all wars and tumults, and all troubles and sorrows, shall for ever cease, and there will be "peace on earth and good-will toward men" under our Saviour's reign.

On the following day, Thursday, the 27th December, general subjects were discussed affecting the welfare of the Native Church in the Punjab generally. A considerable number of visitors were present. The first papers read were on the condition of the Native Church in the Punjab. Its peculiar weaknesses were dwelt upon by Mr. Abdullah Athim, an Assistant Commissioner. Mr. Imad-ud-din, in his paper, spoke of the comparatively happy state of the Native Christians, and thought them better off in income and position than other people were. He referred, too, to the superior mode of living prevalent among Native Christians, of which he thought favourably. In his opinion the Church could not be on a firm basis in India until there were amongst Christians, cultivators, handicraftsmen, merchants, &c., as well as Government and Mission *employés*. To this he ascribed the permanence of Mohammedanism in India. It is pleasant to notice, from the remarks of another speaker, that there is much less drunkenness among Native Christians than formerly, although it still exists, as it does among Hindus and Mohammedans. The next topic was the responsibilities and opportunities of Church Councils, and what is the work before them. We quote a portion from one of the papers read, which will serve to give an insight

into the spirit with which the subject is approached by the Native Church:—

The formation of the Church Council has given us the following opportunities. viz.: 1. The Home Society comes to know our state, and we about it, *directly*. At first, everything depended upon the European missionaries. Whatever they liked they did.

It is hardly necessary to mention that they have, through ignorance of the customs and ideas of the country, made some mistakes. Although it is possible for us also to commit such mistakes—for our experience is very limited—yet, when we continue to comply with the rules of the Home Society, and still use every means that we may not be deceived by the outward deceptions prevalent in this country, there are hopes of the work being done in a better way than before.

At first we were entirely dependent upon the European missionaries for our living, as regards the money that came through them from England. We spent nothing in missionary work from our own pockets, because we were like young birds who were dependent upon their parents entirely for their nourishment. But now, through God's grace, the Native Church, if not entirely, yet to some degree has acquired the power of flight, and to a small extent of self-support; and, in consequence, the strain upon our Parent Committee will, we hope, be lessened now to some degree, in comparison with what it was before.

By the formation of the Church Council, unity, unanimity, and harmony will be established among us. Up to this time we have been, as it were, a nomadic race; but we have now (through the Church Council) hopes of being formed into a nation.

It is useless to mention the advantages of union, as they are so patent. In some forest, it is said, two bulls lived in such harmony together, that even the lion dared not attack them. Accidentally, discord arose between them, which resulted in their both being individually torn up by the lion. In the same manner, if we also remain in unity among ourselves, by God's grace, we will surmount all obstacles. Hence the first thing which is extremely necessary is that we should reform our own household; that is, remove every vestige of evil from among ourselves, in order that we may be able to present a good example to the heathen. If we are not able to reform our own internal weaknesses, how can we reform those of others?

When the Germans wanted to fight the French, they first spent several years in reforming their own abuses; and when that was done, war was declared, which soon then terminated in their favour. To save, therefore, the souls of men, it is necessary that we should win them over by our own example; and should be so enthusiastic and earnest about it, as though it were our first and most important duty.

Although we are short of money at present, because the Christian community is poor, yet in commencing the work our best rule will be that the Church service work be done, as far as possible, by those people who will do it without pay: i. e., by those men who are already employed in schools or other institutions.

It was customary, at first, for people in this country to appoint *lumbardars*, *chaudhrees*, *watchmen*, &c., from among themselves in their own villages and towns, for their own protection, and for the management of their affairs; but when they were able to afford it they employed particular persons, to whom they gave wages for the performance of their duties. We should act similarly until we can collect funds enough to pay all our Native Christian teachers. This seems to be the best practical rule at present; yet we should begin to be doing something at once; not trusting, however, in our own strength, but in Him from whom all strength comes.

Although we are like useless iron, yet God can sharpen us for His own work and clear us of rust. Although we are lifeless, yet our Heavenly Father is ready to give us life and strength.

We should not, therefore, falter, but, trusting in God Almighty, commence the work at once, and He will of Himself give us strength.

It may be of interest to subjoin the remarks of different speakers on the papers read :—

The Rev. Imad-ud-din said : “The differences respecting Christian forms have all come to us from Europe and America. All Societies lay stress on the peculiar forms and opinions of their own Churches. The religion is the same; the forms are different. The members of our great Home Societies are all our brethren, and we are theirs. The Church of England has laid the foundations of this Council, and the Church Missionary Society works necessarily according to its own rules. We must work for the present on the basis of those rules.”

Mr. Bullia Ram said that, “if we work only on the basis of the Church of England, it may be injurious to ourselves.”

The Chairman remarked “that he had often seen in India long strings of burden-bearing camels, which were accompanied by their little ones. The baby camels at first had no place in the procession, but ran about it as they pleased. Afterwards, when a little older, they took their place in the line of procession. But even then, at first, they had no burdens given them to carry. Gradually a few pounds of merchandise were placed on their backs, and this burden was then yearly increased, until they were able, as full-grown camels, to bear the same burdens as the rest. It is thus that our Home Societies are now acting. They mean you now to begin to bear some share of the burden. It is small at first, but it will afterwards be increased. The Home Society wishes you so to act that they may be able to help you. They can only do so within certain rules and limits, which are wide enough for all practical purposes. It will therefore be wise in us to confine our efforts within these well-defined limits.”

Mr. Mya Das said :—“There is no advantage in our continuing this discussion; we have certain rules which are given us by the Home Society, which we have accepted heartily, and by which we mean to abide. The limits prescribed by the Church of England are very wide. We receive help as long as we obey the rules. In our country sixteen anas make a rupee; and a man has a full rupee in his pocket, whether it be in anas or pice, or in a whole rupee. There is no real separation from Home Churches, even though the Church of India in some respects may ultimately have a different form.”

Mr. Singha said :—“In military matters, the whole army defends the State; but the whole army is not concentrated in one particular regiment; but it has its artillery and cavalry and infantry in many different regiments and brigades and divisions. In a great army, formed thus of its different component parts, we see not disunion, but union. We see in it, as in all other great undertakings, only division of labour. If all Europeans and Natives were to participate in every work of the Church, in the same place, they would meet with ill-success indeed. We read that even in making the little pins, which we now use so commonly in India, as they do in England, the number of persons who are employed to perfect each separate pin is very great; but each does his own work, and does it well; and the result of the united effort is, that the work desired is well accomplished.”

The Rev. B. M. Ghose said :—“We are all of us the children of the Home Societies, and we wish for no separation. If the English were to leave India to-morrow, what would the Natives do? They could not even govern themselves, nor should we Natives be able alone to form in India the Church which we all desire to see established.”

Mr. Chandu Lal said :—“All separation would only lead to weakness. We in India need the English. God has given them a special grace and power, which is used by them for India's good. Let us look at what India was before the English came to it; and let us see what, through God's blessing, it is now becoming. The English are establishing in India every kind of institution, which we never knew before. God has given them a power of governing in civil and military and financial matters; and a power of organizing the Church in religious matters also. We hope that Christians will always come from England, and always help us. If we ever separate ourselves from them, we shall soon see the lamentable consequences of it. English Christians have *life*. Let us always work with them in every way for the conversion of India. I see no reason why the Home Society



should not admit us to the English Conferences, where they may act with us and we with them. Let us have no separation from them whatever."

The Rev. Sadiq Masih said:—"The Home Society does not desire to exclude us from anything which is beneficial to ourselves, but wishes to teach us gradually to arrange our own Church matters in our own way for our own benefit."

Mr. Mya Das said:—"Whatever the English have done, they have done with a good and useful aim and intention. They are our superiors in wisdom, science, and mechanical skill; and, through the grace which they have received from God, they are our superiors in religious matters also. If, then, they have thought it better for us to carry on our work for the benefit of the Church of India in this particular manner, it will be for our own advantage to act as they desire."

The Rev. Imad-ud-din said:—"The English have received all their blessings and advantages and prosperity only through the Gospel of Christ. God has indeed given them blessings above most other people; but are the English only entitled to God's good gifts? Let us labour for the conversion of India to Christ; and then, when this whole country has received the light of Christ's Gospel, we shall receive the same blessings also. If the *women* of India accept this Gospel, they too will receive all the blessings which English women have. Let us ask for more grace and faith and love, and let us gain strength for ourselves."

Mr. Singha said:—"If we are to join the English in all things, as Mr. Chandu Lall desires, then we ought to be represented in their Conferences also. If the Society has not yet put Native Christians into their English Conferences, they have still the power of doing so; but perhaps they do not yet think us fit for it, and will hereafter do so. It is not yet one year since we have received the powers which our Church Council now has. Let us wait quietly, and, when the time comes, they will do whatever is for the best."

Mr. Chandu Lall said:—"The Home Society thinks we can bear our burden more than we really can. We cannot do so. That time is still far off. They can carry mountains: we can carry but very little burdens indeed. We are not of the same race as the English are. For centuries we have had in India St. Thomas' Christians, but we do not see any missionary spirit in them. We have never heard that any of them has gone as a missionary to the negroes of Africa, or to other heathen lands, as the English Christians have. We have now many Christians in India; but very few indeed of them have a true missionary spirit; God has not yet given it to us. There are no people in the world who have done so much in preaching the Gospel to the heathen everywhere as the English have."

Mr. Sher Singh said:—"Christian missionaries have come to us from England at the risk of their lives, and some of them receive no salaries at all for all their pains and labour for us. Why should not God give this same spirit to us? If we remain always dependent on them, we shall not receive it soon. God can give to us the same blessing He has given to them; but the day for blessing will never come if we remain dependent on *any one*. Let us learn to bear our own burden, and God will help us. If the little bird never leaves its nest, it will never learn to fly. The mother pushes it out, and it learns to manage for itself."

Mr. Mya Das said:—"Nor shall we ever swim, if we never go into the water."

Questions of Funds and the preparation of Preachers next came under consideration. An estimate was made of the Funds, for which each Church might make itself responsible during the ensuing year. Important papers were read about the employment of Native Christians in agriculture, trade, &c., but the details were too technical, especially in connexion with land questions, to bear reproduction. A sub-committee was appointed to report upon Industrial Schools. The next topic was the Education of Boys and Girls. Time was wanting for full discussion, but "the intense longing desire was shown which the Native Christians have for loving English teachers to educate the Native Christian children." While female influence is still in India

weak and imperfect, even the mother cannot be all that she would or ought to be. As it was remarked, "There is no lack of intellect in India. But they feel that there is a depth of heart-love in Christianity which Indian Christians have not yet attained to; and they see that this alone can lead to the *real* reformation of India." Papers followed on the duty and privilege of the Church in connexion with widows and orphans, and the sick and aged. The Council was then brought to a close, three of the members returning their travelling expenses. A public meeting was held the same afternoon; but the proceedings of the Council had occupied so much space that the report has been withheld. The Council will (p.v.) meet again next December.

A review of these proceedings leads to the conclusion that in the Punjab it is as yet "a day of small things," but of bright promise for the future. The Mission has been highly favoured with the example and countenance of eminent Christian men, who have originated it with their prayers and their alms, and it is now establishing itself in the land. If it is to be a genuine Native movement, it should be as far as possible spontaneous and self-evolving. We do not doubt that, under the wise and fatherly care of Bishop French, who so thoroughly understands the condition of the Church in the Punjab, this will be effected. There is clear indication of vitality and energy. It is wisdom to evoke a spirit of independence and self-sacrifice. This can hardly be hoped for unless personal and collective responsibility is at the earliest possible period laid upon the Native Christians.

May the Lord hasten in His time "a Native Church for the Natives of India"!

### "FOR MY SAKE AND THE GOSPEL'S."

*A Sermon preached by the REV. E. H. BICKERSTETH, M.A., Vicar of Christ Church, Hampstead, in the Parish Church, Islington, at the Ordination of the REV. GEORGE LITCHFIELD, May 1, 1878.*

"For My sake and the Gospel's"—(ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου).—MARK viii. 35.



YOU will remember the juncture when these words were uttered by our Lord. It was the third year of His ministry: the time was come when He might demand of His disciples a confession of their faith. Such a demand must be made of every follower of Jesus Christ at some period of his life: it is the part of heavenly wisdom to know when and how to make it.

St. Peter, by the revelation of the Father and by the grace of the Holy Spirit, nobly rose to this crisis, and to the searching question of our Lord, "But who say ye that I am?" had replied, as recorded by St. Matthew, "Thou art the Christ, the Son of the living God."

Now that this great foundation of their faith was laid, Jesus began to reveal His sufferings and cross. But the Apostle, who had been foremost to acknowledge His eternal Sonship, shrank dismayed from

the humiliation and shame, rebuking Him and saying, "Be it far from Thee, this shall not be unto Thee:" for his soul was full of the promised glory. Had not his Master only now declared, "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it"? Hallelujah to his triumphant Lord!

"O'er every foe victorious,  
He on His throne shall rest,  
From age to age more glorious,  
All blessing and all bless'd."

What was there in this promise of degradation and death? It could not, must not be. Such were the servant's thoughts—the Master's were far otherwise. He saw in this answer of St. Peter the voice of the tempter—the same tempter who had offered to resign to Him all the kingdoms of the world, without toil or tears, or cross or passion, if only by a passing act of homage the Christ would receive them from his hands.

And the Lord's reproof is severe and decisive: "Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men." For Himself the path was plain—sufferings first, and glory after.

But this is not all. He proceeds to show that the servant must not expect to be above his lord. Every true disciple must take up his cross and follow Him; yea, if need be, must lay down his life for His name's sake: in so doing he should save it. On this deep saying the words uttered in the last week of our Lord's ministry, and recorded by the fourth evangelist, throw heavenly light: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour" (John xii. 24—26).

Now, it is in the midst of this earnest call to self-devotion, and, if need be, to self-sacrifice, that the impressive words of our text occur: "For My sake and the Gospel's."

In the parallel records of St. Matthew and St. Luke it is simply, "Whosoever will lose his life for My sake." Here, in St. Mark, the words are remarkably expanded into, *For My sake and the Gospel's*. No word that fell from the lips of our Lord can be without its Divine meaning. May the blessed Spirit enable us to discover the double glory of this expression, and engrave it on our very souls!

2. *For My sake*. Now it is true that in one sense these words in the lips of Jesus Christ are exhaustive. Consider what they mean to us, as spoken by Incarnate Love. Emmanuel says, "For My sake;" that is, "for the sake of Me, the Eternal Word, by whom and for whom all things were made; for the sake of Me, who from everlasting to everlasting am in the bosom of the Father, God of God, Light of light; for the sake of Me, who, though rich, for you became poor, and came

down to the manger of Bethlehem, and the lowly workshop of Nazareth, and the baptism in Jordan, and the temptation in the wilderness, and the three years of My toilsome service, when, wearied and way-worn, I often had not where to lay My head, and to the agony of Gethsemane, and to the shame of the judgment-hall, and to the cross of Calvary, and to the silence of the sepulchre. Yea, for the sake of Me, who for you rose victorious from the dead, and ascended to the right hand of the Father, and there ever live to make intercession for you, and reign the Head over all to My Church, and shall shortly return to take my perfected Bride to her eternal palace-home."

Ah, brethren in Jesus, I need not tell you, for you know it well, that the heart which has really felt the attraction of this "For My sake" has yielded up itself to Jesus Christ. It answers, "Lord Jesu, my Lord and my God, I keep back nothing from Thee. I trust Thee with all I am and have. I love Thee for Thy everlasting glory and Thy beatific beauty. I love Thee for Thy boundless compassions. I love Thee for Thy lowly incarnation and ministry, and death and resurrection. I love Thee for all Thou hast done and art doing, and hast promised to do for me, who am less than the least of all Thy mercies. I love Thee because my life is bound up in Thy life. Had I a thousand hearts, I would surrender them to Thee. Had I a thousand lives, I would lay them down for Thee. I want no one else, no other Saviour and Lord; Lord, I am Thine—

"Thine—Thine for ever—body, soul,  
Henceforth devote to Thee,  
While everlasting ages roll,  
Amen, so let it be."

This, you will observe, is no weak and wavering sentiment which might sway the mind of a mere dreamer or maudlin philosopher. This grapples with facts. It goes down to the strong foundations of the earth: it scales the battlements of heaven. It unveils things unseen. It deals with human nature as it finds it; it touches all that is most manly in man; it respects all that is most womanly in woman. It alone unlocks the thousand moral problems of time; it alone can bid us gaze without fear on eternity, for it alone reconciles man to God. And here, amid the myriad discords of contending theories, is heard the calm, clear voice of the Incarnate Son, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

Yes, the motive, *For My sake*, transforms the man who grasps it and acts upon it, for it enthrones another master motive in the inmost citadel of the soul. Henceforth the love of Christ constrains him.

3. *And for the Gospel's sake.* These two principles and motives are intimately connected; indeed, they are indissoluble. To believe in Jesus Christ is to believe the Gospel. To live that life which is Christ is to live as becometh the Gospel of Christ. To walk in Christ is to walk according to the truth of the Gospel. To preach Christ is to preach the Gospel. All these expressions occur in the New Testament. But yet when our Lord says "*For My sake and the Gospel's*," He leads our minds onwards to all those great issues which flow from pure and

simple trust in Himself. For what is the Gospel? The Gospel is the glad tidings of God's unspeakable love in the gift of His only Son, to redeem us from sin and death and everlasting ruin to holiness and life and everlasting glory. These tidings tell of sin atoned for, of death overcome, of the powers of darkness baffled, of Satan judged, of love triumphant. They tell of God's redeeming the whole world by the blood of His own, His only Son. They tell of His giving the Holy Spirit to strive with all, and to dwell in the hearts of those who yield to Christ. They tell of the victorious conflict of the Church militant here on earth, and of the holy rest of the blessed ones whose warfare is accomplished, and how we and they are for ever one in the communion of saints. They tell that this mortal struggle of His Church on earth shall not go on for ever; for the King is on His way, the Bridegroom is returning, the trumpet shall sound, the dead shall be raised, the Bride shall be completed, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and they point us onward to those boundless prospects when, in the ages to come, God, who is rich in mercy, will show the exceeding riches of His grace in His kindness towards us through Christ Jesus.

You see that Christ is still and ever was the centre, but our eye is permitted to range the wide circumference of truth and the advancing borders of His kingdom. The very word "Gospel" invites us to take cognizance of its issues in the history of mankind. Can we be unconcerned spectators of that which so vitally and eternally affects ourselves and our fellow-men? Nay, as the clarion call, "For My sake and the Gospel's," sounds, every one who hears it is bidden to take his part in the great army, and to fight manfully under the banner of the cross. "For My sake" demands the surrender of the heart—"For the Gospel's" compels the surrender of the life. The motives, indeed, are not more intimately united than the actions which flow from them; but, speaking broadly, we may say, "From the one, *For My sake*, comes discipleship; from the other, *For the Gospel's*, comes service: from the one comes devotion; from the other obedience." We are not only learners at the feet of Jesus, but we are called to go forth day by day and work in His vineyard. We are fellow-labourers with Him; we are witnesses (it may be we shall be martyrs) for Him—loving not our lives unto death, and sealing, if need be, our testimony with our blood; for we have caught the echo of the angels' song, "Glory to God in the highest, on earth peace, goodwill towards men." We have drunk into the spirit of the Master's prayer, "Thy kingdom come: Thy will be done on earth, as it is in heaven." This hope has captivated our hearts, and now we are bound together with those in heaven and those on earth in this noblest of heroic enterprises—the widest diffusion possible of this everlasting Gospel of the grace of God. We see the world sunk in its misery and pain—we know that countless human specifics have been tried and failed. *We have faith in the Gospel.* I repeat, we have faith in the Gospel—we know what it has done for ourselves. It is God's remedy for sin: it is God's way of peace: and, therefore, solemnly, as thoughtful men and women, we have consecrated our

whole life to this. The Master's voice finds us "For My sake and the Gospel's:" it pierces our heart: it decides our life. Oh, Lord and Master, blessed Lord, divine Master! what wilt Thou have me to do? And surely He answers from a hundred shores, "I have sheep who are scattered and wandering far away on the mountains and in the valleys of heathen lands, and no man from generation to generation has searched or sought after them. Who of My servants will go for Me? Who in My name and by My Spirit will strengthen the diseased, and heal the sick, and bind up that which is broken, and bring again that which is driven away, and seek that which is lost? Whom shall I send, and who will go for My sake and the Gospel's?"

4. It is in answer to this question that the Church Missionary Society is sending forth this band of our brother-soldiers to Central Africa. The call to occupy that land was as distinctly felt to be of God as when Paul at Troas, in inspired vision, saw and heard a man of Macedonia saying, "Come over and help us." The Mission was not lightly undertaken, nor will it ever be lightly abandoned. It was undertaken prayerfully, deliberately, resolvedly, knowing that perils and dangers beset the road, but with a holy conviction that God Himself had opened the door, and was pointing the way.

Many of our first pioneers have indeed fallen in this heroic enterprise, and the world, as we learn from the *Times of India*, esteems our labours lost, and those precious lives sacrificed in vain. That journal says, "The Mission may now be considered as over. The first party have been massacred; Mr. Wilson is the only survivor of the second. . . . It is a melancholy end to the eager hopes of these enthusiastic men. They had enthusiasm, but they had little beside."

So argued the world. Christ's soldiers are made of different stuff. At once offers poured in to fill the sad blanks made in our little missionary band; and no less than eight of these offers came from our Islington College. The college felt it to be for the honour of Christ that it should offer of its choicest and best for this arduous work. Of these eight, four have been accepted, and God's providence has most marvellously provided for their safe conduct to their field of labour. And of these four, one is to-day to be solemnly ordained for the ministry of the everlasting Gospel. Men and brethren, let us gird up the loins of our minds and wrestle in prayer for him and them, that they may be clothed with the Spirit, strong in the Lord and in the power of His might, abiding under the shadow of the Almighty, and kept in perfect peace, their minds being stayed on Him. God make them and their fellow-workers the apostles and evangelists of Central Africa!

And as to you, dear brothers, who are going forth in the Lord's name, if I might commend one Scripture more than another to you, it would be one written in my Bible nearly forty years ago by a Christian friend, when, as a boy of fourteen, I was led to the Saviour's feet: "And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. xxxi. 8).

Such was the charge to Joshua, and through him to all Israel. The

conquest of Canaan by the wandering tribes of Israel might, indeed, seem to the eye of sense impossible. Had not those nations been in possession of the land for 800 years? Were they not seven nations, greater and mightier than Israel? Had they not cities walled and fenced up to heaven? Had they not giants to fight for them, and chariots of iron, and armies as the sand on the sea shore? It was true. But how ran the promise?—"The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed."

So it is to-day with Central Africa. The powers of darkness have had that land in possession for centuries. Can we expect they will give it up without a struggle? This kind of evil spirit goeth not forth but by prayer and fasting. And the little company sent against this vast fortress may seem in the eye of the world utterly incommensurate—nay, contemptible. But on what do you rely? First, on the covenant of God. Is it not written, "I have set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession"? (Psalm ii. 6—8.) That land is Christ's land by an indefeasible right. Was the ground, on which Hannibal's army was encamped, sold for its full value in the Roman forum? Africa is Christ's, though now seized by an usurper. The Eternal Father has given it to the Son by an everlasting covenant: His covenant will He not break, nor alter the thing that has gone out of His lips. When you plant your foot upon that soil, every hill, every valley, every forest and lake is Christ's, and He has shed His priceless blood for every man and woman and child there. He must reign till He hath put all enemies under His feet. Secondly, you rely on the word of the Gospel. The preaching of the cross is as much to-day the power of God and the wisdom of God as in the earliest victories of the first century, and you mean, God helping you, to preach Christ—Christ crucified, Christ risen, Christ ascended, Christ in His lowly humanity as our example, Christ mediating, Christ shortly returning. Thirdly, you rely on the promised aid of the Holy Ghost. The Dove must settle on the cross. You grasp the promise, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;" and you shall receive power as the Holy Ghost comes on you as witnesses for Him. The oath of God, the Gospel of God, the Spirit of God: here is your confidence. Even if alone, as to human sympathy, you would not fear, for God is with you. But you will not be thus alone; your brethren will be ever bearing up your hands with ceaseless intercessions. You go as our messengers; your work is our work. Our hearts will be wrapt up in your success. If you fall in the Mission-field, it will be as those who have calmly counted the cost before you set forth. For Christ's sake and the Gospel's you count not your life dear so that you may finish your course with joy. But precious in the sight of the Lord is the death of His saints. Not a sparrow falls to the ground without your Father. Fear not, therefore, ye are of more value than many sparrows. Even the

very hairs of your head are numbered. The Lord grant you many many years of holy, fruitful labour! The love of Christ, and of the souls for whom He died, constrains you. I often think of the simple story told by the Bishop of Minnesota:—

"A few months since, one who had been a heathen red man came 600 miles to visit me in my home. As he came into the door he knelt at my feet. He said to me, 'I kneel to tell you of my gratitude that you pitied the red man.' He then told me me this simple, artless story:—'I was a wild man living beyond the Turtle Mountain: I knew that my people were perishing: I never looked in the face of my child that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone to the woods and tried to ask Him for help, and I only got the sound of my voice.' And then he looked in my face in that artless way and said, 'You do not know what I mean. You never stood in the dark and reached out your hand, and took hold of nothing. One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason why the white man was so much more blessed than the red man was, because he had the true religion of the Son of the Great Spirit, and I said I must see that man. They told me you would be at the Red Lake crossing. I came 200 miles. I asked for you, and they said you was sick, and then I said, "Where can I see a missionary?" I came 150 miles more, and I found that the missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while.' And he turned to me and said, 'Will you not give me a missionary?' Shame on us who claim to be the primitive Church that I had to say to him, 'We have not the man and we have not the means.'"

How many of those to whom you are going cannot look upon their children but their heart is sick! How many stand in the dark and reach out their hand and take hold of nothing! You go to tell them of Him who is not far from every one of us, to whose hand they may cling, on whose bosom they may rest, who died for them, and who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

I remember Bishop French telling me, many years ago, of a Native Christian on the banks of the Indus, Bakinali by name, who, quite by himself, taught many hundreds of Hindus Christianity in the form of aphorisms, and who usually began his conversation with the Persian words, *Messih imrūz ārām*, "Christ is peace to-day." You will preach "Christ is peace to-day,"—a full, free, finished salvation,—a perfect and a present Saviour.

My honoured father, on Easter Day, 1816, received the first six communicants of this Society to the Lord's Table at Bashia, on the Rio Pongas. How has the little one become a thousand since then! And now I have the privilege of my eldest son having consecrated his life to missionary work at Delhi; and, as a parent, I can truly



say that, if God called any or all my children to this work, I feel it would be the highest honour He could put on me or them. Oh, brothers! brothers! the Master is near. How only can we best spend ourselves and be spent for Him? Is it not His voice which echoes in our ears, "For My sake and the Gospel's, watch ye, stand fast in the faith, quit you like men, be strong. Be thou faithful unto death, and I will give thee a crown of life"?

## SUBSTITUTES FOR SERVICE.



**I**N the earlier part of the present number we have presented the letter of the Rev. G. E. Fox. Money, however, has not been the only gift made by Mr. Fox's family to the Missionary cause. His brother lived and died in the service of the Church Missionary Society. The subject would not be complete if we did not submit a further offer of a similar description, proceeding from another source. Allusion was made to it at the recent Anniversary:—

TO THE SECRETARIES OF THE CHURCH MISSIONARY SOCIETY.

*Feb. 19th, 1878.*

DEAR BRETHREN,—More and more we are realizing that to keep pace with fresh openings and expansion of existing stations over the vast field of the world must tax our utmost energies and sacrifices. Every year is revealing the extent and nature of the great enterprise. We might be even painfully anxious about insufficient means, did not faith in our glorious, gracious God forbid all embarrassing carefulness. Trusting Him, we go forward.

In that faith, with much prayer and longing desire to aid in establishing some substantial permanent increase of income, this proposal is humbly submitted for approval.

Will the Society admit a Substitute for Service list, with a line for my promise of 250*l.* annually (or whatever you may name, as the probable annual cost of one Missionary) for ten years?

Would a few trusted members become joint promoters of any such scheme? as was done so happily for the Deficiency Fund last year.

No designation of particular missionaries is intended. Nor need there be any limit either way of terms or amounts. But it would be well not to diminish aught of accustomed gifts in our several associations.

Twenty-eight years have slipped by since my youthful hope, indulged twelve years before, of a life-service among the heathen was finally cut off. Now I seek my consolation in furnishing the expenses of a substitute.

Very unworthy am I to be forward in word or deed, yet others, taking occasion thereby, may ask to be represented by witnesses for God to the heathen: some in partnership with a friend or friends by one, some individually by one, or by more than one proxy.

For I would willingly be outdone manifold; not aspiring to be numbered with the wealthy; only I am persuaded that very many of us, whether or not accounted rich in this extravagant age, might freely expand our hearts and be the better for it, gaining "the abundance of the joy" with "the riches of the liberality;" and our families would share the blessing. My own dear family heartily concur in the undertaking.

Let the saved by a crucified Saviour be constrained to deny themselves for Him—each one in mode and measure giving as disposed in the heart. May He deign to use effectually our lowly offerings for His own purpose of grace, as He only can!

Yours in Him,

HON. ASSOC. SEC., ONCE MISSION HELPER.

In this timely offer there is nothing which in any way cripples the free action of those entrusted with the management of the Society. Gifts sometimes are proffered, hampered with conditions springing from individual predilections. They may lead to enterprises barren of results, which a sound and unbiassed judgment would not have ventured upon. This is not the case here. The gift simply equips and maintains the soldier. Missionary service had been the early aspiration of the donor, but life-service in the mission-field was cut short. His letter may fall under the eyes of some who have had similar yearnings. Circumstances may have diverted them from what was the early longing of the soul. Now the time may have gone past for personal service, but possibly the means have been accumulated which would supply "Substitutes for service." In a particular parish, some years ago, sermons were preached for the Society. Several present, without conscious effort or undue stinting of luxuries, could have contributed the then income of the Church Missionary Society. Some place life-boats around our coasts; it is a noble employment of wealth. They cannot grapple with the fury of the waves themselves, still they seek to rescue the perishing. Faith in Christ, impelling to the salvation of souls, might well prompt to similar actions. Multitudes, disqualified in various ways for personal service, recognize the obligation of Christian Missions. The letter suggests the means of helping. If the offer meets with a response from others, the Committee will rejoice to open a "Substitute for Service List" in the way proposed. The sum mentioned is, however, less than the average cost of a missionary in the field, although there are missionaries whose annual cost is within that amount. The offer, as has been carefully explained, is not dependent on the donor's life; it has been arranged with the concurrence of his family, united in spirit in the Lord's service, so that it is for the period specified a reliable fund. In all respects, therefore, it can be commended to friends, into whose hearts God may have put it to have a share in fulfilling His will, for their imitation.

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# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

### II. NORTH-WEST PROVINCES (*continued*).

#### Aligarh.



THE Rev. J. Stuart has remained in charge of the Mission at Aligarh, with its out-stations, *Hatras*, *Bulandshahar*, and *Soron*. He is engaged mainly in evangelistic work; indeed, he himself calls it a *preaching* Mission; but there is a settled congregation of Native Christians, sixty in number, of whom twenty are communicants, who are under his pastoral care. His report of the work, and some of its more apparent results during the past year, will be found in the following extracts from his Annual Letter:—

#### *From Report of Rev. J. Stuart.*

Building more or less seems to have fallen to my lot. Since my last letter to Salisbury Square, I have been at Soron getting up a School Chapel for our Native Christians there. I have also erected a fairly good house, which I call my Orphan Training School, for the better care and more systematic teaching of any orphan children. We have also just finished (as to the building) a really good girls' school. I had the pleasure to take our Secretary (Mr. Barry) over it some months ago. The school met in a private house till the beginning of the usual rainy season. The owner then wanted his house, and, as we could get no other, we were obliged to close it, although we numbered thirty, and, as to progress, were getting on very well. We shall open the new house (D.V.) about Christmas. I have one other school-chapel to erect at Bulandshahar. The ground I got some time ago. The foundations are dug, and most of the materials are collected; so, if funds permit, I hope (D.V.) to get this too off my mind by setting about it immediately after Christmas. I have been doing a little begging lately, and have been very successful. One Sunday, at the close of my sermon in the English church (I am honorary chaplain), I mentioned to the congregation that, if some 50*l.* or so could not be raised, the probability was that, owing to a home-order for retrenchment, the station at Aligarh must be given up for a year. Some gentlemen remained be-

hind, including the collector (Mr. Lang). The latter told me to "send round the hat," simply saying that I must have my 50*l.*, and that he would head the list with 10*l.* I did so, and next morning before breakfast had donations entered to the amount of 30*l.*, and now the list shows names amounting to over 100*l.* I can say what but few beggars can say—I was nowhere refused, and in more than one or two cases I was told, if I wanted more, to come back. But it is all wanted. The grant-in-aid for our Bulandshahar school, with an average attendance of forty-five say, is Rs. 5 a month, whereas our neighbour the Mohammedan "University," with about 150 boys (a second-class school say, but many of them the sons of rich men), gets per month Rs. 350. There may be fair play, and even impartiality, at the bottom of all this, but I must confess I cannot see it!

My preaching-work is looking up. On St. Andrew's Day (by the way, the most unsuitable time in India for prayer for Missions)—on this day the old head catechist from Jubbulpore, with whom I had worked there for eight years, on his own application got transferred, and joined me. Another man also came with him, whom I will be able to pay from my Special Mission Fund.

We have had an interesting baptism lately, of which, however, beyond a brief passing notice, I have not much time to write. The man was a young man of about twenty-five—a Takoor, of good

caste, with a good education. He had gathered a fair knowledge of Christianity before he came to us, and evidently had thought a good deal. On being fully satisfied of the honesty of his intentions, I immersed him one Sunday morning, in an open pond near my well in the Mission compound, in the presence of the little Mission flock. He tarried with us a week or two longer, being confirmed in the faith, and then took grateful leave, proceeding to his old sphere of work as a sort of under-accountant to private contractors on the new canal diggings.

Another, a Mohammedan, was to have been baptized at the same time and place, but he did not turn up, and his case is to me altogether mysterious. He too was a young man; his friends discarded him because of his open leanings towards Christianity. He came into the station, got one rupee upon his Koran (a choice copy) to pay for bringing his goods and chattels into Aligarh, where he intended setting up as a small shopkeeper. He has altogether disappeared, and no trace could we ever find of him since, although the new convert after his baptism went out in disguise to try and find his whereabouts. From the first he knew that he had nothing to expect from us, as indeed he often told us that he wanted nothing. He has been with us to the lazaar, and openly espoused the cause of Christianity.

Several Mussulmans lately have been

most anxious for baptism, only asking us for a mere pittance of support for honest work faithfully done. Though in the last degree reasonable, we could not accept even these terms. The question with them was, "Must we starve? for, if we become Christians, no Mussulman will give us either food or work." One Mussulman wrote me a petition for baptism, and wrote saying that he was "sick" of and loathed his own religion. He brought it in person, and was accompanied by a young man, a student of the Mohammedan College, who also ridiculed his own religion, and assured me that at heart (and I believed him) he was a Christian. A Baboo came to see me one day; he produced a Testament in English, and, with a most laughable heartiness, declared that he had been "spitting on idols" for the last seven or eight years. Who can tell what good may be going on, through ourselves even, as agents without our knowing it? Only some months ago a fakir whom we had never seen before, after making pilgrimages to all parts of India, came to our preaching-place and publicly repeated the Ten Commandments, taught him by Mr. Shackell. A week or two ago a Native repeated a collect fluently, his daily prayer, taught him years ago by Mr. (Bishop) French; and the Native Baboo above, who has been "spitting on idols," even now could all but weep on talking about Mr. and the late Mrs. Steller.

### Mirat.

The City of Mirat (Meerut), is situated in the centre of the Doab, equally distant from the Ganges and the Jumna. In connexion with the Mission there are the Sudder station in the city and the seven out-stations—Kankerkhra, Malyana, Ikla, Ghazeeabad, Pilkua, Galauthi, and Annfield in the Dehra Doon Valley—the whole showing an aggregate of nearly 800 Native Christians. The names and stations of the ordained missionary staff at Mirat are as follows:—The Revs. C. T. and J. G. H. Hoernle (father and son), the former of whom, having spent forty-five years in the mission-field—five in Persia and forty in India—superintends and engages in the work at Annfield, in the Western Dehra Doon, and on the Mussoorie Landour Hills, while the latter is in the city itself, arranging for the supply of the churches, directing the work in the English and Vernacular schools, bazaar-preaching, boarding-house and Sunday-school, supervising the catechists, and taking the personal charge of the English High School; the Rev. D. Jeremy, formerly Native pastor at Ikla, but now stationed in the city, and paying occasional visits to Ikla; and the Rev. J. Richard, in the Dehra Doon. Among the laymen there are Lazarus Jeremy, head-master of the Anglo-

Vernacular School, Beppin Beharee Shah, resident master of the boarding-house, fourteen other teachers in the various boys' schools, four female teachers, three catechists, and four readers. The evangelistic work here, as at most of the Society's stations, presents two main features, preaching and teaching. Towns and villages have been regularly visited, and many have been met who may be said to be feeling after the true God, trying to fathom the mystery of human existence, and to discover the way of salvation. But in most places the missionary has to be content with an acknowledgment by his hearers of the superiority of the Christian truth over their own practices: further they will not go.

The Native Christian Evangelical Association, which, it will be remembered, was set on foot at the suggestion of a Native master of the English High School, Mr. Lazarus Jeremy, son of Pastor Jeremy, though it has not realized the expectations of its originators, is making progress and doing a good work. As we have not hitherto given the object for which the Association was founded, it may not be out of place to mention here that its primary object is to set apart a preacher or preachers to itinerate in the Mirat district, to preach the Gospel to the heathen, and at the same time to collect subscriptions and donations from Christian people who might be interested in the work. Another special object of the Association is thus explained by Mr. H. Hoernle in his Report for 1876 :—

It is a well-known fact that many of the private servants of the European ladies and gentlemen (residing in the station) very seldom have a chance of hearing the Word of God preached to them. The Mission agents go out preaching mornings and evenings during the week-days; but at these times the servants, as a rule, have to attend to their work. The Association, having had their attention drawn to this class of people, intends (as soon as the funds will allow) to engage another preacher, whose special duty shall be to go on

Sundays, during the day, to such gentlemen's houses as will invite him to come, or allow him to speak to their servants about the Word of God and the truth as it is in Christ Jesus. Where the preacher is unable to go on Sundays, he will go on week-days at stated times. At present the treasurer of the Association, with the kind permission of the Rev. Mr. Hoernle, has undertaken to visit the servants at one gentleman's house. May the blessing of the Lord rest on this work!

Without doubt this second duty, as set forth by Mr. Hoernle, is of great importance, and in this sphere we believe that the Association might do a very good and useful work. We now proceed to give a few extracts from Mr. J. G. Hermann Hoernle's Annual Letter for the past year.

*From Report of Rev. H. Hoernle.*

The missionary work here has been continued during the past year without interruption. Mr. and Miss Zenker, indeed, left this for Agra in March, both being in bad health, and the doctor recommending a change of residence. The whole burden of the extensive Mission has thus been laid on myself; but I am thankful to say that the Lord has given the necessary strength to carry it. My wife has taken the superintendence of the zenana school in the city, which was Miss Zenker's charge formerly, and I have added the manage-

ment and supervision of the English High School to my multifarious duties. I do not wish to complain, trusting in the Lord's help.

As to the review of the work itself during the past year, I will classify my remarks as usual.

*The Christian Congregations.*—They are much in the same state as before, their circumstances being the same. The purely missionary part of our Christians can be kept under better control; but that part which consists of low Eurasians, small pensioners of Govern-

ment, &c., do much as they like; and as they live here and there, scattered about, it is very difficult to supervise them properly. This sad state has often troubled me greatly, and I have often thought that it would be better if they were quite separated from our missionary congregations, and had a pastor of their own, of the same class and rank in life as they are, whose only work would be to look after them; for their example is often a bad one for our Native Christians, and they generally look down upon a purely Native pastor, especially if he does not understand English.

*Schools.*—The schools have been continued in the same state as before. Since Mr. Zenker's removal to Agra I have taken the English High School in the city again under my own immediate charge, with Lazarus Jeremy, the son of our Native pastor Jeremy, acting under me as head-master. With the consent of the Calcutta Committee I determined to make a trial with a Native head-master acting under myself. I am sorry to say that my many avocations make it impossible for me to spend so much time on the school as I should like to; but I teach the Scriptures in the higher classes, and some other lessons I give, besides the general management of the whole. Lazarus Jeremy has hitherto acquitted himself satisfactorily. About the other schools there is nothing particular to say. The difficulties with Government still continue, their policy being still very unfavourable to aided schools. I was deprived in January, 1877, of eighty rupees per annum of my grant-in-aid, without any particular reason being given, unless that financial considerations made the reduction necessary. In that case, however, it seems strange that the inferior Government school existing here was raised to the status of a superior zillah school, which, of course, means increased monthly expenditure.

*Evangelistic Work.*—This has been carried on as before. I try to make all my catechists and readers work as much as possible; but I have often to lament the want of an inner impulse within my men. One of them, who had behaved very suspiciously since more than a year, had to be discharged, and I am much afraid that he has gone back again to what he had been formerly, viz., Mohammedanism. It is very diffi-

cult to say what plan is the best, but my own experience of India, extending now to more than twelve years, is that the fewer catechists we have, the better for us. The paid Native agency has been tried now for many years, and has decidedly been found wanting. Of course there are exceptions, but exceptions, we know, only prove the rule. Except at head-quarters, where the European missionary can properly look after them and supervise them, they should be engaged very sparingly. But the proper discussion of this matter would take me beyond the limits of the present letter.

*Baptisms.*—Notwithstanding all these shortcomings and drawbacks, the Lord has not left us without some encouragement and token of His presence and help. To my feeling, His blessing has rested on us in a greater degree during the last year than for some years before. This has shown itself in the increased number of baptisms—I mean baptisms out of the heathen. Though, taken absolutely, they are but few, still, comparatively, they are more than we had for several years. Eight adults, men and women, were baptized—a number much greater than during each of the four preceding years.

A whole family was baptized on Christmas Day, the Lord, in His goodness, making thus this day a season of real joy to us all. They were seven persons—an old man with his wife, two sons, a daughter, and a daughter-in-law and an infant child. They are of the same weaver caste. This family, now baptized, is somewhat distantly related to one of our catechists, and they were inquirers for the truth for many a year. The old man can read, and thus possesses a considerable amount of knowledge, and it has been through his exertions that his family was brought to agree with him and join him in his purpose of publicly confessing Christ. It was on my itinerating tour in November that I met the man, and heard of his final resolve to be baptized. There was again the important question, which always must be raised first of all, how he was to gain his livelihood after baptism. I told him that we did not support our converts, that I might keep him for a month or two to prepare him and his family for baptism, but that, unless I was perfectly

sure that he understood that the Mission could not support him, I could not baptize him. His answer being satisfactory on this head, I told him to come into Meeruth before Christmas. The whole family having come, and their examination having been again satisfactory, they

were all baptized during morning service, before a congregation of more than two hundred Christians and a large concourse of non-Christians. May the Lord bless them and give them the baptism of fire, and the spirit also, to the salvation of their souls!

As before stated, the Rev. C. T. Hoernle is stationed at Annfield, in the Dehra Doon. The name Dehra Doon is given to a valley which lies between the Shiwalik range of hills and the Himalaya proper, in distinction from a similar valley further to the North-West, called the Kyarda Doon. It is separated from this by the passage of the River Jumna, and on the opposite or south-east side confined by that of the Ganges near Hurdwar, the famous place of Hindu pilgrimage. Its length is about fifty miles, with an average breadth of fourteen. The colony at Annfield is situated in the western part of the Doon, twenty-one miles distant from Dehra, and includes three Christian villages, and it is to the Native Christians of these villages that the Rev. C. T. Hoernle ministers. During the six months of the hot and rainy season, work is carried on among the Paharis, or hill-men, and other Natives at Mussoorie, Landour, and neighbouring villages. Preaching tours are also made to more distant localities. Thus, in the year 1876, eighty villages of various sizes were visited, and the Gospel proclaimed to a large number of persons, mostly Hindus. Results from these labours, though unfrequent, are not wanting. The following, communicated by Mr. Hoernle, is an interesting case:—

Another fruit came, by God's grace, to ripeness in the Landour portion of Christ's vineyard, a respectable Pahari woman having entered the fold of His Church by baptism. The way in which she was "drawn by the Father to the Son" is peculiar. Sold when a girl to a Chinese who, some twenty years ago, was employed at the Government tea-gardens in the Dehra Doon, she was, though well treated, apparently far removed from the kingdom of God and His righteousness. Hopes of worldly prospects, however, which she may have cherished, were disappointed, the man returning to China without making any provision for the poor woman; sickness and other trials supervened, and whilst preserving throughout these adversities a respectable character, she began, by the working of God's grace, to see the evil and vanities of the world about her, and to yearn for something better and surer. This again led her to seek the

acquaintance and advice of Christian friends at Landour (among them especially Mrs. Schneider), through whose instrumentality she was brought to the knowledge of Christ, and to faith in Him as her Saviour. Henceforth she attended our Hindustani services, and expressed an ardent desire to embrace the Christian faith. She was baptized in August, 1876, in the presence of our Native Christian congregation at Landour, and a few English friends. And happy she felt to know herself no longer exposed to the tossing waves of a faithless world, but safe under the sheltering wings of the grace of an ever-loving Saviour. Her adopted child, a boy of four years, was baptized along with her. Him and herself she supports by the produce of a small tea-shop, showing a good example to her neighbours by closing her shop on Sunday. It is, we believe, the only Native shop in the Landour bazaar not open on the Lord's Day.

The subjoined extracts from Mr. Hoernle's Annual Letter for 1877, relative to the gradual formation of independent and self-supporting Native Churches in connexion with Mirat and its out-stations, will also be read with interest:—

*From Report of Rev. C. T. Hoernle.*

There is one subject in your letter to which allow me briefly to advert. It

is your positive expression that the system of pastoral agents, supported by the Society, must cease. In principle I fully agree with you, and have ever been acting up to it to the best of my knowledge and ability; but in doing so I repeatedly met with difficulties in practice, which cannot be surmounted by assault, as it were, but only gradually, by much patience and in proper times. I may say I was one of the first missionaries in North India who kept the gradual formation of independent and self-supporting Native Churches steadily in view. No sooner a congregation began to spring up from amongst the orphans at the Secundra Institution than I led its members to form a Church Panchayat (Committee) for the management of the secular affairs of their Church, the raising of subscriptions towards defraying congregational expenses, and the formation of a Native Pastorate Fund, &c. Things went on well and hopefully. My expectations were keen. A pious and well-informed young man was selected for ordination, when the mutiny of 1857 broke out, and put a stop to all my previous endeavours and fond hopes, at least for that time. Only tears were left me and my wife when, on our return from Kotegur in September, 1858, we looked for the first time on the complete ruin of our nineteen years' labour. "Why, Lord?" was on my lips, but I durst not give way to murmuring, deeply feeling my own unworthiness, and the stability of Christ's cause, which must, as we have it in German, "*Auch im Erliegen siegen*" ("Even conquering in defeat"). And so it was, as the sequel has shown.

When, at the desire of the Parent Committee, I took charge of the Meeruth Mission, in 1861, I found not a penny in the way of Church or congregational funds. None of the Native Christians, though there were a goodly number of them, had an idea that it was their duty to contribute towards the support of their Church. It could not be ascribed to unwillingness on their part, but the absence of systematic action, which included the observance of the above duty. It had never been clearly pointed out to them. Gradually, however, we had, one after the other, Church subscription, Church Committee properly established and active, and a steadily increasing Pastorate Fund. This, when I left the

Meeruth station to my son, in 1874, amounted to above Rs. 10,000, the interest of which, supplemented by a Native congregational subscription of Rs. 18 monthly, and a grant from the Bishop Wilson Pastorate Fund of an equal amount, was sufficient for the support of the Native pastor, and the payment of current Church expenses. A considerable step was still left towards the goal of an entirely independent and self-supporting congregation in the sense as you understand the term; but the foundation was, I believe, firmly laid upon which that structure can now be raised.

Here in Annfield I early tried to steer in the same direction; not, however, with the same success. The obstruction in the way is the extreme poverty of an entirely rural community, such as they commonly are in India. The majority of the people live, as it were, from hand to mouth, and have often scarcely this much, especially in seasons of bad harvest, e.g. such as they had during the last two years. Yet some progress has been made, with God's blessing. Most of the families contribute towards the needs of their Church, but the amount is naturally small. We have a Native pastor, who is not a lumen, as far as theoretical learning is concerned, but a steady Christian man and a good practical pastor, such as the kind of congregation to which he is ministering is in need. We have, moreover, a Church Committee, and the nucleus of a fund for the Annfield pastorate; but I fear it will take some time to come till we are here, in this isolated outpost, even so far as in Meeruth. A foundation, however, has been laid. The pastor's salary is Rs. 50 per mens. Of this amount Rs. 10 are defrayed by the Native congregation, and Rs. 10 by a grant from the Bishop Wilson Fund, leaving only Rs. 30 on the Society's account. This sum the Society will have to continue for some time to come before your remark that "the system of pastoral agents, supported directly by the Society, must come to an end," can here be fully realized. I hardly need repeat that with the system as such I agree; but it cannot be everywhere carried into effect with equal expedition and completeness, but must be done as the peculiarity of existing circumstances allows.



## NORTH-WEST AMERICA MISSION.

## EASTERN DIVISION.—MOOSONEE.

*(Continued from page 312).*

**W**E now proceed, in accordance with our promise last month, to give Archdeacon Kirkby's account of his journey, during the summer of last year, to Trout Lake and Severn. Shorter notices of these two stations, by Mr. Kirkby, will be found in the *C. M. Record* for April 1873, and January 1875, but, as observed in our last number, the following is the first detailed account of them yet printed in the Society's publications.

*From York to Trout Lake.*

*Monday, June 4th.*—It was a lovely morning, and my two men, according to their instructions, had my canoe all ready to start at nine o'clock. All at the fort, both whites and Indians, gathered at the river to shake hands and to see me off. Mr. Fortescue had the flag hoisted, and in his Rob Roy he started to come this first day with me.

*Wednesday, June 6th.*—All day in the Samatawa. In the afternoon, came to the rapids, which are about seven miles long. The ice was piled up to the height of twenty or thirty feet, like a perpendicular wall, on the side we had to go up. To lighten the canoe I walked up on the top of the ice, as there was no room to do so between it and the water. The top was very uneven, and the successive climbings up and down from one level to another for so great a distance were not at all pleasant. This country has a peculiar aptitude in producing compulency in its missionaries, and I am afraid that it has the same design upon me! At any rate I am not by any means so well adapted for running over ice-packs as I used to be. Rain caused us to encamp rather before our time.

*Thursday, June 7th.*—All day in camp. During the night the wind changed to the north, and has been furious all day, with heavy rain and sleet. We made a kind of tent with my oil-cloth put up to windward on slanting poles, and passed the day as best we could.

*Friday, June 8th.*—Up at three o'clock a.m., and as the wind had gone down and the rain ceased, we prepared to start. It was, however, very dark and thick. Just as I was getting into the canoe it began snowing, and I proposed to the men that we should go back to the fire and wait awhile, for I did not like to take them on in the snow. But they both knew how precious time was, and how anxious I am to get on, and so both of them at once replied that, if I did not mind the weather, they would go on. They proposed, however, that I should lie quite flat in the canoe, and allow them to

cover me up with my blanket and oil-cloth. It was rather an uncomfortable ordeal, but I submitted, and lay there quite still from four o'clock to eight, when we "put ashore" for breakfast. It was still snowing very heavily, but I was glad to be released from my confinement for a little. There was plenty of dry wood near, and in a short time we had a good fire in the lee of as large a tree as we could find, and presently a good substantial breakfast was provided. This over, I had again to be covered up until dinner-time, when the same change came again to my relief; but, the snow continuing, I had to endure it again until five o'clock, when it became finer and a little warmer. It is not often that one has a canoe journey in a snow-storm, and it is well we do not. I thanked my two faithful men to-night for coming on through it so bravely and laboriously as they did all day.

*Saturday, June 9th.*—Started exactly at four o'clock this morning, and shortly afterwards it began to snow again, but after a few hours' continuance it ceased, and has been fine since. We came on rather late this evening, hoping to reach the mouth of the Sturgeon River, which cannot be far off, but we have not come to it.

*Sunday, June 10th.*—Rested to-day according to the commandment. Had a little service with my two men, besides our usual daily devotions. I have my concertina with me, and spent an hour or two very pleasantly this evening in teaching the men a tune or two; and if, in his retirement, Dr. Newman could but know how heartily we sang his hymn, "Lead, kindly light," he would rejoice at having given us so much pleasure. Bishop Horden's translation of it is a great favourite with the Indians of York, who sing it very heartily.

*Monday, June 11th.*—Have been very ill all day, and quite unable either to read or to eat anything. About 7 a.m. we made the mouth of Sturgeon River, and as we there left the track of any Indians likely to go to York, I tied up a note or two that had been written

in a piece of birch-bark to keep them dry, and suspended them on a pole, with directions on the outside for any Indian who might see the parcel to take it with him, if he were going to York. At six o'clock this evening we reached Sturgeon Lake, and are now encamped on the west side of it. The snow that fell on Friday has all thawed, making the ground everywhere very wet.

*Tuesday, June 12th.*—Felt better than I did yesterday, thank God, but am yet far from well. We had a nice sail wind this morning, and in about four hours finished the lake; since then we have been making our way up this little crooked river towards the portage or watershed between the York and Severn river systems. This we hope to reach in good time to-morrow.

*Wednesday, June 13th.*—We usually have breakfast as near eight o'clock as we can manage it, but at that time to-day the men knew that the portage was not far off, and as there everything would have to be taken out of the canoe again, they preferred going on until they reached it. This we did a little after nine. It is to me quite wonderful how well the Natives of this country remember any place they have once seen, and how unerringly they can again go over a route that they have once passed. One of these two men has not been here before, and the other one only once, and that three years ago since, and yet he knows every place as well as if he had been here twenty times. There was nothing to mark that portage that I could see. The river, trees, and general appearance of the place were the same as those we had been passing all the morning, but he knew it at once; and before I was at all aware that we had come to it, he had told his companion to stop, and begin to take the things out of the canoe. Breakfast was the first thing, for after five hours' travelling we were all hungry. Then our "impedimenta" were made up into two good loads (a few odd things, as frying-pan, hatchet, and butterfly-net being left as my portion), one each for them, and our march began. It was a long walk of three hours through swamps and woods without the slightest mark or track to guide one; but so straight did James lead us that we struck the little lake we were making for at its nearest point. There the men laid down their loads and left them and me until they went back for the canoe, which had to be carried over in the same manner. After they had gone, my first aim was to have a good bath in the lake and change my wet clothes; then to prepare something for dinner, and, whilst it was cooking, wrote to a friend of whom I had thought much during the day, and read the remainder of the time. In about five hours the men returned. By the time they had finished

eating, and reloaded the canoe, it was six o'clock, so that we have not come very far since; but we are now going down stream, which is pleasant and easy.

*Thursday, June 14th.*—Started in good time this morning, and went rapidly down the swift current of the portage river. Several times our way was obstructed by trees that had fallen completely across the current, and had to be cut out of the way. In the afternoon, as we shot round one of the sudden curves, we saw a fine black bear on the opposite bank, and, as it did not see us, we were almost close to it. William fired, but, the gun being wet, missed fire, and the bear got off. About four o'clock we entered the Sepatoo—a noble river running down to Severn—down which we came with a strong fair wind to the confluence of the Awasako, up which we have to ascend. We were rather late in reaching here, and the storm which had been threatening for some time broke out in great violence before we could complete our arrangements for the night. It is a terrific storm, and is raging in great fury as I write these words. I don't remember ever before seeing so black a sky.

*Friday, June 15th.*—Ascending the Awasako all day. The tracking was very bad, and the current strong, so that our progress has been but slow.

*Saturday, June 16th.*—Very hot all day. At eleven o'clock left the Awasako, and entered the Spirit River, which fell into it from the eastern side. The banks being lower and the tracking good, we got on nicely in it, and at four o'clock entered the Rapid River, in which we now are. It is a troublesome little river, not more than ten or twelve feet wide, very crooked and full of rapids all the way along; it seems paved with huge granite stones, and yet there are no rocks on the sides. The banks are almost level with the water, and fine pine-trees grow to its very edge. Clouds of mosquitoes to night.

*Sunday, June 16th.*—In camp all day, the poor men being glad enough of their rest. But, apart from the religious duties of the day, it was very dull and tedious sitting in the little tent for so many hours. Being in the midst of thick wood, and the ground wet and swampy, we could not walk out nor see more than a few yards distant; neither could we read with any pleasure, the mosquitoes were so very troublesome. It has only been by keeping on a large fire, and putting plenty of wet moss on it to make a cloud of smoke, that we could have any peace at all.

*Monday, June 17th.*—Started very early this morning, and, being much colder than yesterday, the men paddled along at a good rate. At mid-day we came to a little lake of some four or five miles in length, which was

a nice change from the little crooked river which we had previously, and have been in again since.

*Tuesday, June 19th.*—One of the most pleasant days we have had; a nice breeze of wind tempered the heat and kept down the mosquitoes. To my great delight the tiresome little river was finished about ten o'clock. We had then a portage of some four or five miles to make to bring us into the Trout Lake river. This portage is much better than the last we crossed, and, from Indians frequently passing over it, there is a well-defined track to walk upon. It was, however, very wet and swampy in places. The river we are now on is a fine large one, not very deep, but about three quarters of a mile wide, and has some exceedingly fine rapids. We came up two or three this afternoon, and made two short portages. There are still a good many of the former and eight of the latter between this and the lake.

*Wednesday, June 20th.*—The fortieth anniversary of the accession of her Majesty to the throne. God grant that she may be spared many years yet to reign over us! We have made a good day, and hope to reach the fort to-morrow. This is the day I told Mr. Todd to expect me, so I shall not be very much behind time. As we were paddling along this afternoon, we came to an Indian letter written on a piece of birch-bark, and set up on a cleft stick by the side of the river. Thinking it no breach of confidence, we read it. The writer said he stayed there about twenty days, and caught a good many fish; that he and his family were well, and had gone on to the lake, and hoped that his friend to whom the letter was addressed would soon come to join him there. What a comfort and advantage this power of writing is to them! We put the letter back into the stick as we found it. A singular sort of post-office by the river side!

*Thursday, June 21st.*—We were up sometimes this morning, and on our way before four o'clock. We had breakfast at the last hauling-place of the boats, where I caught a few fine butterflies for a German friend. I have carried my little net all the way from York, yet these are the only ones I have been enabled to catch. We reached the lake at mid-day, and shortly afterwards came to a party of Indians, who were rejoiced to see me. They had been there a few days to await my arrival, Mr. Todd having told them when I should come. We stayed with them a little while, and then they took down their tents to accompany us. About three hours' good paddling brought us to the fort. We formed quite a little fleet of canoes, and, as we neared the fort, both the Company's people and Indians saluted us with volleys of gunshots, and gave us the warmest reception they could.

### *At Trout Lake.*

Mr. Todd has kindly given me the use of a new store, about forty feet by twenty, for Divine Service, which is a great gain, and, looking to God for His help and blessing, I began to-night, and was rejoiced to see about seventy present. The Todds are very kind, and wished me to occupy a room in their house; but as I knew this would put them to inconvenience, I have come over to Harper's house, which myself and two men shall occupy during my stay.

*Friday, June 22nd.*—According to notice given last night, had service at seven o'clock this morning, and shall continue it daily. All were present. Gave them an address on the First Commandment. After breakfast, Mr. Todd went over to the church with me, and showed me what logs and boards he has had prepared for it. I had hoped that more would have been done at the actual building, but, Harper being at Severn, and there having been such a scarcity of food here last winter, Mr. Todd says he really could not have anything done to it. On my return, organized three classes—one for reading, one for singing, and one for the candidates for baptism. These I shall keep on daily. In the afternoon a good many more Indians arrived, about half of whom were at church to-night; the others were those who still oppose themselves. Polygamy is their great hindrance. They have no objections to the Gospel—poor people! none of them have that—but they do not know how to give up their wives. The women themselves also long to join us, for they know that the Gospel offers the very comfort that they need. Preached to those present this evening on the mission of Jesus to seek and to save them that are lost. God grant that the words may not have been spoken in vain!

*Saturday, June 23rd.*—Early service at seven o'clock. All present that were there last night. We had a hymn, the Litany, a chapter read, another hymn, the exposition of the Second Commandment, a closing hymn, and prayer by Jas. Tait. This young man, Mr. Todd tells me, has been most zealous all the time since Harper left here in teaching and preaching to his countrymen. He has a good deal of natural ability, and speaks with great fluency and ease. He is now helpful to me, and assists much in the classes. The singing-class to-day was very largely attended, for which I was glad, as the new book will not be of much use to them unless they now learn suitable tunes for the hymns. The Fox's band arrived to-day, so that, excepting the Cranes,—a tribe who reside far off—all belonging to the place are now here. At evening service, read and expounded Psalm ciii., as being so suitable for the end of the week, and also at the close of a longer period of grace and mercy since I was last

here. Recommended them to make it very frequently their Saturday evening Psalm.

*Sunday, June 24th.*—A more lovely day we could not well have had—a calm, bright foretaste of that new and better world to come. Having sent word to the Indians who have hitherto absented themselves that I should be glad to see them at church to-day to hear God's blessed Word, they all came with the others, so that the place was very full. In the morning expounded the Fourth Commandment, and showed them the law of the Christian Sabbath as made known to us by the example and teaching of our blessed Lord.

*Monday, June 25th.*—Some of the Indians having to go to their nets, there were not so many at early service to-day as yesterday, but all that could come were present. Expounded the Third and Fifth Commandments; there was but little to say on the *third*, as in word the Indians do *not* take God's name in vain; but there was much need to dwell upon the *fifth*, as they are not at all kind to their aged relatives; and whenever they are so to any marked degree, it is owing to the influence of the Gospel upon their hearts. The classes were well attended, and Masone-wasem, Barkman Kakeka, and Soonis, all polygamists, came to say that for some time past they had virtually put away their second wives, and were only keeping them now to attend to their children, or to prevent starvation. They could read, and had both Bibles and Prayer-books, and wished to become "praying men," and begged of me to admit them as candidates for baptism. I spent much time with them in close examination. Barkman I think sincere, but am afraid of the other two. The fact is, the heathen are in the minority here, and, feeling how hopeless their case is, they wish to become professing Christians; and I am afraid many do become that without any real change of heart and life; and we know well how much easier it is to attend services, sing hymns, and call themselves Christians, than to live honest, chaste, and holy lives. Masone-wasem's younger wife is a very sincere woman, and would thankfully leave him to be baptized; but she has two children to provide for, and, though she could provide for them just now, I can see that, before the winter would be half over, she would have again to seek his help and support. Then the story would be, "The Christian Indians live in sin, just as do the others." The only plan seems to be to bring the Gospel to bear upon them as much as possible, but not to baptize them until there is a reasonable hope of their being able to fulfil their baptismal engagements. I watched anxiously to see whether the rejected candidates would come to service to-night, and was glad to see both the men and women come in the same as

yesterday. Ran briefly over last night's address, and then with a full heart dwelt on the untold blessedness of being to Jesus as a brother, a sister, a mother. It was a deep joy to tell them something of what He would be to all such.

*Tuesday, June 26th.*—About the same number at early service as yesterday. Expounded the Sixth Commandment, which led me to speak fully of the many ways it was broken by the heathens of this and other lands, and brought home to them one or two sad cases of death by neglect of relatives that occurred at this very place some years ago. All felt the words deeply, and some bowed heads and weeping eyes showed that they told home upon their hearts. Immediately after breakfast a meeting was held by the men regarding the church. All are anxious to have it finished as soon as it can be, and offered to give what they could towards it. The first thing needed is sawing logs, both for the roof and for the inside flooring and ceiling. Ten men were told off to take the boat, and go to the big island for as many logs as they could bring. They returned this evening with thirty. Two other men were set to plane boards, and have done very well. Mr. Todd is interested in it, and will give his personal superintendence to the work.

*Wednesday, June 27th.*—A good attendance at early service. The exposition of the Seventh Commandment enabled me to dwell upon all kinds of uncleanness, which may be said to be the sin of the country. After breakfast the men went off again for logs, and Mr. Todd set the fort men to work to saw boards. Masone-wasem and McKay came to speak to me again about their wives, in consequence of what had been said in the address regarding polygamy. There is a good deal of truth in what they said as the cause of it. The number of females is in excess of that of the males, and beyond Severn they have no communication with other tribes, and, unlike other countries, the women can do so little for themselves. As long as a girl has either parents or a brother to provide for her, all is well; but if not, and there be no young man to marry her, she will, from very necessity, go and live with the first man who asks her, though he may already have a wife; and, in some instances, they have gone and attached themselves to a family without being asked. The above men were more anxious than ever to-day to join the Church, but I recommended both them and their wives to live in all respects as if they had done so for a year or so, and then, if I or any other missionary visited them, and found that they had lived according to the Gospel, they would at once be admitted.

*Thursday, June 28th.*—The Cranes, who

arrived yesterday, were among the first in at prayers this morning. They have rather a better physique than the people here, but are very poor and ragged. They are very anxious to hear the Word, but have few opportunities of doing so. Expounded the Eighth Commandment, and applied it very closely and practically to their dealings with each other—their employers, and the duty they owe to the Lord. Ten other men to-day employed at the church, and all engaged at it with a ready mind. The classes go on daily. Nearly all can read pretty well, and only require a little practice to do so; and all the adults have either a Bible or Testament. They are all fond of singing, and have already learnt ten new tunes since my arrival—Bethany, Bethlehem, Bevan, Ely, Worcester, St. Michael, and Nazareth being of the number. These they sing well, but of course only in unison. Of some in the class of candidates for baptism I have great hopes; others, although one can say nothing against them, they being attentive and humble, yet there is nothing in them to rejoice over. They agree to all I tell of their need, and of the Saviour's grace, but they volunteer no statement beyond that which two of them told me to-day, "that they had now long heard the Gospel and desired to become the servants of God. Life was short, and death might be near, and so before I left they wished to be baptized and become Christian men." It is hard to refuse such, and yet it may be unwise to receive them. If I could remain here any time I should certainly ask them to defer it for a season. The remainder of the Cranes came in this afternoon, and have their tents close by the side of those belonging to the people here. This is an advance. The first year I came here the Cranes were afraid to mix with the people here, and they in their turn were equally afraid of the strangers. Mr. Isbister then told me that the Cranes never then brought their families with them, or, if any of them did, they would leave them in some of the bays of the lake, and only the men came on to the fort to trade, and that always towards the dusk of the evening, and would slip away again in the night. Now they all come fearlessly, and associate together in the most friendly manner. This is all owing to Harper's residence here, and to the influence of the Gospel which he preached to them whenever they came.

*Friday, June 29th.*—Finished the exposition of the Commandments, which, by God's blessing, I hope may have done them good.

*Saturday, June 30th.*—Since my arrival, none has been more apparently attentive at service, and diligent in attendance at the classes, than Petoawakumekenum, a young man, formerly a professed conjuror, and

who, the last time I was here, defended heathenism more than ever I had heard an Indian do before. I had not spoken much to him this time, beyond expressing the pleasure it gave me to see him at church, and to hope that the Word spoken might do him good. At the close of the classes this afternoon, he came to me and said that he wished now to open his mind, and to tell me that he wished to become a true Christian. Shortly after my last visit he laid aside all his conjuring, and everything else he knew to be wrong, and since then had daily read God's holy Word with his wife, and daily had they together prayed to Him to help and keep them; and for confirmation of this he referred me to the Indians with whom he usually hunts. He then spoke of the benefit he had received from my visit, and expressed a strong desire to be baptized, lawfully married to his wife, and have his two little children dedicated to the Lord. I spoke to Mr. Todd afterwards about him, and he bore strong testimony to the man's sincerity, as does also James Tait. If he and old Barkman are thus won unto the Lord, the conjuror's tent will not be set up here any more, for none of the others who have professed the art have any influence at all.

*Sunday, July 1st.*—A fine bright day again, for which I have been glad. At early service read and expounded the 84th Psalm; and just as I had recommended them often to read the 103rd of a Saturday night, advised them frequently to make this their Sunday morning Psalm. At eleven o'clock we assembled again for the baptisms. I thought only the candidates would be there, but nearly all came as at an ordinary service. Mr. and Mrs. Todd were also present. The adults came first, and it was a refreshing sight to see husbands and wives kneeling together for admission into the Church of Christ. After the proper service, a few words of encouragement and instruction were added, and then the children were brought. In the afternoon the newly-baptized were married. This, of course, was by a shortened service, as three of the couples had lived together for nearly twenty years. The women were a little bit awkward, but the men managed to go through the service very well. There are now upwards of 160 (young and old) baptized Christians at this place—more than half of the population—and, were it not for the hindering causes I have mentioned, more would soon be added.

#### *From Trout Lake to Severn.*

*Monday, July 2nd.*—The boats are generally eight days going from Trout Lake to Severn, and if the weather be wet, so much longer. Once or twice, however, the trip has been made in seven days, and, in the hope of doing it in that time, we left the

fort this morning as soon as possible after breakfast. I had prayers at seven o'clock, but not more than half could attend, the others being employed in getting the boats ready, carrying down the cargoes, &c. Read Heb. xiii., and commended them to the care of Jesus, the same yesterday, to-day, and for ever. Poor people! some of them wept very much as I wished them good-bye. A good many canoes came on with us to the end of the lake, and parted there.

*Tuesday, July 3rd.*—Among the rapids and portages all day. There are two boats with nine men in each, Mr. Todd and myself as passengers, and my own two men paddling the empty canoe. The Indians know I wish to be at Severn by next Sunday, if possible, and therefore are trying all they can to accomplish it. The day has been very hot, and the mosquitoes most troublesome. We have prayers in the morning before starting, and at night after camping, and Mr. Todd has just told me that the men always do the same when on the trip by themselves. Should any heathen be amongst them, they will sometimes join with them; at others will remain by the fire, but always quietly. This trip I am glad to say they are all Christians.

*Friday, July 6th.*—The men made a very early start this morning, and, after pulling for an hour or two, the wind became again fair, and continued a good steady breeze all day. About six o'clock this evening we entered the Sepatoo River, and as it is not a day's pulling from the confluence of the two rivers to the fort, we shall be there in good time to-morrow. This Sepatoo River is a very large one, and flows in an almost straight line from the lake of the same name, called also Stachekoo Lake. From this river there are the two routes to Trout Lake—the Trout River, by which we have just come, which is familiarly called "the boat track," and a smaller river which falls into it higher up, called "the canoe track." It is much the shorter, but not navigable for anything beyond a canoe. Mr. Todd caught a couple of jack-fish to-day, which, as we are living chiefly upon pemmican, were very acceptable.

*Saturday, July 7th.*—The wind was still fair this morning, and at seven o'clock we came to the long rapids. These run through the same ridge of lime-stone we passed in ascending the Samatawa (June 6th). The men carried over the packs, and ran the boats down empty, whilst I made my toilet in a little rocky cove below. But, being in the lee, the mosquitoes were most tormenting, and taxed one's patience very severely. After the rapids were finished, we had breakfast, and then a most pleasant sail of four hours down the widening river brought us to the fort. The Indians in the boats were all much delighted, and said that never

before had the trip been made so speedily or so well.

#### *At Severn.*

The people of Severn gave us a warm welcome, though I am sorry to find much fewer Indians here than I expected to meet. More have been in, but, from want of food, had to leave again. After dinner went with Harper over to the church, which is a neat, substantial little building. It is farther from the fort than is quite desirable. But at that spot there is a sandy plateau several feet higher than the ground at the fort, and, being so much drier, it has been used for years and years past as the burying-ground of the place. It was thought best, therefore, to build the church by the side of it. It is sufficiently complete to use at once for Divine service, and I told Harper to get it nicely cleaned out and washed, to be ready for service at seven o'clock. This was done, and at the appointed time the men from Trout Lake and the Indians here assembled in it to dedicate it to the worship of God. The service was one of thanksgiving more than anything else, for my heart is glad in the thought that at length a little church, however humble, has been built here to the praise and glory of God. And I pray that it may long stand a witness for Him, and be for the comfort and salvation of all who may worship within its walls. The first sermon in it testified for Jesus, and so, I trust, will every one that may be preached in it. He only is the sinner's Friend.

*Tuesday, July 10th.*—A cold, wet morning, with a fierce wind in from sea; but, notwithstanding this, most of the Indians were at church. Read and expounded Ps. xxiv., dwelling chiefly upon the last verse, to show the blessedness of fully trusting in God. I was led the more to this from Harper's having told how much nearly all the people here suffered from cold and hunger last winter. Even now there is a very great scarcity of food. The people of the fort are living on salted geese, and the Indians on anything they can find, which, alas! often means nothing. As many as ten, and Harper is afraid more, perished from want some time last February.

*Wednesday, July 11th.*—Early service as usual, and, on coming from church, a small raft was seen coming down the river. It proved to be some relatives of the party frozen to death last winter, and the little boy who escaped in a wonderful way. There was a good deal of crying among all the Indians, as all are more or less related to each other, and this is the first time they have all met together since the event occurred. It seems that Big-head's party, twelve or thirteen in number, were hunting together, but in the intense cold of February could find nothing; there were no deer, and

scarcely a rabbit or a partridge to be seen. They moved on every now and then, hoping to find something, and all the time going farther from the fort. At length they were reduced to absolute starvation. Seeing this, three of them started to the fort for help, thinking the others would possibly find something to keep them alive during their absence; but, being weak, they could not travel fast, and were longer on the journey than they expected. When they did reach the camp of the ten they had left there, only one was alive—a little boy ten or eleven years old. The others were all dead and frozen solid. How that poor little fellow managed to live is wonderful; but he retained his presence of mind, kept up the fire, and wrapped himself well up in the blankets belonging to the others, and had managed once or twice to shoot a partridge that had come near.

*From Severn to York, by sea.*

*Friday, July 13th.*—There was but time this morning for a brief service, but I was glad to see more there than I thought would be able to come. Mr. Taylor was in a great hurry to have the boats loaded and to be off with the tide. This was done; and when we passed the beacon and got well out to sea, a fair wind came, by which we sailed on all day. The night is fine and moonlight, and we thought of sailing all night too, but, our companion boat having got on a shoal with a receding tide, we had to stop also. We are two or three miles out from land, but the tide has now all gone, and left us lying almost dry on the sands, where we must lie some six or seven hours. These coasting boats are much larger than those used inland, but fewer men are employed in them, as only sails are used. They are too large for the oar, and the coast will not admit of tracking.

*Saturday, July 14th.*—As soon as the boats floated this morning, the men made sail, and we had a famous run, and are now encamped on the cape island—a long, crooked island of nothing but sand and rough shingle, but it affords an excellent harbour for the boats at all times. The wind is still fresh, but coming in more from sea, and as there is no harbour between this and York River—a distance of fifty miles—the men are afraid to venture. It is such a pity we got aground last night and lost a tide, or we should have been at the factory now, instead of lying here. It would have been the quickest trip ever known, as they never go on in the night. Last year, Mr. Taylor says he was fifteen days coming from Severn to this place, having been delayed by head-winds and vast fields of ice. It is the latter which always prevents their going on in the night, but

from such a continuance of W. winds, it is this season far out. We passed a few bergs to-day, which is all we have seen since leaving Severn. There is plenty piled up on this island, but that does not hurt us; indeed, the men at this minute are making a fire under the lee of a very large pack. If it is a fine morning, and the wind good, Mr. Taylor says he will start very early, and try to make the fort by mid-day.

*Sunday, July 15th.*—Between three and four o'clock this morning I heard the men talking and moving about in the boat, and thought they were making sail, but soon found that it was beginning to rain heavily, and that they were making a ridge-pole of the main-mast, over which to put the oil-cloths to form a sort of roof over the boat. And it is well they did, for the rain has fallen incessantly all the day. We have been kept dry, but otherwise we are very cold and comfortless. There is a square, sheet-iron box in each boat, in which the men ordinarily make a fire to cook their food, but on account of the oil-cloth this could not be used. There was a little drift-wood ashore, and after some difficulty they managed to make a fire under the lee of the ice-pack, and boil our kettles. At eleven o'clock, and again this evening, the men from the other boat came over to this for service, and, as well as we could in our confined sort of cave, we sang God's praises, and bent our knee in prayer before Him. It was rather singular that the 77th Psalm should have come in the morning service. We have not had the thunder and lightning, but "the clouds have poured out water," the wind has been furious, and the sea is rolling in on the other side of the island in a terrific manner.

*Monday, July 16th.*—The rain had ceased and the wind moderated a good deal this morning, and although the sea was still very rough, by four o'clock the men had made sail, and we were on our way. When about half over the traverse, a thick fog arose, and so dense did it become that we could hardly see the length of the boat before us. By firing shots every half-hour or so we kept the other boat close to us. The difficulty then was to know when to bear in for the river, and it was only by constant soundings and tasting the water that we found the channel. The first thing that we saw was the bank near the old fort, and about a mile from here. But so dense was the fog that we could not then see the fort; nor did any one here know that the boats were so near. It was just dinner-time, which caused fewer people to be about, and the boats got up to the launch, and before my wife or Mr. Fortescue knew that they were coming. Thank God all are well, and I am very glad to be safe home again.

## THE MONTH.

### The Society's Funds.



THE article in which, in this same month of June last year, we explained the real causes of the serious deficit then lately reported, has since been widely circulated over the country as a leaflet,—and as, in September last, we reviewed the retrenchments ordered by the Committee in their bearing upon the Society's position for the year,—it may be well now briefly to notice the financial statement presented at the recent Anniversary, and to inquire what light it throws upon our present prospects.

A reference to those articles, and to the financial statement last year (printed in our June number, p. 382), will show that three things had to be done. (1) A net deficit on the General Fund of 13,917*l.* had to be wiped off. (2) An estimate for the year, amounting, after reckoning retrenchments on the one hand, and reinforcements on the other, to 199,000*l.*, had to be provided for. (3) A further sum, not specified, for the Nyanza and other Special Funds, had to be raised. And we stated that as the contributions to the General Fund in 1876-7 were only 175,995*l.*, “at least 30,000*l.*” more would be required. Really, the whole increase needed for the year was more than that, for we wrote after 8000*l.* had been subscribed towards the deficit, and the 30,000*l.* was meant in addition. We wanted, in short, 13,917*l.* for the deficit, and 23,000*l.* for difference between estimated expenditure and previous year's income.

Has it pleased God so to stir up the self-denying liberality of our friends that this great advance has been attained? Although the accounts at first sight do not appear to show that it has been so, an examination of the figures reveals the fact—for which we must all render humble thanksgiving—that the Society's appeal has really been responded to, within a few hundred pounds, to the full extent. For (1) the special contributions towards the deficit have exactly covered it, with 30*l.* to spare, the amount of them being 13,947*l.*; and (2) the receipts for the ordinary income from Associations, Benefactions, &c., have increased by 22,600*l.*; so that 36,500*l.* more than last year has actually been paid in to the General Fund.

The reason why so remarkable and encouraging a result is not immediately apparent is that the total is affected by a falling off in Legacies of 8500*l.*; but as it is, of course, always uncertain when these may fall in, the amount of them ought to be excluded from the comparison of any one year's income with that of any other. Taking all together, the actual receipts for the General Fund are 204,025*l.* against 175,994*l.* last year, being a net increase of 28,031*l.*

It follows that, supposing the year's expenditure to be precisely what was estimated, there would still be a deficiency equal to (or rather a little more than) the falling off in Legacies. But the actual expenditure, from a combination of accidental causes, has been 4500*l.* under the estimate, viz., 194,430*l.*, and has therefore only exceeded the income by 4321*l.*

Turning to the Special Funds, although 8120*l.* has been contributed for East Africa, Persia, Nyanza, and the *Henry Venn* steamer, the heavy outlay on the two latter accounts has overdrawn these funds to the extent of 4000*l.*

Now, what of the future? If we may hope that the whole amount paid



in to the General Fund, 204,000*l.*, will be repeated in the current year, *that* will probably cover both the overdrawings and the year's expenditure, even allowing for some little expansion. But, considering that a large proportion of the increase has been due to extraordinary efforts in particular congregations, can we expect such a result? We hope that in that very circumstance there is ground for encouragement. If comparatively a few friends did so much, what may not be looked for if *all* set to work? or, at least, if those who had no share in the past year's advance will now *take their turn*? At all events, what we *need* is that the ordinary receipts for the current twelve months should be quite equal to the ordinary and extraordinary receipts together for the past twelve months.

One fact alone is sufficient to enforce this remark. The young men who, in such large numbers, entered Islington in 1875-6, and who were most distinctly granted to us by the Lord of the harvest in answer to our prayers for more labourers, are rapidly completing their college course. Thirteen have just been appointed to various Missions, and eighteen more will (D.V.) be ready next year. How is this additional staff to be maintained?

We very earnestly commend these considerations to the friends of the Society. Will they complain that, after a year of such liberality, we should still cry, "Give, give"? But it is the Master's cry, not ours; and His own word is, "*Give, and it shall be given unto you.*"

### Further News from Lake Victoria.

AFTER our last number had been printed, on April 27th, a packet of letters arrived, by the Zanzibar mail, from the shores of the Victoria Nyanza, just in time for a more accurate account of the death of our two brethren than had previously come to hand to be given at the Society's Annual Meeting on April 30th. Some of these letters had been despatched by Lieut. Smith before his death. Others were from Mr. Wilson, from whom, we need scarcely say, it was a great relief to hear. Since then, a further packet has reached us through the Foreign Office, forwarded by Dr. Kirk, which gives us full details up to within two days of the disaster.

The latest letter from Lieut. Smith which has previously appeared in our pages was dated Kagei, Oct. 12 (*Intelligencer*, April, p. 212). In that letter occur these significant words:—"We are truly in the midst of perils—dangers from within and dangers from without—pestilence and sword and sea." Three days after writing those words, Lieut. Smith sailed in the *Daisy* up Speke Gulf, and explored the rivers Shimeeyu and Ruwana; and afterwards he returned, and surveyed Jordan's Nullah. This trip occupied a fortnight, and some valuable geographical notes are contained in the journal of it, accompanied by pen-and-ink sketches.

Lieut. Smith returned to Ukerewe on Nov. 5th. He found Lukongeh full of warlike projects, and the war-drum beating to summon his people to an expedition with the object of annexing a part of the island not owning his sway. He asked Smith for poison with which to kill his enemies, but seemed satisfied with the reply that "the King of kings abhorred such dark and treacherous deeds, and would be very angry if this request were complied with." On the 14th the dhow—which had been named the *Chimosi*, being "bad Kisuahili" for "The First," and also, as to its consonants, embodying the initials of the Society, *Ch., M., S.*)—was at length successfully launched;

but, to Smith's surprise, Lukongeh immediately turned out with an armed force, demanded why his property was being removed, and seized the mast, rudder, anchor, &c. "We looked on," says Smith, "with passive unconcern, knowing all would come right in the end;" and it soon transpired that Songoro had never informed Lukongeh that the vessel was sold to the mission-party, had never paid for the timber, and had pocketed a present of twenty dollars which Smith had given him for the king. Two or three days' delay took place, owing to Songoro's absence; but on the 19th, Smith met him in Lukongeh's presence, and after five hours' discussion, which was renewed on the 20th and 21st, the king was entirely satisfied of the good faith of the white men. "God," he said, "brought you here; God brought Songoro here; but [very emphatically] *he* is a great rogue." Songoro agreed to pay a certain amount of ivory, and to leave hostages until he could obtain it; whereupon the embargo on the dhow was removed, and on the 22nd the party got away, after three visits from Lukongeh to the vessel in perfect friendliness. One was a special visit to Mr. O'Neill:—

The day before leaving, Lukongeh paid a special visit to O'Neill, requesting him to remain on the island, as "all the people loved him, because he said *Watcha sugu* (good morning) to them." O'Neill has been very kind to the people; his amiable disposition and untiring good nature is the very thing wanted in Africa. I asked some who

were standing about whom they would wish left behind; with one voice they said, "O'Neeley and Mabruki." Mabruki is the faithful guide who you may remember pulled me out of the Kingani mud, and has won the hearts of the people by his genial nature, further increased by taking to himself a Native wife.

On Saturday night, the 25th, they arrived off Kagei, and cast anchor; but owing to the swell, and bad holding-ground, the unfortunate dhow—which had given so much trouble from first to last, and which, alas! was yet to be the indirect cause of still heavier disaster—dragged, drifted on to the rocks, and became a wreck. The *Daisy*, however, which was under the charge of Hassani, the interpreter, came to the rescue, and everything was saved. "My Bible," says Smith, "is the only thing of consequence not recovered. The Lake has never received so noble a gift before." As the vessel could not be got off, they broke her up, saved all the good wood, nails, &c., and prepared plans for building a new one on arriving in Uganda.

We shall present the full journals hereafter. They teem with interesting matter. Mr. O'Neill had taught the children their alphabet, and they ran about repeating "*eckiss, y, z.*" One of the Waganda, who had accompanied Smith from Mtesa's, came spontaneously one day, and asked to be taught to pray, as he could only remember one word of Mr. Wilson's prayers in Uganda, viz., "*Amin*," which he devoutly repeated. The same man, on being appealed to by Lukongeh, who was arguing with Smith that he could "make rain," as to whether Mtesa could make rain, replied, "God makes it, not Mtesa." The last word in the journal, dated Dec. 4th, on leaving Kagei for Uganda in the *Daisy*, is, "*We are parting friends with all.*"

The rest we know only from Native sources, and the accounts are but fragmentary. The *Daisy* put back to Ukerewe, in consequence of contrary winds, and thence was sent to Kagei with some of Songoro's women and children.\* It now appears that Lukongeh's attack was made upon Songoro's establishment; that Songoro, wounded in the forehead by

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\* *May 24th.*—A letter just received from Mr. Wilson throws some further light upon this; but it is too late to add more this month.

a spear, fled to Smith for refuge; that Lukongeh then came and demanded that he be given up to be killed; that Smith chivalrously refused; and that he and O'Neill were then immediately attacked by Lukongeh. They had but six men, Wanguana, with them, and their retreat was cut off by the absence of the *Daisy*; and though they defended themselves for some time, they were ultimately overpowered, and all killed except one, a carpenter named Sisamani, who was taken alive. Twenty-five of Songoro's men are said to have been also killed, and two escaped, hiding in the bush, and swimming off to the *Daisy* when she returned next day.

Hassani, the Native interpreter, who was in charge of the *Daisy*, attempted to recover the bodies, but without success; and having landed Songoro's two men at Kagei—who carried the news to Unyanyembe, whence it was sent to Zanzibar—sailed across the Lake to Uganda to inform Mr. Wilson. On hearing the news Mr. Wilson at once despatched a letter to England by way of the Nile, being enabled to do so by the kindness of Dr. Emen Effendi, a German doctor who was representing Colonel Gordon at Mtesa's Court; but this letter has not yet come to hand.\* He then, on Jan. 4th, sailed from Uganda in the *Daisy*, accompanied by some Waganda sent by Mtesa, and after a stormy and perilous passage of eight days, reached Kagei safely. Here he found Sisamani, who had been released by Lukongeh; and his account of the catastrophe confirmed what Hassani had heard from Songoro's men.

Having seen to the safety of the stores at Kagei, Mr. Wilson found it necessary to procure a supply of cloth and beads for money, for which purpose he started for Unyanyembe, thinking the surest and speediest way would be to go himself, and hoping he might meet Mr. Mackay there; and his letter is dated "Camp in jungle near Unyanyembe, Feb. 8th."

It is a matter for great thankfulness that Mr. Wilson writes in a tone—we were going to say brave and hopeful, but *undisturbed* is a better term, for, though alone in the middle of Africa, he evinces not the shadow of a feeling of apprehension or hesitation, but discusses his plans for the future prosecution of the Mission in a business-like spirit and with perfect calmness. Doubtless he can say, like his Master, "I am not alone, because the Father is with me." We trust he has ere this been joined by Mr. Mackay, and that his face is again turned towards the Lake.

Meanwhile the hand of death has again been permitted to invade our ranks. A brief telegram has come from Zanzibar with the sad tidings—"Tytherleigh dead." Mr. Tytherleigh was a young carpenter who joined Mr. Mackay last year, and had worked admirably with the bullock-train. He was a humble but most earnest Christian, and a true missionary, and his removal is a real loss to the Mission. Nevertheless we must conclude by echoing a few words of bright anticipation which occur in Lieut. Smith's journal—"The time is coming, and, I believe, not far distant, when the glorious Gospel of Jesus Christ shall find its way over these mountains and plains, till these very rivers shall flow through unceasing praise."

### The Expedition up the Nile.

THE four brethren named in our last number as forming the party about to be sent to Uganda by way of the Nile, Messrs. Pearson, Litchfield, Felkin, and Hall, left England on May 8th for Egypt, *via* Brindisi. Mr. Litchfield,

\* May 22nd.—This letter has arrived. It is full of interest, but throws no further light on the disaster.

who was one of the Islington men to be presented to the Bishop of London at his Trinity ordination, received full orders before he left; the Archbishop of Canterbury giving special commissions to Bishop Perry and Bishop Ryan to ordain him deacon and priest respectively on May 1st and 5th. The former service took place at the Parish Church of Islington. The impressive sermon preached on this occasion by the Rev. E. H. Bickersteth is printed in another part of our present number. The second ceremony was at St. Mary's, Spital Square—the old Wheler Chapel, familiar to readers of the Life of Edward Bickersteth and other memoirs of the Evangelical fathers—in which parish Mr. Litchfield had been a Sunday-school teacher.

The party, well equipped at every point, and, we hope, accompanied by a dragoman engaged by the British Consulate at Cairo, will go by steamer from Suez to Suakim, the port of southern Egypt. Thence they will take camels across the desert to Berber on the Nile, whence a steamer will convey them up to Khartoum. There Colonel Gordon has kindly undertaken to take charge of them, and we hope they may find no very serious difficulties in getting up to Gondokoro, and thence, by the military outposts which now control that hitherto unsettled country, to the frontier of Uganda.

What all four brethren, in taking leave of the Committee, earnestly asked of all who take an interest in their mission—and which of all of the friends of the C.M.S. does not?—could not be better expressed than in the words of one of Lieut. Smith's last letters (see April *Intelligencer*, p. 213):—"His grace is all-sufficient for us. Call it down upon us by prayer, and we will look up for it with praise."

### Letters from Bishop French.

It is with peculiar pleasure that we present extracts from the two first letters received from Bishop French since his arrival in his new diocese:—

*Lahore, March 4th, 1878.*

You will, I know, be glad to hear that I have been remarkably blessed and prospered hitherto, and have been received most kindly and warmly in my new diocese, for which I desire to render heartfelt praise to our God. The three preceding Sundays I had the privilege of preaching twice at Bombay, Calcutta, and Allahabad in English churches (including the Old Church at Calcutta, for dear Barry), except, last Sunday morning, the Native church at Allahabad, for David Mohun. It was very gratifying to me once again to address from the pulpit the old Secundra Christians, whom I had not seen since the old Agra days. As Davis had started for England, my visit was opportune and helpful, I hope. I had much conversation with Mohun, who is an old friend. About 220 persons were present, and extremely attentive. This was my first Hindustani audience this visit to India. The evening congregation at the English church was especially cheering and hearty;

and I met the next morning at Mr. Knox's at breakfast the C.M.S. Committee, including some of the highest members of the service, and two of the four judges.

I am hoping to be joined by Gordon this week, and to proceed with him (*via* Mooltan and perhaps Bahawalpoor) to Dera Ghazi Khan, where I hope to have a little preaching with him.

The Christian Tract and Book Society here is marvellously stocked (thanks to Clark and Barry) with the very cream of English religious literature, chosen with the most discriminating care. I am sure there is no such shop of the kind in Oxford. In fact, I have seen no such in London—not, I mean, where the choice is so happy, of the very books the Christian world would be most charmed and edified by.

*River Indus, between Dera Ismail  
and Dera Ghazi,  
March 28th, 1878.*

By the address above you will see

that my plan for a visit to the Indus was only deferred, but not set aside. As regards Southern Scinde, all my attempts to enter my diocese that way only brought me again and again to the conclusion, "The Spirit suffered them not."

Clark and Gordon have been associated with me in this first little visitation tour, which I was very anxious to connect in some way or other with my old work in the Derajat.

I proceeded to Lahore for installation on the 3rd, where I was very kindly received by chaplains and missionaries, as well as by the laity for the most part. My opening address on the occasion, with reference to the new duties attaching to the Christian Church in the Punjab in connexion with the new diocese, was well taken, and is to be printed.

On the Monday I held a conference of some thirteen clergy (six chaplains and seven missionaries). Various other addresses and gatherings took place throughout the week, both in European and Native circles, which I cannot now describe. I preached in the Divinity School Chapel, and also met the whole assembled body of Native Christians in the garden attached to the school, and gave them a lengthened address. An important meeting was held of the English gentlemen, to consider the best means of pushing forward the building of the new cathedral, as at present planned and begun. It is to be small, and of brick only. The general feeling was that it must be larger, and of stone.

The following Sunday was spent at Amritsar, where I preached both to Europeans and Natives; and met the catechists of the city and outlying stations on Monday morning. On Tuesday, accompanied by Messrs. Clark and Gordon, I started for Dera Ismail, *via* Jhang, where one long day was spent, and two services held, as well as conversations had with the Native Christians. This branch of our Multan or rather Frontier Mission is due to Mr. Gordon's frequent visits to the place, and to Geo. Lewis's influence, the very valuable Assistant Deputy Commissioner, who witnesses a good confession there for Christ, and is highly esteemed by all. Sunday, 17th, and two other days were spent at my old station of

Dera Ismail, and there also I gave five or six addresses and sermons—two to the Native Christians, two to soldiers in fort, three to English congregations in the station church. Clark also took some sermons. One day at Tank we specially enjoyed, as the Wazeerie Afghans were there in large numbers (over 1000), having just been released from a blockade of eighteen months, which has shut them out from benefit of the markets in the plains, so they had been nearly starved. My Pushtoo gradually comes back to me by practising it in journeyings, and I can hardly say how thankful I am to pay even a little of the debt I owe from of old to this my first starting-point of mission work in the Punjab, and out of which sprang all that has happened since to bring me to the post I now occupy, through the Providence that shapes our ends. I felt it of the first importance, too, to visit our isolated and hard-pressed brethren in the far-off extremities of the great field, and to encourage them and "see how they do."

In both Bunnoo and Dera Ismail Khan the chief work going on is in the schools—the Dera Ismail Khan, as the oldest and best supported, being of course the more advanced of the two, especially in English studies. Mr. Mayer has made considerable progress in Pushtoo, and has just got through the press the "Pilgrim's Progress" in that language, which is a very important step towards a Christian Native literature. He is engaged also carefully in translating the Psalms and getting some of them in a metrical version set to Native tunes.

Mr. Thwaites is making a start towards acquiring Pushtoo, and then, I trust, the work among the Povindahs, which has fallen through, will be resumed. John Williams, at Tank, is an excellent Pushtoo scholar, but his work is confined mainly to the Wazeeries. I had two mornings in their great sarai at Dera Ismail Khan, talking to the Povindahs, with him, and Gordon.

I hope to spend May in Multan, and, possibly, June in Peshawar, after returning to Lahore for Easter. At present I expect to go no further south than Sukkur on the Indus, where I may possibly meet Sheldon and Shirt. The latter has promised to come. Next Sunday we spend in Dera Ghazi (D.v.),

and the following one at Sukkur. We are in a Native boat going down the river for three days, which is a needful and helpful rest; but it is hard to get

quiet, as the Natives (sailors) are noisy, and much thought is almost impossible. I am very well.

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### Bishop Bompas on the North Pacific Coast.

IN our January number (p. 55), we mentioned that Bishop Bompas, "the hardy, self-denying, and devoted Bishop of Athabasca," as the Society's Annual Report justly calls him, had been asked by the Bishop of Columbia, in whose diocese our Metlakahtla and our other North Pacific stations are situated, to visit the coast, and perform such episcopal functions for the Mission as might be necessary. In the same number (p. 47), a letter from Bishop Bompas intimated that he proposed during last autumn to make a journey into the Peace River district, the south-western part of the Diocese of Athabasca. We now learn that he left his head-quarters at Fort Chipewyan early in October, ascended Peace River, and passed through the Rocky Mountains by the great cañon formed by that river. This is the route which has been so vividly described by Major Butler in *The Wild North Land*. But on reaching the western side of the Rocky Mountains, instead of turning southwards and descending the Fraser River as Major Butler did, the Bishop Bompas proceeded due west across two other mountain ranges, and finally descended by the Skeena River to Metlakahtla.

The Bishop's narrative of this journey, which he describes as "a race with winter," and his reports on our North Pacific Missions, will be presented hereafter. We need only now mention that he stayed more than three months on the coast, visited the three stations, Metlakahtla, Kincolith, and Queen Charlotte's Island, confirmed 124 persons at the former place, and ordained Mr. Collison both deacon and priest.

One result of his visit is a redistribution of the missionary force. Mr. Duncan will continue at Metlakahtla, and superintend the secular affairs of the Mission generally; the Rev. W. H. Collison takes the spiritual charge of the Christian community at Metlakahtla, now numbering more than a thousand souls, and of those at Kincolith and in Queen Charlotte's Island. The Rev. A. J. Hall has undertaken the new mission at Fort Rupert. Mr. H. Schutt, it is hoped, will move to Kincolith; and the Rev. R. Tomlinson will go forth into the wilds, up the Skeena and Naas Rivers, to seek out the heathen Indians who are wandering on the mountains as sheep without a shepherd.

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### Death of the Rev. J. Fuchs.

THE hand of death has removed from our North India Mission a veteran and valued missionary, after thirty years of diligent and faithful labours in the cause of Christ. John Fuchs was one of the noble band of men we owe to the Missionary Seminary at Basle. S. W. Koelle, David Hinderer, and James Erhardt were his fellow-students both there and afterwards at Islington. Krapf and Rebmann had preceded him but a few years. The greater part of his missionary life was spent at Benares. To that station he was designated when he first went to India in 1847; and there he died, on the 29th of last month. He worked for years by the side of Smith and Leupolt; and the first chapter of Mr. Leupolt's new series of "Recollections," printed

in our April number (p. 223), contains an interesting illustration of the way in which the names of the three evangelists were associated together in the minds of the people. "I know you," said an old faquir whom Mr. Leupolt met in the jungle 180 miles or more from Benares; "I have heard you, and Fuchs Sahib and Smith Sahib." For six years, however, from 1866 to 1872, he was in charge of Lucknow; and having been for nineteen years previously engaged in the assault upon the great stronghold of Hinduism, he devoted himself with equal zeal during this period to the conflict with Islam, which is the dominant faith at the capital of Oudh. At Lucknow, too, Mrs. Fuchs did excellent work in zenana visiting. When they returned to India, at the end of 1873, after a season of rest in Europe, they were again stationed at Benares, and there Mr. Fuchs remained, as senior missionary, up to the time of his summons to his eternal rest in the immediate presence of his Lord.

It is a significant illustration of the weakened state of our missions in the North-West Provinces, that while both Lucknow and Benares were formerly manned by at least four missionaries each, Mr. Fuchs was the only ordained labourer at the former city during his six years' residence there, and that his death now leaves Benares with only two young European clergymen, one of them fully occupied with Jay Narain's school. When will the right men for these and other great centres of false religion be stirred up to offer themselves willingly unto the Lord?

### Persecution at Great Valley.

OUR readers will hear with much concern that the converts at "Great Valley Stream," in the Hang-chow district, China, the fruit of the interesting awakening described by Mr. Arthur Moule in the *Intelligencer* of March, have been subjected to a severe persecution. In the early part of February, the little chapel, and the house of Luke, the original convert, were attacked and dismantled, and the furniture and books burnt. The district magistrate at Chu-ki was appealed to by a Hang-chow Christian sent by Mr. Moule, and at first seemed disposed to treat the matter very properly, promising proclamations, compensation for losses, and a personal visit to quiet the people. But the result disappointed these favourable expectations:—

The magistrate had kept his word, and visited Great Valley on February 15th, Sunday; but, either maliciously, or from fear of the people, he behaved so as to make matters infinitely worse. He went to the public hall, where I held services last October, and addressed the people. What follows I hear from Andrew, who was present. He says that when the magistrate asked for the Christians, he answered to that name.

"Why don't you worship your ancestors?" asked the magistrate.

"We obey God's Ten Commandments," he replied.

"What Ten Commandments?"

Andrew, upon this, kneeling before him, repeated them for all to hear, and added, "This religion of Jesus is from heaven. We are not disobeying the

Emperor's laws. All we ask for is that we may leave off what God forbids. Will your excellency come and see our chapel and house which have been destroyed?"

"Oh," replied the magistrate, "you have joined the foreigners; the foreigners will make it good." And then, addressing the people, he said, "This religion is a foreign one, not Chinese. But foreigners are dangerous people. It will be well to leave them alone. However, you, elders of the place, must decide for yourselves how to treat these Christians. In our own native place, there were some twenty families once who believed this religion, and they were suppressed in that way."

Much of what he said could not be heard by Andrew; but what followed

showed the *animus* of it. The people shouted, "We will manage the business. We are not afraid." The magistrate left, and at once the solitary proclamation on the hall door was torn down, and a notice substituted offering twenty dollars for Luke, alive or dead. What remained of the furniture in the house and chapel was utterly destroyed, and the poor Christians had to fly for their lives. Poor Silas heard that his wife and three children had fled, and that the other two little ones had been seen hungry and crying in the empty house, and that his own life was threatened. Poor old Tryphosa was very roughly handled, and James, her youngest son, was dragged, and pushed, and cuffed, and forced down before the idol. In a village three miles off, where there are seventeen inquirers, the constable went in whilst they were at prayer, knocked

them all on the head with his heavy pipe-bowl (of brass), and abused them for being Christians. One of these was Luke's wife, who had fled thither for refuge; nine were able-bodied men who would have annihilated the constable (as they say) had he treated them so before they were Christians; but, knowing that they must not return evil for evil, they bore it in patience.

You can imagine how distressed and perplexed I was when this sad news reached me. The one comfort I had was the hope that it is, if I may say so, pure persecution for the Gospel's sake; and the news that all but one (the lad whose father persecuted him at the time of his baptism, but who has, alas! been growing cold for some time past) seem to have held fast their faith. "They worry and threaten us," says James, "and then we all go to prayer."

In sending us the foregoing narrative, received from his brother, the Rev. G. E. Moule begs that the following request for prayer may be laid before our readers:—

"That the Christians of Great Valley may be kept firm in persecution, be soon comforted and relieved, and, when tried, may come forth as gold."

### New Zealand.

SOME recent items of information from our New Zealand Missions may be here grouped together.

At an interesting service at Waimate, on Jan. 20th, Bishop Cowie admitted to priests' orders five of the Society's Native deacons, viz., the Revs. Hare Peka Taua, Meinata Te Hara, Alexander Wharemu, Matiu Kapa, and Reinhara Kamiti. (Some previous account of these brethren will be found in the *C.M. Record* for June 1875, and *C.M. Intelligencer* for March and July 1876.) The sermon on this occasion was preached by the Rev. Piripi Patiki, one of the older Maori pastors, from 2 Cor. iv. 6—"God, who commanded the light to shine out of darkness," &c. A private letter says, "It was really a beautiful sermon, so earnest and faithful, and the delivery so good. He looked like one of the old fathers of the Church. He is almost blind, but his expression so calm and peaceful, showing it to be all light within."

A few days before this ordination, the annual meeting of the Waimate Native Church Board was held, and was attended by eight Maori clergy and fifteen Maori lay delegates. The Bishop, in his address, spoke in very warm terms of the late Rev. Matiu Taupaki, especially of "his modesty, his unselfishness, his spirituality of mind."

Mr. Ashwell and Mr. Grace both write hopefully of the good effects likely to be produced by the recent visits paid by Sir George Grey, now Premier of New Zealand, to the Kingite Natives. "All received him with great heartiness and warmth."

The Committee have appointed the Rev. J. S. Hill,—who went out to the Yoruba Mission two years ago, but returned almost immediately with his



wife, both invalided,—to the New Zealand Mission, to be associated with Mr. Grace in his efforts to win back the Maoris in the centre of the island. Another Islington student is also designated to this Mission. The old men who have laboured there for forty years and more need reinforcing, and it is clear that the work of the C.M.S. is not yet done in New Zealand. Another important addition to the staff is Mr. J. Thornton, an able educational missionary, formerly attached to the Telugu Mission, who has been obliged, for the health of his family, to settle in a more temperate clime. He has undertaken the principalship of the important school at Te Aute, near Napier.

The following letter from the Bishop of Wellington, an old C.M.S. missionary, and still on our list of agents, gives an encouraging view of the southern districts of the island, and it is supplemented by the letter also subjoined from the widow of the late Rev. B. K. Taylor, of Wanganui. Bishop Hadfield's letter, it will be seen, mentions the ordination of a fourth Maori for his diocese, the Rev. Arona Te Haua :—

*From Letter of Bishop Hadfield.*

I wrote hopefully last year of the prospects of the Maoris in this diocese—at least of those residing to the south of Wanganui. I may venture to say I have not been disappointed in my expectations. I never did take the depressing view of the religious state of the Christian Maori population that some persons, unaccountably as it appeared to me, seemed to take. I trust I am not now over sanguine, but there is certainly much to afford encouragement to those who are endeavouring to promote their spiritual welfare.

In October last I had great satisfaction in admitting Arona Te Haua to deacon's orders at Otaki. I mentioned last year his name as one who had been a fellow-student with the Rev. Pineaha Te Mahauriki under the Rev. James M'William. He is a man of undoubted piety, possessing much natural ability, of great energy, and in the prime of life. He proceeded, immediately after his ordination, to Wanganui. He has taken up his residence at Putiki; but since his arrival there he has spent the greater part of his time in visiting various parts of that populous district. At first, many attempts were made to persuade me that a Maori clergyman would not be well received in the district. The Natives seemed to think that his residence among them would lessen the probability of their obtaining an English clergyman. As, however, I had no choice, I adhered to my resolution of sending him there. I now learn that he has been everywhere well received, and that his energy and earnest manner of conveying instruction are

commend him to all among whom he goes.

I hope to visit Wanganui in a fortnight, and to be able to induce the Natives there to do something towards making a permanent provision for one or more clergymen, but with what success I cannot say. I shall also hope, after consultation with Arona Te Haua, to initiate some plan of obtaining the co-operation of the more thoughtful Christian Natives to endeavour to revive religion among the people to the north of Wanganui. It is sad to think of the large population there at present totally neglected.

The Rev. Pineaha Te Mahauriki is working well at Wairarapa. His labours seem to be highly appreciated; both the English and the Natives recognize the value of his services there. He worked for some time under many difficulties, having no house of his own, and there being no place of worship at any of the places at which the population could easily assemble. A house has now been set apart for his use by a chief for an indefinite period, and a church is being erected near his residence at Tioreore. I spent Christmas Day with him and his people there, and administered the Holy Communion to twenty-seven persons, the greater part of them being old friends who had availed themselves of the opportunity of attending that ordinance whenever possible during the last twenty-five years.

During the past year I confirmed sixty-five Maoris at Otaki, Manawatu, and Raujitikie. I have every reason to think that the work carried on in these

districts by Mr. M'William and the two Maori clergymen working with him is making steady progress.

I cannot conclude this letter without expressing my heartfelt satisfaction, and thankfulness to God that I was able to

assist in the consecration last month of Bishop Stuart, who, I have no doubt, will prove a worthy successor of dear Bishop Williams, whom I was privileged to see again.

*From Letter of Mrs. Edith Taylor.*

I am still at the Mission-house, as no English missionary has been appointed yet. It is a great comfort to me to be here, as I still feel the greatest interest in the Natives; and during the long period we have been without any minister, I feel I have been a comfort to them in many ways, with the help of our dear old teacher, Aperahama. He has been most unwearied in his endeavours to keep the Church together, and between us we have managed to have a service every Sunday since my husband's death. When I say between us, my part has been to collect the Maoris and to remind them of the Sunday service, after which I have generally had a class to teach the boys singing, and by so doing have, in a measure, kept up their interest. It has been a great toil to dear old Aperahama, and quite a labour of love, having no remuneration. He has proved himself a most sincere Christian indeed. We can thank God that we have many instances which prove that the work of our dear departed ones has not been in

vain. I shall be quite lost when I leave dear old Putiki, for I love missionary work, and have done so from a child. Our dear mother lives in town only a short distance from Putiki, so I have her to go to for advice, which, as she has laboured so many years amongst the Natives with our dear father, she is always able and ready to give; and the Natives are always so pleased when she comes over to see them, for the name of "Te Teira" will for ever be remembered amongst them. The Natives often regret that my boy is not old enough to take his father's place, but I pray that he may follow in his footsteps. Our new Native deacon Arona, who has been here since the 14th November, is much liked. He seems very zealous in his work, and anxious to do all that is right. His wife is a very nice woman. It is very nice to see them carrying on the work begun, and I trust they may be blessed. They live in our teacher's house in the pah, but are often backwards and forwards at the Mission-house.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the noble response made in the past year to the Committee's appeal for increased funds (p. 378.) Prayer that the special efforts made may further result in permanently deepened interest and enlarged liberality.

Thanksgiving for the abundant evidence now forthcoming of the happy influence of our lamented brethren, Smith and O'Neill, on the Victoria Nyanza. (P. 379.) Continued prayer for Mtesa, for Lukongeh, for the other chiefs and people round the Lake, for Mr. Wilson, and for Mr. Mackay's party; also, especially, for the Nile party. (P. 381.)

Thanksgiving for Bishop Bompas's visit to Metlakahla. Prayer for the success of the new plans for the extension of the North Pacific Mission. (P. 384.)

Prayer for Bishop French and his new work (p. 382.)

Prayer for New Zealand; especially for the continued faithfulness of the Native clergy, and for the Hauhaus who still keep aloof from Christian ordinances. (P. 386.)

Prayer for the persecuted Christians of Great Valley, as specially desired by the Rev. G. E. Moule. (P. 386.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, April 8th, 1878.*—The Secretaries gave additional information, which had been obtained from the Foreign Office, on the circumstances under which Lieut. G. Shergold Smith and Mr. O'Neill had lost their lives, from which it appeared that the *Daisy* and the Mission goods had not been destroyed, but that the Sultan had requested Mirambo to take possession of them on behalf of the Society. The Secretaries stated that, as there was no time for calling a meeting, they had acted upon their own responsibility in writing to Dr. Kirk, asking him to thank the Sultan for his kindly action in the interests of the Mission, but earnestly deprecating the use of violence for the recovery of the Mission property, or anything of the nature of retaliation for the murder of the Missionaries; and that they had also directed Mr. Mackay to proceed to the Victoria Nyanza with a view to reaching Uganda. The Committee approved of the action taken by the Secretaries.

A grant of 50*l.* was made to the British Syrian Schools for this year.

The Committee took leave of Mr. J. H. Ashcroft, about to proceed to the Niger to take charge of the *Henry Venn* steamer, and delivered to him the Instructions prepared by the Niger Sub-Committee. He was addressed by the Honorary Clerical Secretary and the Lay Secretary, and was recommended in prayer to Almighty God by the Rev. R. C. Billing.

*Committee of Correspondence, April 16th.*—Presented minutes of the Nyanza Sub-Committee, dated April 10th and 12th, reporting Colonel Gordon's offer of assistance to the Missionary party proceeding to Uganda by the Nile, and making certain recommendations. Resolved,—(1) That the warm thanks of the Committee be given to Colonel Gordon for his very kind offer. (2) That the following form the party to be sent by the Nile route:—Mr. C. W. Pearson, Mr. G. Litchfield, and Mr. J. W. Hall, of the C. M. College, and Mr. G. Felkin as a Medical Missionary. (3) That, if possible, ordination be obtained for Mr. Litchfield before his departure.

The Committee then took leave of Messrs. Pearson, Litchfield, Felkin, and Hall. The Instructions of the Committee were delivered by the Honorary Clerical Secretary, and were acknowledged by the Missionaries, who were then addressed by General Sir William Hill, and were commended in prayer to the favour and protection of Almighty God by the Rev. T. A. Nash.

The Committee considered the locations of students in the Islington Institution, who were to be presented to the Bishop of London at the ensuing Trinity Ordination. After careful consideration of the wants of the Mission-field, and the qualifications of the several students, the following locations were made, subject to the report of the Medical Board:—Mr. R. Elliott as a Medical Missionary to the Santal Mission; Mr. H. W. Eales to the Telugu Mission; Mr. J. Grundy to the China Mission; Mr. C. H. O. Gollmer to the Yoruba Mission, to take charge of the Lagos Training Institution; Mr. T. A. Haslam to the Yoruba Mission, with a view to Evangelistic work; Mr. H. D. Day to the North India Mission, for Calcutta; Mr. J. J. Pickford to Tamil work in the Ceylon Mission, to be associated with the Rev. W. E. Rowlands; and Mr. T. Kember to the South India Mission, for Tinnevely.

Messrs. J. A. Alley and W. Goodyear, also students in the Institution, were appointed as Lay Agents to West Africa and New Zealand respectively.

A letter was read from the Rev. J. Gritton, Secretary of the Lord's Day Observance Society, on the subject of obtaining for the poor Christian

communities of India some legal protection against enforced labour on the Lord's Day. It was resolved,—That the Committee sympathize with the Lord's Day Observance Society in their desire to secure the Native Christian communities in India against the possibility of enforced labour on the Lord's Day, and would suggest the importance of the subject being in the first instance brought by the Lord's Day Observance Society before the Missionary Conferences in Calcutta, Madras, and Bombay, which, as representing all the Evangelical Societies, and commanding complete local information, would be able to make the most effective representation on the subject.

The Rev. B. Davis, of the Allahabad Mission, having visited England for a short period, was introduced to the Committee, and conversation was held with him in regard to the Mission, and in reference to the recently held first meeting of the N. W. Provinces Native Church Council, of which he had been appointed Chairman by the Parent Committee.

*Committee of Correspondence, April 28rd.*—A letter was read from the Rev. David Fenn, dated Trichur, April 9, 1878, referring to the plans which the Rev. R. H. Maddox had formed, and was attempting to carry out, for the much-desired Itinerancy between Trichur and Cottayam, to the importance of taking advantage, as much as possible, of Mr. Maddox's probably limited stay in Travancore, to the interference which recent entrenchments were interposing to the carrying out of the Itinerancy, and earnestly pleading for the addition of 100*l.* a year for the development of this special work. The Committee made a special additional grant of 100*l.* a year accordingly.

*General Committee (Special), May 7th.*—The Secretaries reported the death of Dr. Leslie, a member of the Committee and of the Medical Board, on May 5th, at his residence at Hampstead. Several members of the Committee gave expression to their regret for the loss of one whose warm interest in the Society's work, and firm attachment to its principles, gave hope of his being so eminently useful in years to come, and whose peculiarly gentle and loving spirit had endeared him to all connected with him. The Committee directed that the assurance of their sympathy should be conveyed to Mrs. Leslie.

A letter was read from Martin H. Sutton, Esq., of Reading, dated May 3rd, stating that he was much pleased with the suggestion of a "Substitute for Service" list, and the example set of a gift of 250*l.* per annum for ten years for the same, and promising to increase his subscription of 90*l.* per annum (the estimated cost of a student at the Islington College) to 250*l.*, as long as he was spared and enabled to do so. The warm thanks of the Committee were directed to be conveyed to Mr. Sutton for his liberal offer.

The Secretaries reported that the sanction of the Archbishop had been obtained to the ordination of Mr. George Litchfield, a student at the Society's College, that he had been admitted to deacon's orders by Bishop Perry at the Islington Parish Church, on Wednesday, May 1st, the sermon being preached by the Rev. E. H. Bickersteth, and to priest's orders on Sunday, May 5th, by Bishop Ryan, at St. Mary's Church, Spital Square, the sermon being preached by the Rev. E. Auriol.

Additional Instructions to Messrs. Pearson, Litchfield, Felkin, and Hall, proceeding by way of the Nile to Uganda, and a draft letter to King Mtesa, were adopted by the Committee.

Letters were read from the Bishop of Athabasca, describing a visit he had paid during the winter to the Society's North Pacific Mission, and

recommending certain alterations in the locations of the missionaries there. It was resolved that Bishop Bompas be assured of the extreme satisfaction with which the Committee had heard of his visit to the North Pacific Mission, and of their confidence, with the blessing of God, that much advantage would accrue to the Mission from the same. The Bishop's recommendations were then adopted as follows:—(1.) The Rev. W. H. Collison, who had been admitted by the Bishop to deacon's and priest's orders, to take the pastoral charge of the Metlakahla Christians, together with the superintendence of the Missions at Kincolith, and at Masset in Queen Charlotte's Island, as well as the duty of promoting the evangelization of the Indians along the coast. (2.) Mr. Duncan to superintend the secular affairs of Metlakahla and other stations along the coast. (3.) The Rev. R. Tomlinson to take up work among the Kitiksheans, with a view to carrying the Gospel to the surrounding tribes in that district. (4.) The Rev. A. J. Hall to commence evangelistic work among the Indians of Fort Rupert. (5.) Mr. Schutt to be stationed at Kincolith, and Mr. David Leask, a half-breed, at Masset. (6.) The Rev. W. H. Collison to be Clerical Secretary, and Mr. Duncan Lay Secretary, of the whole Mission.

The Rev. W. A. Roberts, of Western India; the Rev. S. Dyson, from Calcutta; the Rev. F. Gmelin, of Krishnaghur; and the Rev. R. Collins, of Ceylon, on a visit to England, were introduced to the Committee, and conversation held with them.

## NOTES OF THE MONTH.

### ORDINATIONS.

Mr. George Litchfield, of the C.M. College, was admitted to Deacon's Orders on May 1, at Islington Parish Church, by the Rt. Rev. Bishop Perry, acting under a Commission from the Archbishop of Canterbury, and to Priests' Orders on Sunday, May 5, at St. Mary's Church, Spital Square, by the Rt. Rev. Bishop Ryan.—*New Zealand*: On Jan. 20 the following Natives were admitted to Priests' Orders at Waimate by the Bishop of Auckland:—Revs. H. P. Tana, M. Te Hara, A. Wharemu, M. Kapa, and R. Kamiti.—*North Pacific*: Mr. W. H. Collison was admitted to Deacon's Orders at Kincolith, by the Bishop of Athabasca, on March 17, and to Priest's Orders on March 24.

### RETURN HOME OF MISSIONARIES.

*Sierra Leone*: Rev. C. Baker.—*East Africa*: Rev. J. A. and Mrs. Lamb.—*Western India*: Rev. J. G. and Mrs. Deimler, Rev. W. A. and Mrs. Roberts.—*North India*: Rev. S. T. and Mrs. Leupolt, Rev. F. and Mrs. Gmelin, Rev. B. and Mrs. Davis, Rev. J. and Mrs. Brown, Rev. S. Dyson, and Mrs. Elmslie.—*S. India*: The Rev. W. T. and Mrs. Sathianadhan.—*Ceylon*: Rev. R. and Mrs. Collins.—*China*: Rev. R. and Mrs. Palmer.

### DEPARTURE OF MISSIONARIES.

*Niger*: Mr. J. H. Ashcroft.—*Nyanza*: Messrs. G. Sneath, G. Stokes, and S. Penrose, *via* Zanzibar; and Mr. C. W. Pearson, the Rev. G. Litchfield, Mr. G. Felkin, and Mr. G. W. Hall, *via* the Nile.—*Ceylon*: Rev. S. Coles.

### DECEASE OF MISSIONARIES.

*New Zealand*: The Right Rev. Bishop Williams, late of Waiapu, died at Napier on Feb. 3.—*N. India*: The Rev. J. Fuchs died at Benares on March 29, of small-pox.—*Niger*: The Rev. W. Romaine, Native, died at Onitsha on Nov. 15, 1877.—*China*: The Rev. Su-Chong Ing, Native, of the Fuh-kien Mission, died in Dec. 1877.

## SEVENTY-NINTH ANNIVERSARY OF THE SOCIETY.

THE Annual Sermon was preached on Monday evening, April 29, 1878, at St. Bride's, Fleet Street, by the Right Rev. the Bishop of Cashel, V.P. Text, Malachi iii. 10. Collection, 86*l.* 3*s.* 2*d.*

The clerical friends of the Society breakfasted together at Exeter Hall next morning, when an address was given by the Very Rev. the Dean of Ripon.

The Anniversary Meeting was held on Tuesday, April 30th, in Exeter Hall, the Right Hon. the President in the Chair. After prayer had been offered, and Malachi iii. read by the Rev. C. C. Fenn, an Abstract of the Report was read by the Rev. H. Wright. The Meeting was then addressed by the Chairman and others as follows:—

I. Moved by the Right Rev. the Lord Bishop of Sydney, V.P., seconded by the Rev. Canon Miller, D.D., and supported by Major-Gen. Sir William Hill, V.P., and by the Rev. T. P. Hughes, Missionary from Peshawur,—

That the Report, of which an abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Bishop of Cashel for his Sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Maude, R.N., be the Treasurer of the Society, and the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies.

General Alexander.  
G. Arbuthnot, Esq.  
Alexander Beattie, Esq.  
Colonel Channer.  
R. N. Cust, Esq.  
Colonel Davidson.  
Colonel Elliot.  
J. H. Fergusson, Esq.

C. D. Fox, Esq.  
Colonel Gabb.  
Sydney Gedge, Esq.  
Joseph Hoare, Esq.  
Samuel Hoare, Esq.  
Arthur Lang, Esq.  
General Layard.  
Dr. Leslie.

G. Loch, Esq.  
C. H. Lovell, Esq.  
Charles Pelly, Esq.  
Colonel Smith.  
P. V. Smith, Esq.  
H. Smith-Bosanquet, Esq.  
Jas. Stuart, Esq.  
R. Williams, junr., Esq.

II. Moved by the Right Rev. the Bishop of Saskatchewan, V.P., seconded by the Rev. W. T. Saththianadhan, Native Minister from Madras, and supported by the Rev. H. J. Martin, M.A., Hon. Canon of Durham, and Vicar of Newcastle-upon-Tyne,—

That, while heartily thanking God for the successful issue granted to the efforts of zealous friends throughout the country during the past year to increase the Society's income, this Meeting, in view of the wonderful openings which God in His providence has granted in Africa, India, China, and throughout the world, desires to place on record its sense of the loud call for humiliation on the part of the Christian Church for the utterly inadequate supply of missionary labourers and pecuniary resources in view of the work to be accomplished, and of the deep need of a larger measure of the spirit of whole-hearted consecration for which, by God's help, this Meeting pledges itself to pray earnestly and expectantly in the present year.

The Benediction was pronounced by the Right Rev. the Lord Bishop of Gloucester and Bristol, V.P. Collection, 126*l.* 18*s.* 6*d.*

A second Meeting was held in the evening of the same day in Exeter Hall. The Chair was taken by the Right Rev. the Lord Bishop of Sodor and Man, V.P., and the Meeting was addressed by the Chairman, the Rev. R. V. Dunlop from Ceylon, now Curate of Bishopwearmouth; Major Morton, 55th Regt.; the Rev. W. P. Schaffter, Missionary from Madras; the Rev. W. T. Saththianadhan; and the Rev. B. Baring Gould, B.A., Minister of All Saints', Sidmouth. Collection, 27*l.* 1*s.* 4*d.*

## EXTRACTS FROM THE REPORT.

## FUNDS.

The *general* receipts compared with those of the preceding year are as follows:—Associations, 143,695*l.*, as against 128,638*l.*; Benefactions, 35,757*l.*, as against

14,242*l.*; Legacies, 19,207*l.*, as against 24,688*l.*; Sundries, 8394*l.*, as against 8425*l.*; making a total of 207,053*l.*, as against 175,993*l.* Of this about 16,000*l.* has been contributed specially towards meeting last year's excess of expenditure over income; 10,000*l.* being sent direct under Benefactions, and about 6000*l.* through the Associations. A legacy of 3000*l.*, left by the late George Moore, Esq., invested for 3030*l.* for the trusts of the Disabled Missionaries' Fund, reduces the *available* income for the year to 204,025*l.*—The general expenditure during the past year (excluding special Funds) has been 194,429*l.*, to which must be added the last year's deficiency of 13,917*l.*, making a total of 208,346*l.*, and being an excess of expenditure over receipts of 4321*l.*

On account of *Special Funds*, connected with the East Africa, the Victoria Nyanza, the Niger, and the Persia Missions, the Committee have received further the sum of 8118*l.*; but the expenditure in these Missions, especially the Nyanza and the Niger, has been large, so that these funds have again been overdrawn to the extent of about 4000*l.* This sum, together with the balance due on the general account, has been again temporarily supplied from the Capital Fund.

The Committee have further received for the India and China Famine Funds 6351*l.* and 1016*l.* respectively, making a grand total entrusted to the Society during the past year of 223,038*l.*

#### PATRONAGE.

A special recognition will be accorded by the friends of the Society to some of the Episcopal names to be added this year, on their acceptance of the office, to the list of Vice-Presidents. To Dr. Thorold, Bishop of Rochester; Dr. Rowley Hill, Bishop of Sodor and Man; and Dr. Trollope, Bishop Suffragan of Nottingham; there come from the Mission-field the names of Dr. Johnson, Bishop of Calcutta; Dr. French, Bishop of Lahore; Dr. Titcomb, Bishop of Rangoon; Dr. Stuart, Bishop of Waiapu; and Bishops Sargent and Caldwell of Tinnevely. Twenty-seven years ago, Thomas Valpy French, an honoured son of the University of Oxford, and Edward Craig Stuart, an equally honoured member of Trinity College, Dublin, went forth together to India in the same ship as Missionaries of this Society. During the past year, within a fortnight of each other, they have been advanced to the Episcopal office, one to the new Diocese in the Panjáb, and the other, elected by the unanimous vote of the local Church Synod, to be a Bishop in the distant colony of New Zealand. J. D. Allcroft, Esq., M.P., and Major-General Sir William Hill, K.C.S.I., for years a member of the Committee, have also accepted the office of Vice-Presidents. The following, having rendered essential services to the Society, have been added to the list of Honorary Governors for life:—Nathanael Bridges, Esq., for thirteen years Hon. Solicitor to the Society, succeeding his father in that office after twenty years' service; Dr. George Johnson, for sixteen years the Society's Hon. Consulting Physician; T. Byard Sheppard, Esq., of Frome; and the Rev. James Vaughan, Vicar of Christ Church, Brighton.

The death-roll of the past year has been an unusually heavy one, both among the friends of the Society at home and the Missionaries abroad, and contains some honoured names. From among the Vice-Presidents and members of Committee, love and esteem claim special mention for General Edward Lake; General Clarke; Francis N. Maltby; and Thomas J. Knox. The Rev. Joseph Fenn, of Blackheath, himself a Missionary, and the father of two Missionaries; and the Rev. Peter French, the father of the Bishop, have also passed away to the Lord they loved, like shocks of corn fully ripe, honoured and beloved above many. Of English Missionaries, seven have been called away during the year, two by the stroke of martyrdom, while no less than seven have had to mourn the removal of their wives, devoted to their Saviour's service.

#### MISSIONARY CANDIDATES.

Fewer qualified labourers have been accepted for foreign service during the past year than in previous years, the number being six only. Of these, three were in Holy Orders—one from Oxford, one from Cambridge, and one from St. Bees. There is as yet, therefore, from the Universities more promise than fruit.

The Committee felt obliged, on financial grounds, to limit the number of students to be received into the Islington College. Some have on this account been kept

waiting for a few months, but the Committee have as yet *declined* none who appeared to them to be really called of God to the work. Out of nearly fifty who offered themselves, twelve have been accepted during the year; so that the number at this time under training at Islington and elsewhere is still no less than sixty. The Committee would desire to prepare their supporters for the fact that the number leaving Islington next year will be unprecedented, namely, eighteen as against an average of eight or ten; so that if the whole number is to be utilized for the foreign field, the effort recently made to increase the Society's income must not only be sustained but increased.

## FINANCIAL STATEMENT.

Ordinary Income.		Ordinary Expenditure.	
Associations . . . . .	£140,635 9 11	£194,429 17 7	
Ditto for Deficiency . . . . .	3,060 17 7		
Benefactions . . . . .	24,870 17 2		
Ditto for Deficiency . . . . .	10,887 0 0		
Legacies . . . . .	16,177 1 5		
Other Sources . . . . .	8,394 10 10		
	<hr/>		
	204,025 16 11		
Deficiency, 1876-77 . . . . .		13,917 6 6	
		<hr/>	
Income as above . . . . .		208,347 4 1	
		<hr/>	
Deficiency, March 31, 1878 . . . . .		£4,321 7 2	
		<hr/>	
Gross Income.		Gross Expenditure.	
£204,025 16 11 . . . . .	Ordinary, as above . . . . .	£194,429 17 7	
2,088 16 6 . . . . .	East Africa Fund . . . . .		
2,767 14 11 . . . . .	Victoria Nyanza Fund . . . . .	7,073 3 8	
3,000 0 0 . . . . .	George Moore Fund . . . . .		
2,758 1 8 . . . . .	Henry Venn Steamer Fund . . . . .	4,500 0 9	
505 16 6 . . . . .	Persia Fund . . . . .	914 2 6	
	<hr/>		
£215,146 6 6 . . . . .	Total . . . . .	£206,917 3 9	
	<hr/>		
Deficiency on Special Funds, March 31, 1878:—			
Victoria Nyanza Fund . . . . .		2,187 13 2	
Henry Venn Steamer Fund . . . . .		1,741 18 4	
		<hr/>	
		*£3,929 11 6	

\* The above deficiency has been temporarily met from the Capital Fund of the Society.

### REPORTS, &c., RECEIVED FROM THE MISSIONS, From April 15th to May 15th, 1878.

*Yoruba*.—Rev. W. Allen (Journal for Igbore, 1877), Rev. D. Olubi (Journal, 1877), Mr. Okusende (Journal, Ogunpa, 1877), Mr. S. Johnson (Journal, Ibadan, 1877), Mr. W. S. Allen. (Journal, 1877).

*Mediterranean*.—Rev. J. Huber (Journal for Nazareth to March 1878), Mr. W. Mackintosh (Journal of visit to the Hauran).

*North India*.—Report of Allahabad C.M. Association for 1877, Report for Krishnagar, 1877, Report of Gorackpore Native Christian Association, 1877.

*North-West America*.—Rev. J. Hines (Journal, Oct. 13th to Dec. 31st, 1877), Rev. J. Settee (Journal, June 7th to Sept. 3rd, 1877), Mr. T. Clarke (Journal, Jan. to March, 1878).



## Contribution List.

*In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10l. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Aston Tyrrold.....	3	6	10
West Hendred .....	11	13	8
Reading .....	64	0	0
Buckinghamshire: Datchet.....	14	9	3
Gerrard's Cross: St. James's Church.....	12	5	0
Cambridgeshire: Cambridge, &c.....	83	0	0
Cheshire: Little Budworth.....	12	10	0
Crewe, &c.....	8	0	0
Coppenhall.....	4	3	5
Shrigley.....	27	10	10
Wheelock: Christ Church.....	4	1	6
Cornwall: Deanery of Powder.....	33	15	9
Cumberland: Workington: Parish Church.....	17	0	0
Derbyshire: Gresley.....	4	4	2
Hathersage.....	5	14	7
Devonshire: Devonport and Stoke.....	1	10	0
Silverton.....	4	19	2
Dorsetshire: Alderholt.....	2	6	3
Blandford.....	9	14	0
Gussage: All Saints'.....	3	15	0
Hampton.....	7	4	9
Kington Magna.....	3	0	0
Durham: Borough of Sunderland.....	15	15	7
Essex: Epping: St. John's.....	1	9	6
Saffron Walden, &c.....	217	16	9
Gloucestershire: Gloucester, &c.....	23	17	6
Hampshire: Bransgore.....	4	2	0
Emsworth.....	120	0	0
Isle of Wight: Chale.....	8	15	2
Hertfordshire: Colney: St. Peter.....	2	10	6
Huntingdonshire: Holmes.....	5	0	0
Kent: Beckenham: Christ Church.....	10	0	0
Brenchley.....	31	0	0
Cobham.....	32	11	2
Folkestone: Trinity Church.....	3	0	1
Bevenoa, &c.....	35	19	2
Sittingbourn: Holy Trinity.....	9	11	6
Lancashire: Liverpool, &c.....	508	7	9
Barrowford.....	19	5	7
Oldham.....	3	1	8
Werneth: St. Thomas's.....	3	7	6
Whittle-le-Woods.....	20	0	8
Leicestershire: Old Dalby.....	6	2	6
Lincolnshire: Boston.....	100	0	0
Middlesex:			
City of London: St. Peter upon Cornhill.....	5	5	0
Christ's Hospital.....	5	1	6
Hackney: St. Luke's.....	15	0	0
Hampstead.....	10	0	0
Kilburn: Holy Trinity Juvenile Assoc.....	11	9	0
St. Mary's.....	36	15	3
Notting Hill: St. John's.....	3	0	0
St. John's Wood: St. Mark's, Hamilton Terrace.....	44	1	6
St. Pancras: St. Bartholomew's, Gray's Inn Road.....	10	7	0
Somers Town: Christ Church.....	6	13	0
Westminster: St. Margaret's.....	27	6	0
Anniversary Collections:			
St. Bride's: Sermon, Right Rev. Bishop of Cashel.....	86	3	2
Exeter Hall Meetings: Morning.....	126	18	6
Evening.....	27	1	4
Monmouthshire: Caerleon.....	1	3	2
Llanhenog.....	1	5	6
Northamptonshire: Higham Ferrers.....	1	12	2
Naseby.....	7	5	0
Peterborough.....	144	14	1
Northumberland: South Northumberland.....	210	0	0
Nottinghamshire: Elton.....	3	14	0
Rutlandshire: Morcott.....	8	1	7

Shropshire: Bolas Magna.....	3	2	0
Lydbury, North.....	4	0	0
Wellington and Neighbourhood.....	115	19	0
Somersetshire: Berrow.....	10	0	0
Bridgwater.....	12	5	7
North Cerney.....	1	8	0
Evercreech.....	9	11	2
Huish Champflower.....	4	4	0
Wembdon.....	5	15	10
Staffordshire: Burton-on-Trent.....	50	3	2
Cheadle.....	15	17	10
Hanford.....	4	4	0
Marston.....	17	6	0
Whitgreave.....	1	3	9
Suffolk: Elveden.....	10	1	5
Occold.....	1	8	1
Surrey: Brixton: St. John's, Angell Town.....	24	14	5
Camberwell: All Saints'.....	35	0	0
Weybridge.....	26	14	4
Wimbledon: Emmanuel Church.....	18	13	6
Sussex: Lower Beeding.....	3	0	0
Burpham.....	1	5	0
Hastings, &c.....	836	0	0
Horsham.....	3	11	0
Warnham.....	9	11	6
Warwickshire: Anley.....	2	0	0
Temple Grafton.....	5	7	7
Wolvey.....	8	17	2
Westmoreland: Dufton.....	3	4	0
Wiltshire: Heywood.....	8	10	5
Wilcot.....	2	0	6
Winkfield.....	2	2	0
Worcestershire: Kidderminster.....	10	0	0
Worcester.....	163	5	4
Yorkshire: Adlingfleet.....	1	14	10
Upper Armley.....	10	0	0
Batley, Parish Church.....	2	7	4
Beverley.....	190	16	6
Brandsby.....	9	6	0
Cleveland.....	8	18	2
Dishforth.....	3	6	9
Huddersfield.....	11	4	2
Marton-le-Moor.....	11	3	0
Pickhill.....	9	9	11
Scarborough.....	10	0	0
Shipton Thorpe.....	2	1	6
Staincliffe.....	12	0	0
Wenby.....	3	16	0
Whitkirk.....	3	6	10
Whitley.....	5	8	4
York.....	23	2	1

### ASSOCIATIONS IN WALES.

Breconshire: Llanely.....	6	14	7
Denbighshire: Bryn Mally, Wrexham.....	35	3	7
Flintshire: Bodvri.....	12	2	10
Merionethshire: Bala.....	23	14	3

### SCOTLAND.

Edinburgh Juvenile Association (including 10l. for C.M. Home).....	70	0	0
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### BENEFACTIONS.

A. D. B. (for India).....	1000	0	0
A. M. P.....	50	0	0
Barkworth, Miss, Tunbridge Wells.....	25	0	0
Brooke, Sir Wm. De Capell, Bart.....	10	0	0
Buller, Capt. Spencer W., Cheltenham.....	5	0	0
Buxton, Dowager Lady, Cromer.....	100	0	0
C. A. R. B.....	5	0	0
Chimolai.....	50	0	0
C. J. C.....	25	0	0

Cope, Miss, Birmingham.....	10	0	0	Morris, Mrs. W. A., late of Reading: Exor. John Neate, Esq.....	10	0	0
Cundy, Jno., Esq., Kingston-on-Thames	33	0	0	Pegua, late Mrs.....	930	15	7
Deacon, Miss S.....	25	0	0	Rowe, late J. J., Esq. ( <i>half-year's interest</i> <i>at 5 per cent. upon 3000l.</i> ) .....	50	0	0
H.....	5	0	0	Simonds, late Miss C.....	10	10	0
Hawes, Mrs. Elisabeth, per R. C. Weekes, Esq. ( <i>for Indian Missions</i> ) .....	30	0	0	Walker, Henry, late of Wells: Exor. and Extrix., Robert Norton, Esq., and Miss M. Allen.....	19	19	0
H. U.....	5	0	0				
In Mem. F. B. S.....	7	7	2				
Kinahan, Messrs., and Co.....	10	10	0				
Martin, John, Esq., Lincoln's Inn.....	50	0	0				
Ridley, Miss, Hyde Park ( <i>for India</i> ).....	10	0	0				
S. R. W.....	200	0	0				
Toomer, late Miss Martha.....	200	0	0				
Two Sisters.....	15	0	0				

## COLLECTIONS.

Allden, Miss, Aldershot.....	1	12	0
Dalston: All Saints' Ragged School, by Mr. H. O. Eves.....	1	1	0
Fines, late Mrs., Northampton Square.....	3	0	0
Hopwood, Miss C. A., Stoke Newington	2	18	9
Hounslow Heath: St. Paul's Sunday- school, by Miss C. Shearman.....	2	12	0
Hutchings, Miss, Harwell, Miss. Box.....	15	0	
Maindee Church Boys' Sunday-school, by W. J. Lloyd, Esq.....	5	8	2
Middlebrough: St. Hilda's Schools, by G. Medcraft, Esq.....	3	5	0
Missionary Basket and Box, by H. D.....	14	2	10
Nunn, Miss A. B., Stansted.....	2	0	0
Oldham, Miss S. E., Hastings.....	1	10	0
Old Query Society, Stretton, by Miss A. Monckton.....	1	6	1
P. B. C. Missionary Box, by Miss E. Hughes.....	1	5	0
Rendall, Miss, Missionary Box.....	1	10	2
Roper, Ettie and Eddie, Cheetham Hill.....	1	3	2
St. Mary's School, Johnson Street, Com- mercial Road, by Mr. R. T. Beavis.....	16	0	
Walworth: St. Peter's Sunday-schools, by Mr. John Gant.....	15	0	

## LEGACIES.

Bond, late Miss E. ( <i>for Missionary Chil- dren's Home</i> ).....	100	0	0
Dalles, Mrs. Ann Biscoe, late of Oxford: Exors., Rev. A. Tyndale and G. T. Tyndale, Esq.....	300	0	0
Dickinson, Miss Hannah, late of Halam: Exor., Robert Dickinson, Esq.....	19	19	0
Fisher, late Dr. ( <i>one-fifth of annual pro- duce of Estate, less duty</i> ).....	34	11	0
French, Rev. Peter, late of Reading: Exors., T. B. French, Esq., Surgeon, and Rev. R. W. Sheldon.....	100	0	0

## FOREIGN CONTRIBUTIONS.

West Indies: Bahamas: Nassau, Christ Church.....	1	2	6
Jamaica, Kingston.....	30	0	0

## DEFICIENCY FUND.

A. S.....	20	0	0
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## EAST AFRICA FUND.

Du Pre, Miss L., Regent's Park.....	21	0	0
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## NIGER STEAMER FUND.

Edinburgh Juvenile Association.....	10	0	0
Hersfordshire: Sundries, per Rev. G. B. Bennett.....	6	10	0

## PALESTINE MISSION FUND.

Bagnall, Mrs. H., Leamington.....	5	0	0
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## PERSIA MISSION FUND.

Deedes, Major Geo., Hythe.....	5	0	0
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## PUNJAB GIRLS' SCHOOL.

D. B.....	20	0	0
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## VICTORIA NYANZA FUND.

Atkinson, R. M., Esq., Brixton Hill.....	50	0	0
C. H. H.....	25	0	0
Cubitt, Mrs., Norwich.....	5	0	0
D. B.....	10	0	0
Dixon, H. Esq., Frankham.....	10	0	0
Dixon, Miss ditto.....	10	0	0
Dixon, Miss E. A., ditto.....	10	0	0
Friend, Gloucester.....	5	0	0
Hampstead.....	10	0	0
Paton, Miss C., Clapham.....	50	0	0
P. B.....	25	0	0
Peache, Miss, Wimbledon.....	100	0	0
Savory, Miss.....	50	0	0
Selwood, Binford, Esq., Collumpton.....	50	0	0
Shorson, Mrs., Lancaster.....	10	0	0
Thankoffering for one who sleeps in Jesus.....	20	0	0
White, G. F., Esq., Porchester Gate.....	10	0	0
Wilson, H., Esq.....	200	0	0

*Erratum:—Under "Collections" in our March number, for "Walker, Miss Louisa,"  
read "Watson, Miss Louisa."*

The Secretaries thankfully acknowledge the receipt of Parcels of Apparel, &c., for North-West America, from—

Belvedere C. M. Working Party (2).  
Miss Stott and Friends, Rugby.  
Miss Patrickson, Baywater.  
Mrs. Bruce and Miss Bernard, Bristol (9).  
Mrs. Bruce and Miss Heywood, Bristol.  
Miss Anderson, Clifton, Bristol.  
Miss Boyd, Cheshunt.  
Miss Wainwright, Shrewsbury.  
Rev. F. J. Scott, Tewkesbury.  
Coral Fund, per Mrs. Batty (5).  
Miss Elliott, Broadwater, Worthing.  
Miss Clark, Elvington Grange, York.  
Mrs. Bagot, Surbiton.

Mrs. Carfrae, Wimbledon (3).  
Mrs. Battersby, Keswick (2).  
Mrs. St. Quinton, Chesham Place.  
St. Paul's Working Party, Clifton, Bristol, per  
Mrs. Fuller.  
Mrs. Pollock, Bath.  
Miss Mathews, Kennett, Marlborough, Wilts.  
Mrs. James Tompson, Uxbridge (2).  
Mrs. Kempton's Ladies' Working Party, Bedford.  
Mrs. Barrett and Mrs. Pack, Marylebone  
Road;


And for Miss Neele's Orphanage, Agarpapa, from St. Paul's Working Party, Maidstone, per Mrs. Hall.

All goods received for the North-West America Mission will be removed from the C.M. Warehouse for shipment on the 1st of June.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## JAPAN AND MISSIONS.

OLITICAL affairs are not in themselves the concern of Christian Missions. For this reason the allusions to them in our pages are rare, and it is with reluctance that we devote any space to them. Still there are certain Missions in which it is impossible fully to appreciate the difficulties with which those who are the ambassadors for Christ have to contend unless there is some acquaintance with surrounding circumstances. This is peculiarly true of Japan. Rigid abstinence from interference in the political complications of that country is the paramount duty of the Christian missionary. It was owing to the disastrous interference of Romish emissaries of religion with conflicting political parties that for so long a period Japan was closed to Christian effort. The restless intrigues of Romish propagandists stirred up that bitter animosity against the foreigner, and suspicion of his motives, which has continued to a most recent period, and is as yet hardly dispelled. For a long time Christianity will be viewed with suspicion and disfavour, the penalty of former indiscretion. Still, as is well known, there has been a marked change in the relations of Japan to the outer world. There has been a wonderful assimilation of European civilization, and a complete revolution in the political condition of the empire. Without meddling with this, it is absolutely essential to be conscious of it; and a brief review of the moral and material progress of the country, during the past year, will help our readers to understand the conditions under which our missionaries are labouring. The year 1877 has been declared\* to be one of the most memorable in the modern domestic history of Japan, and certainly the most momentous since the re-establishment in actual power of the present representative of the ancient dynasty. It has witnessed the suppression, with great effort and cruel bloodshedding, and at a comparatively vast expenditure of money which the public treasury could ill afford, of a determined and well-organized rebellion. In the early part of last year, and indeed earlier, there were vague rumours among the *samurai* of Satsuma. With these rumours was connected the name of Saigo, who held the rank of marshal commanding-in-chief the imperial armies. For three years he had taken no part in government affairs, and had lived in Satsuma ostensibly the life of a country gentleman, delighting in the pursuits of the chase with bands of his clansmen. In reality he was perfecting a military organization for the purpose of overthrowing the Government, or, at least, removing the chief advisers of the Mikado. His real designs were

\* *Japan Gazette*, and other sources.

never thoroughly suspected. Treason on his part was deemed to be impossible. When his object did become apparent, and his identification with the rebellion was unmistakable, his high reputation lent a weight and influence to it which nothing else could have given. It was understood that he desired representative institutions above everything, and then other reforms, but the truth will probably never be thoroughly known. In March the campaign against him was fairly entered upon, and a sanguinary war carried on for seven months. Saigo established a provisionary government in the island of Kiushiu, for which he was understood to claim "home rule." The insurgents attacked the castle of Kumamoto, but, after a siege of fifty-two days, failed in reducing it. Great loss of life took place in the conflicts between the insurgents and the imperialist army, which had converged from different points. After their failure the insurgents passed through the imperialist lines, and vacating the province of Higo, marched into Hunga and took up strong positions between Kumamoto and Kagoshima. Several hard-fought actions during the month of May resulted in favour of the imperialists; and again in June the insurgents suffered a severe reverse in the capture of Hiloyoshi, after which they commenced to retreat till they reached the sea at Nobroka, two months later. In August, at Nobroka, Saigo sustained a crushing defeat; his troops surrendered in masses, and he himself, at the head of a picked band of followers, cut his way through the imperial troops. A few days after, with about three hundred followers, he made a rapid march on Kagoshima, of which place he took possession. Here he made a desperate struggle, but, being without food and ammunition, he, the other chieftains, and the greater part of their followers, died like true *samurai* rather than yield. Saigo's head was struck from his shoulders by his own adherents, and carried away by them, but they were pursued and captured, and their prize was taken from them. The suppression of this most formidable revolt has incalculably strengthened the hands of the present Government. It has been calculated that the cost of suppressing this rebellion has been 10,000,000*l.* sterling. Much bitterness of feeling still remains. The minister for Home Affairs, Okubo, against whom the fury of the insurgents was principally directed, has since been assassinated in the streets of the capital on his way to a Cabinet Council. He was the promoter and defender of all the reforms which have marked the recent rise of Japan. This lamentable incident would of itself serve to show the extremely disturbed state of the country.

In other respects there have been striking incidents of progress. There has been great advance in the usefulness and operations of the Post Office. Japan has been admitted to the Postal Union of nations. The agricultural classes, who contribute five-sixths of the entire revenue of the country, have, under an improved system of assessment and collection, found relief, and there has been a marked diminution of agrarian disturbances. There was, too, in the early part of last year, a large reduction in the national annual expenditure, effected by the reduction of offices and the curtailment of salaries. A new line of rail has been

opened from Kobe through Osaka to Kioto. Meteorological stations are to be established at all the open ports. Even the telephone is now in operation between certain public offices. The recent report of the Minister of Public Instruction notices that upwards of 4000 new schools have been opened, and upwards of 8000 new teachers employed. There are 217,000 new scholars, and the total school attendance is nearly 2,000,000, or 6 per cent. of the entire population. It is with deep regret we notice that there is much indignation in Government circles in consequence of the judgment of the British Court in refusing to punish an English merchant known to have smuggled opium into Yokohama. The treaties expressly prohibit the importation of opium, but the judge ruled that the Japanese authorities probably meant opium prepared for smoking, not opium from which smoking articles may be prepared. We do not profess legal skill, but the dictum of the judge seems more discreditable to our national character than the turpitude of the original offender. It is satisfactory to know that the case will be appealed to the Privy Council, and also be made the subject of international remonstrance.

It is in the midst of all this agitation and this sudden excitement, produced by constant innovations on the practices and prejudices of many centuries, that Christianity is once more seeking fresh introduction into Japan. All is in a state of ferment even without the Gospel leaven. In some measure the circumstances correspond with those attending the rise of the Reformation in Europe in the sixteenth century. There was then also new learning, there were new arts, new discoveries, fresh communication with distant and hitherto unknown lands. There were, too, political convulsions in the nations, and a great struggle went on between the partisans of ancient discipline and modern progress. Finally, there was much tumult and bloodshedding. But out of this chaos order was gradually evolved. The Word of God asserted its supremacy over the hearts and consciences of the nations, and, although at the present rate of progress a millennium would be of distant attainment, yet there has been vast moral, intellectual, scientific, and, above all, religious progress. We hope that a similar result may be the outcome of the present excitement in Japan. The voice of Christianity in that country is as yet but still and small; nevertheless it is making itself heard in the hearts of some Japanese. We can but chronicle some of the incidents of its progress during the past eighteen months, as reported in the letters and journals of our missionaries, adding such topics as seem to throw most light upon what is going on.

Our first extract will be from a letter from the Rev. J. Piper, dated Tokio, Jan. 1, 1878 :—

1. From the Prime Minister's notification, herewith enclosed, you will see that the religion of Japan is no longer, as hitherto, to be honoured as one of the separate and great departments of the State, but merely to be a branch of the Home Office; and, although this absorption does not necessarily imply

annihilation, I think there can be little doubt that such a change as the above will result in the final disendowment and overthrow of the old religions of the land. According to the regulations, made last year or the year before, the Shinto priests (like the Kuwazoku and Shizoku) now receive a pension, extend-

ing over twenty years, in exchange for the allowance in kind which they received before the Revolution. At the end of that period all Government aid will cease. If any priest prefers to do so, he can receive a lump sum now, and there is an end of his claims. I believe some have done and others will adopt this alternative, and "set up in business!" Although this gradual withdrawal of State aid will not dry up the torrent of heathenism in the country (if I may be allowed to use such a figure), yet it must necessarily reduce the stream to such a moderate depth that Christianity will be able more easily to stop its course. May God hasten such a happy result!

2. The issue of the severe and protracted struggle between the rebel force under General Saigo and the Imperial army has given to the country, and to the outside world, another—and by many believed to be a victorious—proof that the Mikado's Government is equal

to any difficulty which may arise, and that the Emperor is determined to establish his supreme authority throughout the empire. Whatever might be Saigo's merits, and whatever the grievances which he and his followers wished to see remedied, I for one am glad that such resistance to lawful authority has been so effectually put down. I believe that Christianity made more solid progress during the first three centuries of our era, on account of the existence of and general obedience to stern Roman law, notwithstanding Imperial opposition to the new religion, than it would have done had it been fully tolerated amidst universal rebellion and anarchy; and I am persuaded that, whatever may be the failings and errors of the Mikado's rule, it will—in the long-run—be more favourable to our holy cause than the so-called "liberty-seeking" schemes of a number of dissatisfied spirits in the land.

Mr. Warren's letter from Osaka, dated January 9th, which we publish *in extenso*, furnishes complete details of the work carried on in that place, and gives a fair insight into the nature and prospects of missionary operations in Japan, although, of course, each particular station has its own special difficulties and trials to meet, and its own successes to chronicle:—

1. It is cause for devout thanksgiving to the King of kings, who ruleth over all, that the civil war which has darkened the year just closed, with its attendant bloodshed, destruction, and misery, is at an end. The Satsuma province, though nominally subject to the Government of the Mikado, had in many respects become an *imperium in imperio*, such as could not long be tolerated in a country aiming at political unity; and all who have watched the course of Japanese politics, and observed the temper of the Satsuma clan and its leaders for several years past, were well aware that a struggle would come, sooner or later. Yet, when the year 1877 opened, but few, if any of us, apprehended that it was so near at hand. The first month, however, had not closed before rumours of impending trouble were rife; and scarcely had the sounds of rejoicing at Kiyoto, Osaka, and Kobe, consequent upon the official opening of the line of railway, some fifty miles in length, connecting the ancient capital with this

great centre of commerce and the modern port, by the Emperor in person, died away, when the tocsin of war sounded, and the Imperial troops were hurried to the field. This was in February. It is not for me to sketch the history of the campaign from the siege of Kumamoto to the last struggle at Kagoshima, on September 24th, when Saigo and the remaining leaders of the rebellion were killed. I merely note, with thankfulness, the fact that the rebellion has been suppressed. It is, I believe, a fact full of significance, and fraught with good to this country. Japan is at last a United Empire—that is, so far as its Government is concerned. The revolution of ten years ago may now be considered complete, and Satsuma, like every other province in the Empire, at length really, as before it did nominally, submits to the Imperial yoke, bows to the Imperial will, and respects the Imperial decrees.

Signs are not wanting of the existence of the smouldering embers of discontent

in some parts of the country; but the Government, which has completely subdued Satsuma, if it only governs with consideration for the masses—a disposition which it has manifested in some of its recent acts—has nothing to fear, and we may hope that the stormy contest, now happily past, will have so cleared the political atmosphere that the country will be left to pursue the path of mental, moral, religious, and material progress in peace, though its resources have been severely taxed, and it will take some years to recover from the effects of what has been, for a country like Japan, a great war expenditure.

2. It is remarkable how little our work in Osaka has been affected by the war, and this is another cause for thankfulness. No doubt it has disturbed the minds of many, and unfitted or indisposed them for the consideration of the things of God; still no difficulty has been placed in the way of gatherings for Christian work or worship in the Native city. Surely we may see here the finger of God, that when meetings of every description were jealously watched, and in some instances suppressed, lest they should endanger the public peace, or embarrass the Government in its dealings with those in rebellion, no Christian meeting or service was in any way interfered with in this city. May we not, with devout thankfulness to Almighty God, take this as a strong proof that Christianity is no longer considered by those in power as hostile to the State, and that, if they are not disposed openly to favour Christianity, they are not prepared to hinder or oppose it on the slightest pretext?

3. The removal of the cholera epidemic furnishes another ground for thankfulness. Fortunately it broke out late in the season, and by the advent of cooler weather, and the prompt action of the Government, under the Divine blessing, it so far abated as to cease to attract attention. Many were attacked in Osaka, especially in the district just below the settlement, and hundreds died. I am sorry to hear it reported, on the best authority, that cases still occur, which shows that the germs of the disease are still active. We trust that it will not linger on till the spring, and then break out with greater virulence than before. It is but little that can be done for the people at such seasons,

as all the cases as they occur are placed in quarantine under medical and police supervision.

4. You will, I feel sure, agree with me that some recent references to Christian Missions in the foreign newspapers, in a favourable tone, are another cause for thankfulness. The subject was made prominent by a paper read before the Japan branch of the Asiatic Society on the "Introduction of Christianity into China and Japan by Roman Catholic Missionaries," and the discussion which followed. The remarks in some of the foreign newspapers, if not altogether what we could have desired, were certainly in better tone than we might have expected. I may just mention here that on Dec. 3rd last, almost to a day, the anniversary of my landing in Kobe four years ago, I had the opportunity of addressing an audience of nearly fifty foreigners in the Kobe Municipal Hall on our work in Osaka. It is cause for thankfulness that this address was approvingly noticed in a leading article as well as fully reported in the *Hio-go News*, our local paper.

Having noticed these several causes of thanksgiving, I think it well to add that there are two or three subjects which at present seem to be agitating the minds of a certain class of the Natives, and which are frequently discussed in the Native newspapers. Prominent among these are the revision of the Customs tariff, and the vexed question of extra-territorial jurisdiction. The Japanese are a high-spirited people, and ill-take anything that appears to place them in an inferior position as a nation; and, until some readjustment is made, the result may be alienation of feeling between the Natives and foreigners. These, though purely political and commercial matters, may, however, affect the missionary, both in evangelistic work and in his intercourse with the Native Church. But I do not apprehend that it will amount to much, and only just mention it for your information.

Turning to Osaka, I may remark that the year has been one of many and various opportunities for sowing the precious seed of the kingdom. Publicly and privately, in the chapel and in the cottage, in the city and in the country, to groups and to individuals, as well as to regular congregations, we have had

what to us have been unprecedented opportunities of making known the Gospel of Christ. But, as the following Report will show, it has been all but exclusively sowing. God grant that our next Report may tell of the reaper bringing his sheaves with him!

I will briefly notice each branch of the work in order:—

1. *Church Services.*—Until our new church was opened on August 23rd—a fact which, I regret to say, has not until now been communicated to the Society—the services were held in the little chapel erected three years ago, or, when that was not available, in a room. They are now carried on in the new church, an account of which, and of the opening services, with photographs of both exterior and interior, I hope to forward in a few days. During the year 1877 there were, as reported for the previous year, two Sunday services, and one on Thursday evening. For the first eight months there was no marked difference in the attendance, except at the morning service on Sundays, when the average rose to twenty-three, as compared with seventeen in the last Report. The average attendance for the first eight months was, on Thursday evening, sixteen, on Sunday morning twenty-three, and on Sunday afternoon thirty. Since the opening of the new church, or during the last four months of the year, the averages have been—Thursday evening twenty, Sunday morning thirty, and Sunday afternoon thirty-seven, which shows a decided and cheering increase. But although these figures represent facts which are ground for thankfulness and praise, they do not adequately express the actual increase in the number of those who hear the Gospel preached in connexion with the services in our new church. Formerly, owing to the small amount of accommodation in our first little chapel, any who remained inside the door during the service were reckoned as attendances; since, however, the opening of the new church, we have only counted those who have actually taken seats with the rest of the congregation. As we have a considerable space where people can stand in their *geta* (Native clogs, which take the place of boots and shoes), we should often have to add ten or twenty more to give a correct idea of the number who listen within the church, whilst, in sum-

mer time, when the windows are open, twenty or thirty, or more, stand by them throughout many of the services.

During April and May, when I was compelled to refrain almost entirely from public preaching, the burden of the work fell upon my colleague, Mr. Evington. At other times he has taken one sermon a fortnight, and assisted me by reading prayers. The Lessons are now generally read by one of the Native Christians. The Sunday morning expositions have been, for the most part, on the Epistle to the Hebrews, ten chapters of which have been expounded in order. At the Thursday evening service, expositions on the Gospel of St. Luke have been continued, the last in the year being on ch. xviii. 9—14.

The Holy Communion has been regularly administered. The Native communicants still number six, notwithstanding the defection of M—, a young man baptized by one of the S.P.G. missionaries in Yedo, who had joined us at the beginning of the year. No case for the exercise of discipline has occurred, and not a single communicant has been absent from the Holy Communion, except when lawfully hindered. They seem to be growing in knowledge and grace, and in power to bear witness for Christ.

2. *Classes.*—(A) First amongst these stands the *Sunday afternoon Bible-class*, which is still continued on its old footing. The growth of this class, and the intelligent interest manifested in the subjects under consideration, are among the most hopeful signs of the progress of our work. It has in no sense disappointed my expectations. When I wrote six months ago, I spoke of its growth, and of the prospect of further increase. The last quarter of the year shows an average attendance of just twenty, within a small fraction, not including the younger members taken by Mr. Evington. The Gospel for the day has generally been read and talked over. Some of the classes have been of very great interest, both the matter and tone of the remarks made by our Native brethren being cheering and edifying. Each class is commenced with a hymn, after which I offer an extempore prayer. Mr. Evington and his class unite in this exercise. After the lesson, one of the Native Christians always closes with extempore prayer.



(B) *The Catechumens' Class* has been held with but few interruptions during the year. A number of those under instruction at the beginning of the year, and who subsequently joined the class, have gone back. Amongst the saddest of our disappointments in this respect was the withdrawal of Mr. O—— (formerly Mr. Evington's teacher) and his family, after having been a considerable time under instruction. They have, we understand, gone to the Roman Catholic Mission. All this would have been much sadder had they first received baptism at our hands. Thank God, some very hopeful candidates remain, whom we hope to baptize shortly—it may be in time to have the fact included in the current year's Report. I may just mention here that two of the most hopeful of our catechumens left Osaka without receiving baptism, though they have both expressed their determination to persevere in seeking the Lord. One was a soldier, of whom I will speak more particularly further on. The other has returned to his Native province, Ise, whence he has since written, and where we have every reason to hope he will be a light in the midst of darkness. God grant that he may be the means of laying one of the first foundation stones of the Church in his Native province!

(c) In July I commenced a *Weekly Class for Women*, both baptized and catechumens. The average attendance has been from eight to ten. Lessons on fundamental truths, chiefly founded on the Apostles' Creed, have formed the course of instruction. Mrs. Warren always joins us. Some of the meetings have been of an extremely interesting character, and my heart has been cheered again and again at the clear apprehension of truth, and the apparent love for it manifested by these women. On one occasion I asked each of them to bring some text that either had struck them in the past, or might strike them during the next week. The result was most gratifying. One gave, "God so loved the world," &c. The following were also given by others, "Behold, I bring you glad tidings of great joy," &c., &c.; "Except a man be born again," &c.; "Blessed are ye when man shall revile you and persecute you," &c.; "Whosoever eateth My flesh and drinketh My blood hath eternal life." Each text was briefly paraphrased or

explained, and amongst the remarks that most struck me were those made by the woman who gave the last text mentioned. They were somewhat as follows:—"Jesus Christ is the Son of God. He became flesh, and in the flesh He suffered, shed His blood, and died for sinners, and all who believe that He came down and died, making His incarnation and death their only hope of salvation, the food of their souls, will have everlasting life." May this woman, and those who meet with her in this weekly class, daily feed on Jesus by faith to their present comfort and everlasting salvation!

3. *Inquiring Visitors*.—Conversations in the chapel or church have been continued as formerly, though not without interruptions, owing to the pressure of other duties which seemed to have a first claim. Mr. Evington, one or other of the Native Christians, and myself have received numerous visitors in the chapel, and many have been received in the house also. For several months the number was almost overwhelming. Daily, and at all hours of the day, many came, and amongst them many convalescent soldiers from the temporary military hospitals, which were crowded with wounded from the seat of war in the south-west. Most of the seed thus sown has been like bread cast upon the waters, but surely some will be found after many days. I may mention the case of one of the convalescent soldiers. He first came and purchased the Gospel of St. Luke. He afterwards frequently came to Mr. Evington or myself for instruction, and finally he declared his determination to become a servant of Christ, and to receive baptism. His zeal for the good of his comrades was very warm. He took small tracts, &c., from me, for which he was willing to pay, and distributed them, his constant efforts leading many to come to us and to purchase portions of the Word of God. His company was ordered to Tokiyo before he was baptized, but I have since heard from him, which confirms my hope that he will go forward. He tells me that he has been unable to visit Mr. Piper more than once, owing to the stringency of the hospital regulations, and he fears that he will be unable to go to him as frequently as he came here. If only this man should be found amongst the redeemed and saved

in the last day, all the conversations in the year just closed will not have been in vain. Let God's people water the seed sown with prayer, and in God's time there will be germination, growth, and fruit.

4. *Efforts in the City.*—These have been made for a longer or shorter period at as many as five points, which I will notice in order.

(1) The meetings at *T. J.—'s house* which I commenced in the autumn, of 1876, as previously reported, were interrupted by my indisposition in the spring, when I was compelled to give up night-work. They were, however, resumed by Mr. Evington, and carried on by him for a few weeks, until T. removed to another house. These meetings, though not largely attended, were often very interesting.

(2) *Mr. N. N.—'s house* was thrown open to us in February, and meetings commenced then were continued until September, when he changed his residence. He has now come to live close by us, on the opposite side of the river, where it will hardly be necessary to hold a meeting. Much as we regret that this door has been closed, we are thankful that it was open for six months, and that weekly during that period we had the privilege of addressing a larger or smaller number in the very heart of the city.

(3) The meetings in *Mr. N. K.—'s house* were commenced in March, and continued until the end of July, when he had to leave the house he was then occupying, and we had no further opportunity of using it as a preaching station.

(4) At *Mr. O.—'s house*, a weekly meeting was held for some months by Mr. Evington, who will no doubt furnish a report of his doings there. Mr. O.— is the man already mentioned as having gone to the Roman Catholics.

(5) At *Mrs. K.—'s house* I have a fortnightly meeting. This was commenced on October 12th, and has been attended by an average of more than twenty. It is a quiet meeting, not made up of passers-by who drop in out of curiosity, but of neighbours who are visited by Mrs. K.—, and who come on purpose to hear what we have to say.

In all these cases it must be borne in mind that we have not sought to open a

door for ourselves by renting places for work, but have simply entered doors opened to us by the Lord—the five persons in whose houses we have held meetings having invited us to do so. We have had to pay no rent, nor have the expenses of lighting and warming, and of offering refreshment in the shape of tea, &c., fallen upon us. Both Christians and inquirers have thus done what they could to help forward the work, which I trust they have already learnt to feel is as much theirs as ours. Several of the Christians, too, have rendered valuable assistance by speaking at the meetings, and I am thankful to find them growing in fitness for this work, especially T. J.—, the late jinrikisha driver, who, fired with the love of Christ, bears a clear, decided, and faithful yet loving testimony to the Saviour he has found so precious. He is a great comfort to us in this and in other branches of our work, and I trust that he will be preserved in health and grace for many years of humble yet faithful labour in the Gospel.

At the meetings just mentioned, especially at (2), (3), and (5), hundreds have heard the truth, and many of them for the first time. Those under my own charge have been, on the whole, most encouraging. Sometimes we have met with cheering incidents. Inquiries have often been made with apparent earnestness. Interesting conversations have again and again been kept up for a considerable time after the close of the meetings. At times, some have appeared to be “not far from the kingdom of God.” At such seasons we have thanked God and taken fresh courage; but it has not, of course, been all sunshine. Sometimes the people have been slow to gather, and at other times, when assembled, they have not appeared so attentive as we could wish, the fault probably being as often, if not oftener, in the speaker than in the hearers. Yet, notwithstanding our shortcomings and weaknesses, our ever-changing frames and feelings, our hopes and fears, God's promises stand sure, and the everlasting Gospel is still the power of God unto salvation to every one that believeth, and will, we doubt not, be the power of God and the wisdom of God to some of those who have heard it at these meetings.

I am unable so far to trace any direct

result from these meetings, except in one case, in connexion with the meeting in T. J——'s house. T.'s next-door neighbour often came to the meetings, and his wife and child also. I am thankful to say that this man has, for some time past, been regularly observing the Sabbath, and attending both the Sunday and Thursday services, and has applied for baptism. His wife also is beginning to come to church, and is said to be so far on the way as to have renounced her idols. God grant that husband and wife and little girl may soon be numbered amongst the followers of Christ!

Before closing this part of the Report, I may just allude to the fact that T. J—— has rented a house in the city, which Mr. Evington hopes soon to make the centre of his work. The house was taken four months ago, and books have been put in the shop; but difficulties about T.'s registration, which has involved correspondence with his native province, have rendered it desirable to wait. We trust that ere long Mr. Evington will be commencing work here in earnest.

5. *Itinerating*.—In my last Report I spoke of our first attempts in this direction, and mentioned our future plans. I am sorry to say that my inability to take my full share of the work last spring rendered it impossible for either Mr. Evington or myself to carry on this work. For several months in the autumn, however, Mr. Evington has made a short trip nearly every week, of which, no doubt, he will furnish a detailed report.

6. *Theological Training*.—We have hitherto been unable to form a regular class of theological students, but have commenced working in that direction with such material as we have at hand. At present I meet two of our Christians twice a week to study the Old Testament, and Mr. Evington has a weekly class for the study of the Gospels in harmony. Our prayer is that God may raise up many true and earnest men, of some force and character, who will, after such training as we can give them, go forth to the work as useful and faithful labourers. From the commencement of this year we are arranging to give T. J—— and another more time and attention than heretofore.

7. *Prayer-book Revision*.—In addi-

tion to the various branches of work already mentioned, a considerable amount of time has been spent in study. Among other things, the revision of the translation of portions of the Book of Common Prayer, handed to me for that purpose by the Tokiyo Committee, has been undertaken. I mentioned, a considerable time ago, that there was a good prospect that we should have but one Prayer-book for the Missions of the Sister Churches of England and America. When, however, the question came up for consideration, no satisfactory agreement could be made, as several of us felt that, in the light of past history, and in the presence of existing controversies, we could not consent to allow the admission of the concluding portion of the American consecration prayer, since it sanctioned the oblation of the elements, and the invocation of the Holy Spirit upon them. I am thankful, however, that just when our English Committee were on the point of going to press, more moderate counsels seemed to prevail, and that we still have some good prospect of securing one Prayer-book for all. There are so many different parties in the field already, that it seems a pity to multiply differences amongst Episcopalians. I trust that the Bishop will see his way clear to sanction our proposal to have but one Prayer-book.

On reviewing the whole of our work, although we are unable to report the baptism of any adults, the only baptism during the year having been the child of Mr. and Mrs. M. N——, we feel greatly encouraged, and commence the new year full of hope for the future. I know that our friends at home will pray that our hopes may be fully realized.

In conclusion, I will only allude to the hearty Christian fellowship which we are privileged to enjoy in this locality. I am thankful to be able to report, at the close of another year, that the bond of union between all Protestant missionaries here not only continues unbroken, but is evidently growing in strength. Not only do we periodically meet with our S.P.G. brethren at Kobe to read together the Word of God, and at other times join with them and our American Episcopal brethren in united worship and communion; but we are all, without a single exception, on the

closest terms of friendship with our brethren of other communions. It has never been my lot to dwell in the midst of a body of men of different views, who seemed to love one another so fervently in the bonds of Christian fellowship as do the missionaries in this district. The Day of Intercession was the occasion of a recent manifestation of it. At 9 a.m. Christians connected with the American Episcopal Mission, American Board Mission, and the C.M.S. Mission, knelt together at the same Lord's Table, our missionary brethren amongst them. At 6 p.m. again, a service, followed by a prayer-meeting, was attended by more than a hundred Natives and many of the missionaries. At 8 p.m., a prayer-meeting in English was held in our house, which was well attended by our missionary brethren. We are just now

observing the week of prayer. United prayer-meetings are being held in the different chapels, and there is a mid-day prayer-meeting for missionaries and their families. God has graciously given us a spirit of prayer and a spirit of love. When we remember the words of our blessed Lord and Saviour, "By this shall all men know that ye are My disciples if ye have love one to another," and His prayer, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me," surely we are not far from special blessing upon the work in which we are engaged.

Again, not as a matter of form, but from the very bottom of our hearts, we beg our friends at home to pray for us.

A few extracts from the journals of Messrs. Warren and Evington, which relate incidents occurring in short tours taken from Osaka, afford glimpses of Japanese habits and conditions of life, and will serve fitly as a conclusion to this survey of missionary operations:—

*October 16th, Monday.*—Set out on a short tour. Took the main road to Sakai; rested at an inn at Imamiya. As I spoke to one or two, others came round, and I had an opportunity of addressing about twenty—to some of whom I afterwards gave a short tract. At Imamiya-shinke I rested again, and spoke to one woman. At Tenga-chaya, the inn where Taiko-sama is said to have rested when on the way to and from the Sumiyoshi temple, I spoke to quite a large audience. The landlord was an intelligent man, and asked where books could be purchased. I told him that I should be happy to supply him with a portion of the New Testament, St. Luke's Gospel, which he readily bought. One man amongst the crowd could not, he said, believe that the sun was anything but a god, as it rose and made the circuit of the heavens daily. Such is, I imagine, the belief of a majority of the common people in this country. Close by I spoke to four persons in one place, and to two in another. At Sumiyoshi, where there is a large *miya* (Shinto temple), from which the place takes its name, spoke to five women at one of the inns. One had heard something of "the way" at Kobe. On arriving at Sakai, I made a successful attempt to find a man who,

some time ago, paid us frequent visits, and seemed disposed to take upon him the yoke of Christ. He said that he had been in great trouble on account of the sickness of his wife, and that, in consequence, he had been unable to visit us as formerly. He came to the hotel in the evening, and I had much conversation with him, and we read and prayed together—my faithful friend J—, the jinrikisha-drawer, being with me.

*October 17th, Tuesday.*—The man who was with me last night came again this morning, and united with us in reading the Word of God and prayer. I had hoped to have an opportunity of getting a few together in this large town, but at present the door seems to be closed. The man just mentioned is evidently quite afraid to identify himself with Christianity at present, as he thinks some civil disabilities would follow from doing so. J—spoke much to the man as well as myself. Left Sakai and went eastwards on the right bank of the Yamats-gawa, which forms the southern boundary of the treaty limits of the port of Osaka. At Yamam-ichi, a small village, spoke to a dozen farmers in the field, who ceased from work, and squatted down to listen. At the village of Abiko, rested for a

short time, and spoke to a few persons. At this village there is a temple dedicated to Kwan-on. Rice cakes and incense sticks were arranged on a table in the courtyard, and were sold to worshippers. One man came in and paid for a candle, which was duly offered at the shrine. Another drank a few drops of holy water from a vessel just inside the temple door, and rubbed a little on his eyes, and a third sat on a bench reading from a book of prayers. There was more life in this temple than in any other place in the village that I saw. J—— had a conversation with the man who was selling rice cakes, &c., for offerings. Amongst the articles on sale were pieces of bamboo, made to serve the purpose of a small bottle. These were disposed of to those who wished to carry away a little of the holy water. J—— asked him what they were for, and, on being told, asked whether, if the holy water was applied to weak eyes, &c., they would be benefited, and was answered in the affirmative. It so happened that the man had weak eyes, and J—— asked him whether he ever applied the water to them. When the man replied that he did so, and was asked why his eyes were not benefited, he was compelled to laugh at the absurdity of the practice. J—— more than once afterwards made good use of this story in speaking to others. At the village of Kariki, a short distance further on the road, fell in with a man who was just returning from Osaka, whither he had been to sell fruit. He invited us to rest in his house. It was a simple cottage, but I had an opportunity of speaking to about twenty who came together. Further on, at Uriwari, rested, and ate a few sandwiches, and subsequently spoke to a few wayfarers. At Kawanabe spoke to another group of twenty. Took up my abode for the night at Kashiwara. In the evening about fifty came together, many of whom remained after I had concluded my address on elementary questions, both to hear and ask questions.

*October 18th, Wednesday.*—This morning set out for Matsubara. This place lies due east of Osaka, and is on what was once the principal road between Osaka and Nara. In another part of Kashiwara, the village being divided into two parts, I was recognized

by a man to whom I had given a tract at Uriwari on the previous day. Whilst speaking to him, others came round, and I spoke to them—about twenty in number—of the one true God. At Yuge, a village a short distance from Kashiwara, there is a small Shinto shrine, where there is a well, which is said to contain *Yemmiyo-sai*, “long life water.” Went on to see it. Of course it was nothing but an ordinary well, and, notwithstanding the wonderful properties of the water in the estimation of the superstitious, it did not look as though much care was bestowed upon its preservation. Got into conversation with an old woman who was in charge of the shrine. Five and twenty or more came together, attracted by the novel sight of a foreigner in their neighbourhood, and I spoke to them of the true God and eternal life. I was much affected by the hopelessness of the heathen whilst in conversation with the old woman. “Without hope” is as true to-day as it was when penned by St. Paul, 1800 years ago. Passed on to Sarashi and rested. Spoke to the landlord and two or three others; passed by Yao and on to Wakai. Here I took lunch, and afterwards spoke to upwards of a dozen persons. At another resting-place, sat down and spoke to several who happened to be there. One was a travelling merchant from Akashi, a place a few miles west of Kobe. At Matsubara, where I spent the night, had a long conversation with half a dozen who came in for that purpose. They were apparently much interested.

*October 19th, Thursday.*—Set out this morning about 9 a.m. After passing Midzu-hai, spoke to three who were at work in the fields. At Suminodo I examined a winnowing machine, and, getting a dozen or more around me, spoke to them of the great and good God who created the rice and makes it to grow. I rested at an inn, and was kindly received. Here I had an opportunity of speaking to about a dozen. Rested at Kawakita, and spoke to a few persons, and then passed on to Sada, on the left bank of the Yodogawa. Then I took some refreshment, and walked to Mari-gachi. This was along the left bank of the Yodo, and on the main road between Osaka and Kiyoto. It commenced to rain heavily, and I thence took jinrikisha to Osaka.

During this short trip of four days I have had the privilege of speaking to about 250 persons in different places, and have given away about 100 small tracts, and nearly 100 sheets of the Creed, Lord's Prayer, and Ten Commandments. May God water the seed sown, that it may bear fruit to His glory and the salvation of souls!

*October 30th, Monday.*—After necessary preparations, set out for Matsubara about 10.30 a.m. Passed through Osaka to the east. Made a first halt at Tamatsukuri, where I gave a tract, and spoke a few words to the landlord of the inn in the hearing of two or three others. Passed on to Oimata, where I spoke to about twenty persons, and gave away a few tracts. It is very difficult to distribute tracts with so many around, all of whom who are equally eager to be recipients. As a rule, I only bring out a few, say half a dozen, at a place, and distribute them to those who can read, requesting them, at the same time, to lend them to others. Proceeded to Fukaye, where I rested, and took some refreshment. When I had finished my lunch, a few gathered round me, and I began to speak to them of the great Creator, Preserver, and Redeemer of men. The number gradually increased, and at length I had between twenty and thirty adults, and a good many children around me. There were several wayfarers from a distance, who each received a tract. This reminds me that one important feature in these itinerating efforts is, that they reach not only the people in the villages visited, but many who may be passing through them, and resting at the places where I have an opportunity of speaking. Some distance further on the road, at Tokaita, where I rested for a few minutes, spoke to several. They could not understand how that the sun could be anything but a living being and a god. Passed through Mikuri-ya and another village. Fell in with an old man on the road, to whom I gave a tract at Fukaye. He was from Koriyama, in the vicinity of Nara, whither he was returning. He said that he should be in Osaka in five or six days hence, and would come and see me. Took up my quarters at Matsubara, where I spent the night. In the evening about a dozen came together to hear and ask questions. Amongst them was a man who had received some instruc-

tion from the American missionaries. Three of the guests staying at the hotel were present. One was an Osaka man, whose home is not far from ours. I sold were three copies of St. Luke's Gospel, and two copies of the Shin-ri-i-chi—"Easy Introduction to Christian Doctrine." The conversation was continued until about eleven o'clock, when I was glad to retire to rest.

*October 31st, Tuesday.*—This morning it was raining, and I could not set out early. Several men came in, and I had a good opportunity of speaking to them on some of the truths previously touched upon. I cannot but hope that, apart from all the natural curiosity to see a foreigner and to hear him speak in their language, there are two or three who are really interested, and will ere long be found amongst the earnest seekers after truth. Left Matsubara about 11.30, and passed through Yoshida to Wakai. Rested a few minutes at the inn, where I took lunch a fortnight ago. Spoke to about half a dozen; most of them had heard me on the previous occasion. Passed through two small villages, and came on to Yao, quite a large place, where I took lunch. Before taking leave of the innkeeper, I gave him a tract, and opened conversation. He listened attentively, and, as I proceeded, about a dozen adults and a number of children gathered round, who almost all listened with apparent interest, several of them begging for tracts. Passed on to Sarashi, where I rested, as on my former visit, and had an opportunity of speaking to four or five persons. Thence proceeded to Koshiwara. During the evening, upwards of twenty come together. They were not all anxious to leave, but probably, in some cases, came out of curiosity. However, about a dozen remained for an hour, and of those some six remained still longer, hearing the Word and asking questions.

*November 1st, Wednesday.*—Left Kashiwara a little after nine o'clock, and commenced my homeward march. The distance is about eleven miles. Being anxious to get home as soon as possible, passed through the part of Kashiwara nearest Osaka, and left Yuge on the left without stopping. Rested at Shimo-Tai-Shi, where I had an opportunity of speaking to a dozen wayfarers. Passed on through Kami-i to Hirano, which is

one of the largest villages in this plain. I here took some refreshment, and spoke to several who were at the inn. Thence passed on to Kuwadzu. At this point one of the men who had listened to our talk at Shimo-Tai-Shi, and who joined us on the road from that place, left us to make for his native village. We had much conversation with him by the way, and my heart was cheered as I heard my attendant J— putting one truth after another before him, and founding thereupon appeals to his conscience. This man's village is less than a mile from Osaka, in a direction which I have not yet visited; and we invited him to come to the fortnightly gathering at J—'s house. At Kuwadzu, spoke to several persons. Walked on through Tennoji to Osaka, reaching home about half-past three p.m., having left a few grains of the precious seed in some thirteen places, and spoken to upwards of 130 people. May the precious dew of the Holy Spirit descend on some of their hearts, water the seed, and make it fruitful to His praise and glory!

*November 27th, Monday.*—About 2 p.m. took jinrikisha across the city to Tamatsukuri. At the place where I rested, spoke to several, and sold a copy of St. Luke's Gospel. Passed on through Oimata and Fukaye. Here, having rested for a short time, I spoke to an assembled group of upwards of thirty villagers, amongst whom was a Buddhist priest who had been to our chapel. J— afterwards spoke at some length. Thence passed on straight to Matsubara. Here, for some reason, had only one visitor. It is not impossible that some influence has been at work to prevent, or at any rate to dissuade, the people from coming to visit me for conversation, &c.

*November 28th, Tuesday.*—Before leaving the hotel this morning, the proprietor and his son came in, and listened to a few words. I spoke on the parable of the Pharisee and the Publican, and joined J— and myself in morning prayer. Leaving Matsubara, we passed through Yoshida, where I spoke to a group of thirty, not including children. At Ichi, further on the way, a crowd of nearly a hundred came together, and listened to an address. Passed on to Yao, where we took some refreshment, but had no good opportunity of speaking to any except to the landlord of the inn. A short

distance from Yao, addressed another group of about thirty persons; one of them was from Ajiro, a village near Fukaye, where I addressed a group yesterday. As we passed on to Sarashi, a young man belonging to a village on the mountain side, just outside treaty limits, followed us, and begged us to give him a tract. A woman also followed us some distance out of her way for the same purpose. At Sarashi, spoke to a group of about ten persons, and then went on to Koshiwara. On arriving here, found that I could not lodge at the hotel where I put up on former occasions. They declined to take me in on the ground that nearly all belonging to the hotel were from home. Later in the evening, however, I found that there was another reason. It appears that the head-man of the village had informed the proprietor that, in the event of their receiving me, they would have to report the fact to the police officer at Yao, distant some four English miles. At the only other decent hotel in the place, the landlady knew nothing of this, but refused, as she imagined that I should want some cooking done out of the ordinary line. However, on assuring her that I should need nothing but what she would supply to a Japanese guest, she consented to take me in. In the evening they were much troubled by the action of the local officer. They had, as in duty bound, reported my arrival to him, and he insisted on their sending a messenger to the Yao police office. Believing that the officer was blundering and exceeding his duty, I sent J—to ascertain how the case stood, and to reason with the village head-man. This he did with good effect, in that it was agreed that the matter should stand over until the following morning. I could see that the old landlady was afraid of getting into trouble, but, confident that there was nothing wrong, I did my best to comfort her by promising to indemnify her loss should she be fined or otherwise troubled. In the evening about twenty came together of their own accord, and listened most attentively to the word spoken.

*November 29th, Wednesday.*—This morning the To-cho, or village officer, sent to say that, having communicated with the head officer of the district, the proprietor of the hotel must report to the police at Yao the fact of my having

been put up. On leaving the village this morning, I paid this worthy officer a visit. He appeared to be quite ignorant of his duty in the matter. I reminded him, so far as my memory would serve, of the regulations under which foreigners were allowed to spend a night at any hotel within treaty limits, but he said he knew nothing about them. During the conversation he intimated that perhaps the trouble arose from the fact that I was a teacher of religion. This gave me a good opportunity of explaining what we teach, especially in reference to the duties of Christians to their rulers; and I concluded by telling him that so long as I, a British subject, did not break any Japanese law, the local officials had no right to interfere with me, and throw difficulties in the way of my staying a night at any village, and that if there was anything not allowable in my speaking to a few persons quietly, it would be better to have the matter settled in a legal manner

before the British Consul, and to desist from putting illegal impediments in the way of my lodging with comfort where I might choose. Passed on to Yuge. Here visited the old lady in charge of the shrine of the local deity. Had an opportunity of speaking to a small group of farmers who came round us. Passed on to Tainaka. Here, on entering the grounds of the temple of the village deity—in this case the goddess of the sun—I was followed by a large number of people. More than fifty were present, and I spoke to them of the one true God. At the next village, Oiwara, spoke to a group of twenty or thirty, some of whom listened very attentively. Thence passed on through Uyematsu, and other places on to Osaka. Paid a short visit to Shariji, a temple dedicated to Kwanon, where the thirty-three forms under which she is worshipped are enshrined in stones grotesquely placed about the grounds.

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

(Continued from p. 299.)

### CHAPTER III.

#### CHANGES IN THE MINDS OF THE PEOPLE.



THE MOHAMMEDANS.—In one respect the Mohammedans are not changed. They are, as a whole, the same in mind as heretofore, and I fear they will remain so, unless they be converted to Christianity. Were it in their power, they would gladly exterminate us from India; nor need we wonder at this. The Mohammedans would now be the rulers of India if we had not wrested the empire from them; and the Crescent might have been in some measure the light of the land, if the Sun of Righteousness had not risen upon Hindustan. The Mohammedans want their empire back, and Christianity out of the country, *and nothing less than this will satisfy them.*

Shortly before I left Benares, two learned Maulvis visited me. We spoke of the Wahabees and their discontent, when one of the Maulvis said, "Let the Government grant them and us one boon, and we shall all be satisfied." "And what is that boon?" I asked. "It is," the reply was, "that the Government pack up their things, return to Europe, and give us back the empire!"



But, although the mind and the religion of the Mohammedans are the same, still a change has taken place in their ideas of things, and in the mode of defending their religion. The Indian mutiny, among other things, has taught them that the English in India, and Christianity, are not so easily exterminated as they at one time believed, and the way in which the Gospel has been brought before them by the internal and external evidences has convinced them that they must adopt a different mode of defending the Koran to that which they pursued in former years.

The chief evidence which the Mohammedans formerly adduced, in proof of the truth of the Koran and the mission of Mohammed, was that which he himself made use of, namely, the elegance and beauty of the language of the Koran; but missionaries have shown the Mohammedans that very bad things may be said in very beautiful and elegant language. Mohammedans have more or less abandoned that argument, and maintain again that the credentials of Mohammed's mission are miracles and prophecies; they have from the beginning felt that without outward credentials, i. e. miracles and prophecies, no man can successfully aspire to the honour of a prophet. Unfortunately, however, for them, Mohammed distinctly states in the Koran *that he did not perform miracles*, assigning as the reason why God did not give him the power to perform miracles, that the ancients had seen the miracles of Moses and Jesus, and yet had not believed in them. Still, in the face of Mohammed's denial, his followers assert that he did perform miracles. These miracles were first related about two hundred years after Mohammed's death.

As, perhaps, some of my readers may wish to know what kind of miracles Mohammed is said to have performed, I will copy a few as related by his followers. They are generally imitations of those performed by our Lord. But what a difference there is between the two! Those of Christ are sublime, grand, divine; Mohammed's are childish, silly, absurd. How thankful we ought to be for the account of our Lord's miracles in the inspired volume!

*Feeding ten thousand men.*—One day the army came into trouble; they had no food. One came to his Majesty (Mohammed), having a dish of food, saying, "This is all we have for 10,000 men." His Majesty spat into the dish of food, saying, "Now place this food before the people." It was done, and the 10,000 men had enough and to spare.

*Voices.*—It is related that Harist, asking a miracle from Mohammed, pointed to a great tree with deep roots, saying, "Tell this tree to come to you, and, if it come, then I shall know that thou art God's prophet." Mohammed stretched out his blessed hands, and made a sign to the tree. The tree immediately began to move, and, tearing up its roots like a mighty river, came to his Majesty, stood still, and said, "Here I am come to thee, O prophet, what is thy command?" His Majesty said, "I have ordered thee to come and bear testimony to the unity of God and my divine mission." The tree then said, with a loud voice, "I bear testimony that God is one, and has none like Him, and I bear

testimony that thou, O Mohammed, art His servant. He has sent thee in truth."

*Raising the Dead.*—It is related that one day, as Mohammed and Ali went through the streets of Mecca, Abulahab followed them, throwing stones at Mohammed, when he wounded his foot so severely that blood flowed from the foot of his Majesty. Abulahab called out, "O people of Koreish, that man is a sorcerer and a liar; throw stones at him, and keep aloof from him and his sorcery." A mob collected, and threw stones at them, and then drove them out of Mecca. But no sooner were they out of the town than, lo! stones came rolling down from the mountains towards his Majesty. The infidels rejoiced over this, saying, "Now these stones will destroy Mohammed and Ali, and we shall be relieved of their wickedness." But when the stones came near his Highness, they began to speak by the power of God, saying, "Peace be with thee, O Mohammed, son of Abdullah, and peace be to thee, O Ali, son of Abutalab." When the unbelievers saw this wonderful circumstance, they laughed, and ten of them, who were worse than the others, said, "These words did not proceed from the stones, but from some persons whom Mohammed hid in the ditches on purpose to deceive us." Upon this, ten of the stones destroyed the ten men. When they had laid the dead bodies on the biers, the biers called out, "Mohammed has spoken the truth, but you have spoken lies;" and then the biers began to shake, and shook off these bodies to the ground, saying, "We will not carry the enemies of God." The infidel, Abujahal, said, "All this is nothing but Mohammed's sorcery. If he speak the truth, let him make these dead bodies alive." Mohammed said to Ali, "I will pray for six, pray thou for four of them;" and, whilst they prayed, all of them were quickened and rose up.

*Raising to life a roasted and half-eaten fowl.*—Abujahal gave Mohammed a great deal of trouble. One day he requested Mohammed to tell him what he, Abujahal, had eaten and done at his house. Mohammed replied that he had eaten half a fowl, and kept the other half for his next meal, and that he had borrowed a certain sum of money, and put it into bags with his own and hidden it. Abujahal denied all this, saying that he had neither eaten of a fowl, nor hidden the money, but that thieves had stolen it. Mohammed said, "O Gabriel, bring the remainder of the fowl of which he has eaten!" Immediately the fowl was produced. Mohammed said, "O Abujahal, do you know this fowl?" He replied, "No! I have not eaten of it, and half-eaten fowls there are many in the world." Upon this, his Majesty cried, "O fowl, Abujahal will make me a liar, therefore bear witness to the truth." Immediately the fowl, by the command of God, began to speak, saying, "I testify, O Mohammed, that thou art the prophet of God, and the best of creatures; and I testify, O Abujahal, thou art an enemy of God, and hast eaten of me." His Majesty then put forth his blessed hands on the place of the fowl of which Abujahal had eaten, and the flesh grew again, and its parts became right as before. After this his Majesty said, "O Gabriel, bring the money which the infidel has hid in his house." Instantly the bags of money

appeared, and were placed before Mohammed. He took the money, and gave it to the persons from whom Abujahal had borrowed it. When only the bag with Abujahal's money was left, Mohammed said to him, "Believe, and you may take your own." He replied, "I will not believe, but I will take my own." When he stretched out his hand to take the money, his Majesty called out to the roasted fowl, "Do not allow Abujahal to take the bag." Accordingly the roasted fowl, by the power of God, jumped up, and seized Abujahal with its claws, carrying him up into the air, and put him down on the roof of his house, and his Majesty distributed the money among the poor.

*Splitting the moon.*—Another miracle, which the Mohammedans quote, is Mohammed's splitting the moon. Some years ago I went with Mr. Menge, at Lucknow, to meet a number of Maulvis (learned Mohammedans). The chief speaker mentioned this miracle. When I took up the argument, a Munshi sitting near me whispered, "Ask the Maulvi whether this miracle has taken place, or will take place at the day of judgment." I did so, and it was agreed by those present that it is yet to take place.

That such miracles should be believed by intelligent and learned Mohammedans, and that they should be considered proofs of Mohammed's divine mission, is more than one can conceive, and it requires the utmost stretch of credulity to accept, that men adducing such miracles as proofs can be sincere.

There are other miracles, such as that gravel in Mohammed's hand began to sing; that animals addressed him; that the moon leaped from the firmament, addressed Mohammed, entered into his right sleeve, and departed from the left, and, having separated into two parts, went up to the heavens again; but I must add that I myself never heard any Mohammedan make use of *these* miracles in argument, and those related above are only appealed to when it answers their purpose. When it does not suit their purpose they quietly say, "I do not acknowledge this tradition."

I imagined at one time that the (Soonies) Sunies alone believed the traditions, but, in arguing with Shiites, I have found that, though they reject most of the traditions, they yet believe or pretend to believe some. The *Sunies*—from suni (soonee), lawful—are the orthodox Mohammedans, who revere equally the four successors of Mohammed, and believe the *Sunat*, i. e. the traditions of Mohammed, his ordinances, rites, including such traditions as are not of divine origin. The *Shias*, or Shiites, acknowledge only one successor of Mohammed, Ali, and reject most of the traditions; they are called Sectarians. The Turks, I am told, are Sunies, and the Persians Shias. Both classes are found in India.

As regards prophecies, the Koran contains but one, which is, that the Romans and the Greeks will make war with each other, and that the Romans will beat the Greeks, and the Greeks the Romans—a safe prophecy which needs no comment.

A second prophecy is contained in the Traditions, founded on a passage in the Koran. It is said that, before the judgment day,

Christianity will become universal, and all men, Mohammedans included, will become Christians; Christ will then come again, and appear among His people. After this, Christ Himself will become a Mohammedan, and all His people will embrace Islam.

I have never seen this tradition in writing or in print; but when we argue with Mohammedans, and show them that in the present day there is not a single strong Mohammedan power in the world, and that even the Turkish empire depends entirely for its existence on some of the European Powers, and that their religion is declining everywhere, then they bring forward this prophecy to show that they are prepared for this decline, but finally Mohammedanism will triumph.

A change has likewise taken place in the way in which they meet us in the bazaar. Finding that our preaching tells on their people, and that their religious edifice is in danger of being thrown down by the preaching of the Gospel, they have appointed preachers of their own in the bazaar. There are such men in Benares, Allahabad, and other places. In Allahabad and Benares these men have their preaching places near ours, and usually preach at the same time that we do, but will never continue their preaching when any of us go to hear them.

Another mode of meeting us is to attack Christianity. For this purpose they use a text-book, the *Ijazi Iswi*. It was composed by Maulvi Rahmatullah and Dr. Wazeer Khan, with the help, it is said, of some Europeans. It consists of a selection of facts and passages taken from the Old and New Testament. Strange to say, this work is seldom used as a weapon against us in Benares. One day, Bhairo Pershad, my munshi, a man who was well acquainted with the Bible, met a number of Mohammedans who were reading the *Ijazi Iswi*, and were in great glee about it. "Now," one of them shouted out, "now we can meet the *Padries* (missionaries) on their own ground." "Take care," the munshi replied, "what you do; never use such arguments before the Sagra people," meaning us, "as you have read just now, for they are of such a nature that I, a Hindu, can refute them." He then took up several passages, and showed from the New Testament that they were incorrectly quoted.

Their favourite mode of attacking us, however, is to attack us on the Trinity. It has been so from the beginning. The Mohammedans shout out, "The Christians say that there are three Gods, and yet one God." It is of no use for us to say that we do not state that there are three Gods; they keep to their assertion. Formerly we endeavoured to meet their argument by illustrating the Trinity through similes. I myself have used the simile of the triangle, showing that three can be one. We also used various other similes; but we have given up this mode of proceeding. One day a Benares missionary used the simile of the triangle; he said, "Look here, there are one, two, three; yet these three are one." An old Mohammedan, who was standing by, seemed much edified by the simile, and, stroking his beard several times, he exclaimed, "A beautiful simile! This explains the Trinity. There are three corners, yet there are not three, but one." Then he added with a smile, "I think, though, the Roman Catholics are nearer

the truth; they paint a square, putting Father, Son, and Holy Ghost into three corners, and the Virgin Mary into the fourth."

At present, if I am attacked on the doctrine of the Trinity, I simply reply, "Thus it is written, and thus it is to be believed; and who is he that will contradict God's Word?" The answer usually is, "Reason and the Prophet."

"Reason, you say? Why? Are there not many things in nature around and before us which we cannot comprehend, but which we know to be facts, and therefore receive them as such? Now, if there are mysteries in nature, need we wonder if there be mysteries in the Deity? We need not! Why, can you comprehend how God can know the thoughts, the words, and actions of every human being in the world, and take knowledge of the smallest insect as well as of responsible man? Can you grasp how God can be near to every one of us in this world, and at the same time be present in every one of the innumerable worlds which fill the immensity of space, and yet have His throne in heaven? If you can grasp these things, I cannot, though I receive them as facts. But if we cannot fully grasp one of the universally acknowledged attributes of God, how can we grasp the mode of the existence of the Infinite? Of that mode we can only know what God has revealed; and if God has revealed Himself as three in one, our duty is to receive Him as such, and, as worms of a day, to bow to the Eternal and Infinite.

"But, besides reason, you mention the Prophet; what prophet? Mohammed? Stop a little: you must first prove that Mohammed is a prophet, and that the Koran is the word of God." Upon these points we keep them down.

The Mohammedans are usually startled if we tell them that we ourselves cannot comprehend the Trinity, like many things of this world. I have often adduced the legend of St. Augustine, and invariably with good effect. The legend is as follows:—

"One day St. Augustine was walking to and fro on the shores of the Mediterranean, musing on the Trinity. Being quite absorbed in this subject, he struck his forehead, exclaiming, 'God is one, yet there are three—Father, Son, and Holy Ghost; yet there are not three, but one God. I cannot comprehend this mystery.' As he walked on, pondering this subject, he saw a little boy with an egg-shell in his hand, running to and from the sea, fetching water, and pouring the same into a hole which he had made in the sand. Augustine, seeing this, walked up to him, asking, 'What are you doing, my little boy?' 'Oh, sir,' the boy replied, 'I am emptying the sea into this hole which I have dug.' St. Augustine, smiling, said, 'This is impossible, my child; your labour is in vain. What! to put this great sea into this little hole? This can never be done.' 'Why not?' the child replied; 'Is the sea infinite or finite?' 'It is finite.' 'And is the hole I have dug infinite or finite?' 'Finite!' 'Well, then, I endeavour to put one finite into another finite, and you call out, "In vain, impossible!" Yet what are you endeavouring to do? Please tell me, is God finite or infinite?' 'God is infinite.' 'And is your under-

standing finite or infinite?' 'Finite.' 'Yet if my endeavour to put one finite into another finite is in vain—a thing impossible—what will you call your endeavour to bring an infinite God within your finite understanding?' St. Augustine exclaimed, 'A very foolish action! But, child—' The child had disappeared."

The Mohammedans are no longer so opposed to English education as they were in former years. Some have even visited England, and no doubt many of them are good officers in our Indian courts.

## NYANZA MISSION.—LETTERS AND JOURNALS.



THE brief summary which appeared in the last number of the *Intelligencer and Record* of the intelligence that has reached the Society from the shores of the Victoria Nyanza, will have prepared our readers for the letters and journals themselves which we now present. The earliest in date is Lieut. Smith's journal of his explorations of the Shimeyu and Ruwana rivers and Jordan's Nullah, which cover the latter half of October; the last preceding letter from him which we have printed (see April *Intelligencer*) being dated Oct. 12th. This journal will be published in a subsequent number, when it will be accompanied by three valuable maps drawn by Mr. O'Neill; but we subjoin the letter accompanying it:—

*From Lieut. G. Shergold Smith.*

*Kagei, November 2, 1877.*

Gratitude to God for our safe return must head this letter. The rivers Ruwana and Simeyu and the inlet Jordan's Nullah have been explored. My diary is enclosed, but a brief summary will be more acceptable to many.

This season is the height of the dry, the commencement of the wet, and perhaps no better could be chosen to find out whether a river is navigable.

The Simeyu, which, when Stanley saw it, was a grand, noble, four-foot-deep river, is now, five miles up, ankle deep. So with the Ruwana.

Jordan's Nullah will certainly prove useful in furthering the communication between Lake Tanganika and this. Whether it is any advantage to the caravan route to Nguru or Unyanyembe I am not yet able to say.

The Natives on the east side are constantly fighting, and Mirambo is a terror to them. I believe he courts favour with the white man, so we need not take him into account.

I was friendly received by all except the Muanza people, and they are at war with Kaduma, the chief here, so

naturally have no sympathy with us who have put up with him.

What the character of the Natives higher up the rivers Simeyu and Ruwana than I went is, I cannot say. Native report calls them bad, but Native report is most untrustworthy.

A passage by Speke Gulf, through the Masai country to the coast, would be the shortest route, and the river Ruwana carries deep navigable water for three miles, thus affording a good, quiet landing-place. I am not quite sure about the water at its mouth. I got into three feet, but I do not think I was in the channel.

There is a fine healthy site on the Baridi hills for a missionary station, and the chief I saw has his rainy season village there. We may be said to have secured his friendship at least.

If means and men are forthcoming, there is no lack of places to put them into.

I long to see the missionary settled before the trader; his work will not have to be the undoing of the evil his own countrymen have done. I know enough of the West African trade to know

what that is, and how difficult it is to contend against. A Baptist minister at Fernando Po told us that the white man was the worst enemy to religion. So it is.

To-morrow I hope to go to Ukerewe and launch the dhow, which O'Neill says is now ready, load her with the goods here, and, on reaching Uganda, unload, and return to meet Mackay and his party. My last letter from him is dated March; my last from you February.

Please give me full instructions as to the Society's wishes respecting expenditure, &c. My former instructions are fulfilled, and I joyfully praise God that by His might and His strength they have been enabled to be carried out with, I trust, the full approval of the Committee. Lord Shaftesbury's parting word—Zech. iv. 6—How true!

#### *A few Remarks on Season and Health.*

The change from dry to wet is the season when both Natives and foreigners most experience the ills that nature is heir to.

When I came here the other day, I found the villagers going about bent, and with their hands pressing their stomachs. Asking the cause, I learnt that a sort of choleraic epidemic was present, the affection lasting only two days, but being very painful during its stay. Our men were not infested by it.

During the dry season one or two, often no one (is that Irish?), was all our sick list; now, out of about thirty-five, we have daily five or six complaining of fever, and pains in the chest and neck from cold being the chief causes.

The next is the last letter written by Lieut. Smith to the Society. It was written at Kagei, after the wreck of the dhow and before leaving in the *Daisy* for (as was hoped) Uganda. To explain the second paragraph of it, we think we may add, now that the generous writer is no more, that the 50*l.* acknowledged in the Contribution List last month under the name "Chimosi" was paid in to the Society on account of Lieut. Smith, by his instructions,—the cost of the dhow having been about 100*l.* "Chimosi" was the name given to her, as we have before mentioned.

#### *From Lieutenant Smith.*

*Kagei, Usukuma,*

*Tuesday, Nov. 27, 1877.*

Man proposes, but truly God disposes! O'Neill, our people, and I are,

O'Neill reports his working staff is daily reduced by two or three, and while away I was never without the same number on my list.

O'Neill has had a little inconvenience from the spleen, and I my customary tidal attack of fever (not always obliging me to lie up) about every fourteen days. It seldom lasts more than a day, and is the most distant relation to the fevers of December and January last year, when we first met our rains on the *halt*. Travelling—moving about—is the great antidote. Why is the sportsman and the merchant so much freer from malarial poison than the missionary? Because he uses his legs more, I think, and works the poison out.

I spoke of "Nguru" as a site for a Mission-station. Unquestionably there is fever there, but where in Africa (central) is there not?

Over an area of twenty-five square miles, scarce a rood of ground is unsown. If cultivation exhausts malaria, it should be health itself; but it does not, for the Arabs say it's the turning of the ground, the planting season, when the fevers are most prevalent. Acclimatization, if it bring with it no immunity from fever, lessens, I think, its frequency and violence. Drains give to the stagnant pools circulation, and free the swampy places of their moisture. This will perhaps tend to drive off the enemy, and give us more freedom than we now enjoy. It is the great slave-owner now in Africa, and shows its advanced ideas, by preferring white slaves to black, civilized to barbarian, for the Wanguana are more subject to it than the Natives of the interior, though they are not free.

through His goodness, safe on shore, but the dhow lies a wreck upon the rocks. (See Journal subjoined.)

Tried by court-martial, and found

guilty of negligently allowing my vessel to be stranded, through not providing sufficient rope for a second anchor, I cannot do better than reduce her original cost by one half; her loss will thus be less felt by us all.

My journal will give you a more detailed account; it will suffice to mention here, that considerable annoyance was caused us by the mendacity of Songoro, the *ci-devant* slave, now successor and inheritor of the name and property of his Arab master.

Lukonge, deceived by him, and dreading, in his avaricious nature, that the white man would escape his hands without sufficiently filling them, placed an embargo on the dhow, and carried away all her flighty material—mast, yard, rudder, &c. He did this ostensibly on the plea that the dhow was Songoro's, and that we were thieves going to run away with it. We took this all as part of that discipline which was to try us and strengthen our faith, and we believe that good to all has resulted from it.

Aspersed as thieves and robbers, the true character of our Mission shone out the brighter the deeper the matter was investigated. If Lukonge has been persuaded that we had only come to his country to finish the dhow for Songoro, he was now able to tell his people that God had brought both the white man and Songoro to his country, but the latter was a great rogue (Kik. *rugugura*.) So he whom we thought had no knowledge even that there was a God, was made the mouthpiece to proclaim Him the God of Truth. Five months have not been spent in vain, if that be the only result.

I offered to leave with the king a boy, Andrew Mnubi, whom I have mentioned before; he understands their language, and knows a little of reading and writing, and although, I regret to say, his character bears no evidence of a Christian training, yet, as he was willing to stay, I thought he might, by teaching the little he knew, prepare the way for true missionary labour. The king, however, would not consent to his remaining, unless he was given poison with which to murder some hundreds of unoffending islanders whose possession he coveted; he had sent an army against them, whose triumphal return had been celebrated with much beating of drums, and graced by the disgusting display of

twelve hands, male and female, old man and child. Hurt by our refusal to comply with such an iniquitous scheme, the private request at three separate visits, he refused to accept the boy or receive instruction. We placed before him the fact that the King of kings, in whose service we were, abhorred such dark and treacherous deeds, and would be very angry with us were we to comply with his request. This in some measure appeased him, but he would not take the boy.

It appears that the whole island of Ukereue does not belong to Lukonge; the western portion, named Wiru and Ilangalla, being under independent chiefs. Wiru has now ceased to exist. Three months ago it attacked the fleet of canoes sent by Mtesa to convey our messenger to the coast, and the inhabitants being so frightened at the prospect of the revenge which Mtesa will take, have all fled—the king and some of his people to Ilangalla, the remainder to Lukonge. It is against Ilangalla that Lukonge desires now to act, and thus claim sovereignty over the whole island. To show how feuds in Africa are propagated, Lukonge gave, as the reason for his request for poison, the following story:—"When my father was dying, he sent for me, and told me that when I became king I must never forget what the Ilangalla people did to my brothers and people; how they twice ravaged the country, coming up to the very gate of the capital; killed 600 men, and carried away 300 head of cattle. Now is my time for revenge; shall I not take it?"

The day before leaving, Lukonge paid a special visit to O'Neill, requesting him to remain in the island, as "all the people loved him, because he said *wacha sugu* (good morning) to them." O'Neill has been very kind to the people; his amiable disposition and untiring good nature is the very thing wanted in Africa. I asked some who were standing about who they would wish left behind; with one voice they said, "Oneeley and Mabruki." Mabruki is the faithful guide who, you may remember, pulled me out of the Kingani mud, and has won the hearts of the people by his genial nature, further increased by taking to himself a native wife.

Rat-bites are very common. This man



Mabruki, whilst at work on the dhow, ran a nail into his foot. Whilst looking at it, I noticed a deep excoriation on the heel, and asked him the cause. He said that, when asleep last night, a rat had eaten away, not waking him, until it arrived at the tender part of the ankle. One hardly knows which to admire most—the digestion of the rat or the callousness of the man.

The Government of this, the northern portion of Usukuma, Uchambi, and perhaps the whole, consists of a supreme ruler, or king, with a number of independent princes, called Monungwa, who owe him a nominal submission, but, so far as can be ascertained, pay him no tribute, nor yield any further homage than simple acknowledgment. The present king is a boy ten years of age, named Kingwa Machimu, living at a town called Kipiri, distant a day's march from here. A story is current that the Monungwas, preferring independence, take means to insure that a boy shall always reign, getting rid of them when they arrive at manhood. This wants corroborating, however.

The Monungwas, as, for instance, Kaduma, prince of this place (Kagei), has under him fifteen Nyamparas, or head men of villages. So far as I have been able to observe, they meet on state occasions for the consumption of pombe, the Nyamparas bringing large pots, borne on the heads of women, to the prince's village. He takes a half, and the remainder is divided amongst the Nyamparas' friends, who have a keen scent for the beverage, and assemble in large numbers on such occasions. Weighty matters must be discussed at such meetings, judging from the departure of the guests.

Kaduma has four wives and ten children, who on his death will be sent off to distant villages as Nyamparas, one which he elects taking his place as prince, and, as he truly remarked, *sitting* in his seat. His favourite wife, Shiwa, and two others live here; the fourth at a village not far distant. The children are not exempt from labour; yesterday I saw his eldest son, a man of about twenty-four years, hoeing and sowing, and the two sons of Shiwa, Fefo and Kamaji, look after the calves, goats, and sheep, and bring us our milk. They are very proud of a piece of white cloth, given them to cover their nakedness; it

floats like a pennon from their necks behind.

On one occasion I was invited to dine with the princes. We gathered round the basket, which contained whole corn boiled, mawere and matama mixed, the baby being set nearest; then each one dipped in the hand, and by a skilful arrangement transferred the contents to the mouth without losing a corn. It was simple fare for a royal dish. The father was away, taking his in a more liquid form, fermented.

Drunkenness is lamentably common, though, not knowing the abuse of ardent spirits, violence seldom results from their tipping.

The king of Majita is named Lukororu. Majita men seldom appear here without bringing goats or sheep for sale; they appear to be of a larger breed than we have here, some of the sheep's tails weighing over 10 lbs. They speak Kikerewe.

A sketch is enclosed of the vessel we purpose (D.V.) building. Humbly we say "God willing," for who knows what a day may bring forth?

O'Neill purposes bringing out his wife and settling down as a citizen of Uganda. If his wife is a Christian woman, and able to endure the fatigues and privations incident to such a life, her presence would lend to the Mission the gentleness and meekness which, I am fain to confess, it now lacks, very notably, I regret to say, in my own person, for these Wangwana of ours are such incorrigible liars and thieves. Only yesterday I had to fine a man \$60 for allowing that amount of cloth to be stolen from his custody, and to-day, from out of the bath we use as a table, has been carried off two coloured cloths, nobody knows how. So far as money is concerned, we are no losers by these thefts, as I am careful to have some one responsible for the safe custody of stores; but the knowledge that you are surrounded by men you cannot trust, and whose vicious example is detrimental to the cause we have at heart, exercises a depressing influence on the mind. It would be idle to expect otherwise from men brought up in such a hot-bed of hypocrisy and fraud as the town of Zanzibar. May the day soon come when God shall raise us up out of these countries men who love their neighbours as themselves, and God above all!

I am lost in contemplation of that glorious time when Christ Jesus our Lord shall come and take His great power and reign, and am fully persuaded that nothing but such an advent can work so marvellous a change as the subduing of all wills unto His will, the making all hearts His own. With this knowledge, I believe it behoves us all to work with more zeal and energy for the conversion of souls, knowing that until the number of His elect be completed, and the times of the Gentiles be fulfilled, this blessed day cannot come.

There is work for missionary sailors

on the Lake: such work as is, or was performed by the Bishop of Nassau and the Bahamas West Indies, living on board his schooner, and visiting and preaching at the different islands. I think there is a Lake dialect, understood by nearly all Lake borderers. With one exception, the Wiregidi, the Ruwana people, I have found it so, and they are so inhospitable that little communication takes place with them.

We ask prayer for united action, that our hopes, our aims, desires may be one—the glorification of our Lord Jesus Christ, and the hastening of His kingdom.

With this letter came Lieut. Smith's diary for just a month, beginning with his return to Ukerewe, after the tour of exploration, on Nov. 5th, and ending at Kagei just before starting for Uganda. It gives more fully some of the information contained in the letter; but the interest now attaching to every line he wrote induces us to print both as they stand. Its last entry, as will be seen, is a week later than the letter.

*Journal of Lieut. Smith from Nov. 5th to Dec. 4th.*

*Monday, Nov. 5th.*—Guy Fawkes' day. The world's zeal for religion exhibits itself in various ways. Gunpowder Christians must be kept out of Africa.

Flies (*usami*)—those eaten by Waganda, Waruri, &c.—came over us in a cloud this morning, darkening the heavens as with a brown sheet.

Rain has fallen very heavy during the last few days. Lake rising fast.

8 a.m.—Having finished repair on *Daisy*, start for Ukerewe. Wind very light, sun scorching. Its rays seem the fiercer for being so often hid by clouds at this season.

4.30 p.m.—Arrived at Kitomi, hauled up boat, and marched for Building Yard, distant nine miles. When half-way, overtaken by a thunderstorm, got separated, with one boy as companion, from the party. Darkness came on, and we lost our way. Wandered about till 8 p.m., when, tired and fatigued, we heard the low of cattle. Asked directions for the way. "We will tell you if you give us beads." After waiting outside half an hour, compassion is roused, and we are admitted. Lie down in company with a fine bull calf, a dog, and

many fleas—the last sad enemies to sleep. Sound of guns, followed by a familiar bugle-call, and find O'Neill has brought a search-party to the rescue. A most welcome relief.\*

*Tuesday, Nov. 6th.*—Employed tying down the deck of dhow, preparatory to putting on a skin covering. No time to saw planks; our people are too slow at that work.

Lukonge calls, and demands a private interview. Asks for poison, that he may kill the people of Wiru, inhabiting the west end of the island. It is the legacy left him by his father, who said, "Remember the people of Ilangalla and Wiru, how they murdered your brothers and killed our people." We try and dissuade him from such mean vengeance. Three days previous he had preferred the same request to O'Neill, cunningly remarking, "Think it is only to poison my dogs." He gets little sympathy from us and retires in ill-humour.

6 p.m.—Rain began, continuing all night in a steady downpour. Our now-worn-out tent is poor protection against it.

*Wednesday, Nov. 7th.*—Morn gloomy, day wet. This is the time of greenness

\* Marginal note here:—"Sight unchanged. Pupil returned to normal state."

—grass, trees, oush, &c., put on a resin look, delightful to the eye.

Make ourselves water-tight as we can—add a smaller tent for goods. This O'Neill describes as a chancel with orthodox orientation.

*Sunset.*—Calm, with heavy clouds.

Rain all day. Rain all night. Bad effect on men. Two carpenters sick—chest complaints—and four men.

*Thursday, Nov. 8th.*—Rain at mid-day. Work constantly, knocking off for showers. Feel the cold now, with a temperature of 70° Fahr. Shiver at 58°. Rain at night from S.E.

*Friday, Nov. 9th.*—Six men sick—chest and stomach. O'Neill preparing for fever attack—severe pains in back and loin. Employed stopping seams of dhow. Use various mixtures. The Zanzibar plan of ox-fat and lime is very good, but I think a better is red lead, fine sand, oil, and lime. Testing it now (Nov. 29th), it seems the hardest. Most of it O'Neill put on himself.

*Saturday, Nov. 10th.*—Night fine. Sunrise clear. Two days ago Lukonge paid us a visit to talk over his projected war. He is not king over the whole island, two independent chiefs reigning at Wiru and Ilangalla on the western end.

The chief of Wiru attacked a fleet of Mtesa's canoes about three months since, killing one man. This was revenged by another fleet of Uganda canoes coming up shortly after, and five Wiru people killed. The remainder, fearing yet further attack, fled, some to Ilangalla, others to Lukonge. Lukonge, taking advantage of this circumstance, has levied a force to go and occupy the deserted province, and has written to Mtesa for 200 canoes to assist him in annexing the whole island. Human nature is much the same everywhere.

The war-drum was consequently beat, and continued beating, with little interruption, for twenty-four hours. All fighting males are supposed to respond to this call, and assemble themselves at the review ground. Our tent was quiet for the next few days, though some few preferred the hoe to the spear, and the "Last Rose of Summer" from our musical box to the din and glory of war.

*Sunday, Nov. 11th.*—The drumming is more vigorous to-day. We hear that twelve hands, representing twelve per-

sons slain—men, women, and children—are hung up as trophies outside the king's enclosure. His orders were to bring back no prisoners, but to kill and take the hand. This is savage, true savage warfare; but is civilized warfare any better? Papers new to us, though old to you, reek with the horrors of Christian Russia's butchery of the Turkomans in the Khiva campaign, and Moslem Turks slaughtering the inhabitants of Bulgaria. Civilized butchery and refined murder! What but the Holy Spirit's power can change the heart of man?

Get a few of our men to listen to the Kisuheli version of St. John's Gospel, but few stay to the end of a chapter. The Word shall not return void—that is sufficient for us.

A woman came to have a wound on her leg, made by a rat, dressed. A man came to have a snake-bite cured. White man's medicine he heard was very good, and would cure instantaneously. Poor fellow! he will have to be cruelly undeceived.

O'Neill is suffering from a bad attack of fever—spleen very much enlarged. He found twenty grains of bromide of potassium, taken nightly, beneficial.

*Monday, Nov. 12th.*—Sun rose yellow, bright, and clear. We are having little rain, and light winds now. Buy a fat bullock from Lukonge's brother for the fat to stop seams of dhow; it yields two bucketsful. Pay sixteen kiti of kasagarti (a large blue bead), and three cubits of Merikani cloth for it. This is dear, but dealings with royalty are expensive. A crocodile stole off with one of Lukonge's cows to-day. O'Neill suffering much from spleen; two men with chest complaints, spitting blood—say it is cold. Dressed them in blanket stuff. Noon temp. 84° dry, 79° wet. Lake 81°. Employed stopping seams with fat and lime.

*Tuesday, Nov. 13th.*—Sick recovering. O'Neill better, spleen tender, but reduced.

5 a.m.—Thunder, lightning, and rain, continuing till 8.30 a.m., and off and on till noon.

10 p.m.—70° dry, 70° wet. Get little work done to-day. Men like a warm sun to work in. They feel the cold very much. Finish stopping the dhow. Hope to launch to-morrow.

*Wednesday, Nov. 14th.*—Rain off and on all night. No wind.

7.30 a.m.—Begin to launch the dhow. She measured  $38\frac{1}{2}$  tons, and, having no ways, we have to lie her on her side. Try by rope purchases to move her in a direct line, but, carrying away everything, give up the attempt. The men then propose moving her down by levers and a combined pull—first one end, then the other. This being their own suggestion, they set to with a will, and by noon have got her within six feet of the water.

4 p.m.—The *Chimosi* is fairly on her way to deep water. The men being tired, we leave her there.

Hearing that Lukonge desires to speak to me, I go on shore, and am surprised to see an armed party of men attending him, their usual weapon being the five-foot stick. He asks why we have launched the dhow without telling him. "You must go and haul her up again." We told him that we hardly felt equal to the task just at present; perhaps, if he told his men, they would do it. His men went at once to the beach, and he followed them. They looked at the dhow, then at the water, some few venturing to wet their ankles, when, a bright thought seizing them, they seized mast, yard, rudder, anchor, &c., which were lying on the shore, and transported them to a safe place of detention.

We looked on with passive unconcern, knowing that all would come right in the end, though inclined to fret a little at the delay.

Asking the cause of all this commotion, our interpreter informs us that Songoro has never told the king anything about our having purchased the dhow from him, but that we are finishing it for him, and consequently the king thinks that we are going to steal the dhow and run away with her.

That Songoro has been playing a very mean game is evident, but perhaps the most humiliating thing of all is, that, after a five months' residence in the island, the king should have such a poor opinion of us as to consider the white man capable of such treachery.

Anxious to give the dhow a Suaheli name which should yet evidence her missionary character, the name *Chimosi* was manufactured. I say "manufactured," because I believe it is not grammatical Kisuaheli, although readily understood by our men to mean "the

first." Its missionary characters are *Ch., M., S.*

*Thursday, Nov. 15th.*—Rain during night. Sent Hassani Mabruk with the "deed of sale" to Lukonge, who, after a careful scrutiny, observed, "What is the use of a piece of paper? Send for Songoro." It was read and explained to him that Songoro's mark was attached, and was as good as himself, but to him it was merely a bit of paper such as he had seen Mzungu throw away.

Find by the theodolite that the Lake has risen  $5\frac{1}{2}$  in. since the 20th October, being now  $14\frac{1}{2}$  in. below high water.

7.30 a.m.—Our messenger returns from Lukonge, and is speedily followed by Lukonge himself. He admits that Songoro told him something about a sale, but said that Mzungu only gave him a useless bit of paper—no cloth or beads. He further said, "Songoro owes me for all the wood he has cut for her, and, if you go before he comes, I shall get nothing out of him for it." This seemed reasonable, as I had given Songoro a present of \$20 for Lukonge, not a penny of which had he received. Softened by our explanation of the matter, he allows the mast to be taken out of prison, but his suspicion returning stops any further delivery.

He again asks for poison, and is again refused, being told that the King of kings, under whose orders we serve, abhors such dark and treacherous deeds, and would be very angry did we comply with his request.

At the same time I offer to leave with him a boy to teach him and his people how to read and write; but he makes the condition of no poison no teaching, and so the matter ends. I was sorry for it, as O'Neill had interested a few of the youngsters in the alphabet, and they might have been willing to learn more than "Eckiss, Y, and Z,"—three letters they never tired of repeating.

O'Neill finds the spleen less painful whilst lying down; it is very evident to the touch.

2.30 p.m.—The dhow is afloat. When the men have all landed they take Hassani Mabruk, the interpreter and general overseer, and tie his hands, Zanzibar fashion; then, amidst the clapping of hands, keeping time to the chorus of "Yal-yal-yallah," they bring him up to the tent, and there go through the

motions of the "keroboto," or flea dance. The men worked well, and it was a pleasure to promise them the customary bullock as a reward for their watery services.

The silver lining to the dark cloud exhibited itself in one way at least. I had put the *Daisy's* wire compress, being so short of rope, on the dhow's mast as rigging, and the Wakerewe, in carrying the mast, must have fouled the rigging and broken the wire. This weakness I might not otherwise have discovered until some fierce squall should take mast and all over the side.

*Friday, Nov. 16th, 6 a.m.*—Sun rose yellow and bright. Up mast; leak rather bad on starboard side, injured in launching.

Find Majita to be distant ten miles, and height to be 1000 feet.

Find Kirwiwi to be distant fourteen miles, and height to be 1460 feet.

The two hills are distant ten miles from one another, in a N. and S. line, and form excellent land-marks.

Lukonge again suspicious of us. Says he believes white men stole the dhow from Songoro, or why do they not send for him? This he said he would do, and had already done, but truth is not an African virtue, nor one that flourishes in the courts of kings. On hearing this the men at once request to go over and bring Songoro here, and shortly afterwards started for Kitomi, where the *Daisy* was hauled up. This evening, however, Songoro arrives, having met the *Daisy* on her way across. The thoughtful interpreter, knowing our need of rope, goes on to Kagei to try and procure some.

O'Neill is a capital chart-maker; this is our chief employment now.

*Saturday, Nov. 17th.*—Bought some fresh bream-like fish called "Sato" (Kik.). Three  $\frac{3}{4}$ -lb. fish for three English beads (glass). The season has now commenced. For the past six months we have seen only an occasional straggler brought for sale.

A good ox hide costs about three or four cubits of white cloth (the cubit from the elbow to tip of finger is called a hand), four of which go to a shukki, eight to a doti.

This season of Masika is characterized by light and variable winds and calms, hot suns, or clouded skies, with heavy, continuous rain.

Measured dhow; made her to measure 38 $\frac{1}{2}$  tons.

"Mirembe," the queen-mother paid us a visit; O'Neill had previously been to see her when sick, and given her medicine. She wore a skin which was new to us; it is that of the zobè, a water animal; the legs are short, feet armed with two claw-nails, hair of a chestnut brown colour, about 1 $\frac{1}{2}$  inch long; on the belly it is brown and white mixed. Size about that of a goat; tail short.

The old lady was very much averse to look at herself in the glass, strange to say, for we have not found it so with the sex in general; but by the persuasion of her attendants she was prevailed upon to cast a side-glance on to its concave surface, whose magnifying effects made her seek shelter behind her companion, who was less inimical to the sight of her own reflection in the glass.

Wakangara or Watatara women were brought here by the late king and settled in the island. He had many children by them; by all his wives he is said to have had eighty sons, thirty-three of whom were placed as chiefs on the mainland. These people are tall and thin, of a light colour, possessing rather more intelligent features. They call themselves a branch of the Masai. Their care of cattle seems in some measure to ally them with both Masai and Watusi or Wahuma.

Assembled a few to listen to St. John's Gospel being read in Kisuaheli. It was a more attentive gathering than usual. May the entrance of the Word give light! It was a foreshadowing of better things to come, and a cause of deep thankfulness to see Nagombwa, the Mganda sent by Mtesa to attend upon us, come into the tent and, kneeling down, ask to be taught to pray the same as Mtesa did. He could only remember one word, for he had been present at the services held in Uganda, and that word he devoutly repeated—it was "Amin." On leaving, he promised every day to ask God for the Holy Spirit, that he might learn of Jesus and understand His Word.

O'Neill had written out an alphabet for him, and taught him the English pronunciation of the vowels and consonants. In Uganda we have endeavoured to carry out the Lepsian plan.

Young lads run about repeating "Eckiss, Y, Z; Pai (no)—Télé nanga—Télé nanga (play music, play music) Pai (no); télé nanga; eckiss, Y, Z."

The oft-repeated "Pai," which means "No," is a word often in our mouths; it is both the abrupt and polite way of saying "No" to the constant demand for beads and cloth.

1 p.m.—*Daisy* arrives from Kagei. Rugesi Strait has now sufficient water—two feet. Songoro and party came to talk over the dhow question. Asked him to wait until to-morrow. "Sunday" was passed from mouth to mouth, and they left. Hassani, the interpreter, reports all well at Kagei. He bought some rope. The man is daily becoming more useful.

*Monday, Nov. 19th.*—A little after sunrise I went up to meet Songoro at the king's baraza. Had to wait an hour for their appearance. Spend it with the pencil. When they arrive, I put a few pertinent questions to Songoro, but cannot obtain a direct answer. Violent gesticulation and excited declamation, interlarded with numerous appeals to all around. Endeavours to hide the falsehoods he is fabricating. Patience is the only thing; and at length, becoming exhausted, he is compelled to answer the questions or remain silent. This exhaustion does not take place until three hours have passed.

Then he was obliged to confess that the twenty dollars given him for a present to Lukonge had been withheld; that he did know the value of paper, and was as ready to receive it as cloth or beads; that, when accepting it, he had warmly eulogized Speke, who, he said, had bought cloth and beads of him in Uganda, and, when he presented the paper at Zanzibar, it was immediately cashed.

Lukonge then asked how a piece of paper could be turned into cloth or beads, to illustrate which I tore a slip out of my pocket-book, and, writing to O'Neill, asked him to send back a cloth by the bearer. The paper was handed to Lukonge with instructions to send it by messenger to O'Neill. This he did, after turning it over several times, and carefully scrutinizing the writing to see that the writing was not black beads tied on. The messenger soon returned, bringing a cloth, which so pleased Lukonge that he asked for the ceremony

to be repeated. The avaricious king, acknowledging that the white men are in the right, turns to Songoro and demands three tusks of ivory for the wood which he has cut down. Songoro, not having ivory in store, offers him brass wire, cows, and even goes so far as to offer to give up his wives (one of whom is Lukonge's sister) in order to satisfy the king's demand; but nothing but ivory will the ungallant monarch accept. Until the demand is complied with, the dhow must remain a prisoner. It is vain to tell him this is not justice, to punish us because another has wronged him.

11.30 a.m.—The court breaks up.

3.30 p.m.—An armed band, led by the chief Nyampara, arrives at the camp and demands to see the dhow. It appears that some one, seeing us sending off skins for the deck, told Lukonge we were loading her. The man who goes off returns, saying he could see only stones. This gives rise to some good-humoured chaff, and the army withdraw.

The hoe has been busy since my arrival on the 5th inst., rewing up for corn, and heaping up into little mounds for "mahogo" (cassava root). For the sweet potato, long high beds with deep trenches between are made. They require moisture.

*Tuesday, 20th.*—Visit Lukonge, who says, "God brought you here; God brought Songoro here; *but*—he is a great rogue." The *but* is emphatic as acknowledging God's attributes to be the reverse of those applied to the man. He also said, "I cannot take his goods, because he married my sister, and thus became 'Kurima' (it is the same as making brotherhood), but you may."

*Wednesday, Nov. 21st.*—Rain heavy all night. Lightning flashes extremely vivid, and thunder wakes with crashing sound.

5 a.m.—Busy in getting things off to dhow. Daylight, Songoro arrives, and, with frightened manner, asks that he and all his people—eighty in number—may be taken to Kagei. Tell him they must bring their own provisions, as we shall have to go round the west end of island. As the sun shoots its early shafts of red and yellow into the rain-squeezed clouds, we start for Lukonge's.

Admitted at once, we talk on rainy matters. He asks, "Who makes rain in England?" For the second time he

is told, "God alone can make rain." He laughs at our simplicity, saying his medicine makes it here. He then asked Nagombwa, "Who made rain in Uganda?" Can we call the man any longer a heathen who could say, "God makes rain in Uganda, not Mtesa"? This seemed to startle the king a little, for all look upon Mtesa as the great monarch whose example should be followed in all things.

The Nyamparas now assemble, and business commences, Lukonge taking off his august personage to a regal distance from such base concerns. There is wisdom in it, for, by employing more grasping subordinates than himself, he can increase the demands without incurring the obloquy. These demands do increase with his distance, and at length reach the pitch of determined robbery, Songoro having offered him goods to the value of 25*l.*, and yet more is demanded. I ask the Nyamparas to call the king that we may deal with him in person; they say they will, but as, after waiting long, no king appears, I follow Mahomet's example, and, as the king won't come to me, I go to him.

This breach of royal etiquette I felt to be needful if any terms were to be come to; and, notwithstanding the weight of true hangers on, who tried to dissuade, the royal presence was reached, and in less than ten minutes all was satisfactorily settled. Songoro was to give twenty coils of wire, sixteen head of cattle, and six human beings, as hostages for the ivory.

10.30 *a.m.*—The girls (three) and boys (three) arrive, and the king delivers up the detained property, and takes the embargo off the dhow. I know these to be slaves, though it was but natural that Songoro should deny it, and call them his children. The king promises to treat them well, and hears with some amusement the English opinion on slavery. The Wanguana, or freed men, who would be and are the most oppressive of slave-dealers when they get the opportunity, were somewhat disconcerted to hear that they were no better or thought more of than the Natives whom in their conceit they despise as Washenzi.

10 *a.m.*—Return to camp, and find that O'Neill has provided and got all ready for a departure, should it have been necessary.

The dhow presents a curious spectacle. On deck are fowls, pigeons, sails, ropes, sweet potatoes, bunches of bananas, &c., &c.; below, in true midshipman chest order, which is everything on top and nothing at hand, are heaped in confusion boxes, bales, tools, women and children.

This has to be remedied, order imposed, and disorder and fowls banished to the forecastle. The pigeons were intended for Uganda, but perished with the dhow.

After breakfast, Songoro pays us another visit about a slave of his who ran away and concealed herself on board the dhow. He is permitted to go on board, and endeavour to persuade her to return, but not allowed to use violence.

Soft words are of no avail on this occasion, and, having no slave circulars to guide or lead astray, humanity compels us, as we have the power, to offer her an asylum. So the first act of the dhow, on its release from bondage, was to open its wide bosom to the oppressed—wide and open it is truly, as each shower of rain testifies.

Some of our men's clothes having been stolen, sought the thief. He was out when we called, leaving us no alternative but to distrain, lodging his goods with the king until the clothes should be given up.

Lukonge pays two visits during the afternoon. The first is to O'Neill, when he compliments him on his amiability, and presses him to remain in the island, saying all the people love him because he says "Watcha sugu" (good morning) to them.

Two hours later he pays his second visit, and, after some hesitation, is persuaded to go on board the dhow, not without strong remonstrance from his attendants, who say the white man will run off with him. Offer him some candied orange-peel, but, desiring to poison others, he dreads being poisoned himself. His attendants like it.

*Sunset.*—Thunderstorm from the E.N.E. 10 *p.m.* calm. Ps. cviii., "My heart is fixed."

*Thursday, Nov. 22nd.*—5.30 *a.m.*—Lukonge on the scene early. He asks us to take a letter and an envoy to Mtesa for him. Yes. The letter we must write, and the envoy clothe and feed. Do so—the former with some regret; nor do we demean the English

language, but transcribe it from English into Arabic. The request is that he will send him two hundred canoes in order that he may exterminate the Ilangalla people. We tell him plainly what our counsel to Mtesa will be, should he ask us.

7 a.m.—The *Daisy* leaves for the eastward, passing through Rugezi Strait—we for the westward.

The Wakara call their island "Kilegi," not Ukara.

Kamari is an island at the west end, Ukerewe belonging to Ilangalla. Sultan of Ilangalla is called "Maka," Sultan of Wiro "Mpoza Msoni." Maka is the most important, and, since the war, Mpoza has fled to him for protection.

3 p.m.—Grounded on a sand-bank—three feet least water—north point of Ukerewe bearing S.S.E. two miles. Found a current of  $1\frac{1}{2}$  knots per hour setting to westward. By trimming, laying out anchor, men getting out and pushing,

3.30 p.m.—Get her off. Wind falls light, and shifts to northward.

6.30 p.m.—Let go grapnel in 9 fms. sand. West point of Ukerewe bearing W. by S. one mile. Observed no current during the night or following morning. I think they are caused by the wind, and do not attain velocity until the surface water has been some time in motion. Fine moonlight night.

Friday, Nov. 23rd.—5 a.m. Weighed. Wind E.S.E. Eastern sky is high, a yellowish green—low, red and yellow. Western sky is streaked with red, and piled with ghostly *cumuli* emerged from inky shades.

A thunderstorm is running its course to the southward; its lightning flashes paled before the bright heralds of the rising sun, like as the terrors of death pale before the bright beams of the Sun of Righteousness.

Three dangerous rocks lie one mile to the west of west point of Ukerewe. The wind is foul, and we make very little way to the good in beating. A dhow's sail is better off the wind than on it. I cannot recollect an instance of the wind veering by south to west as it did to-day, always by the north point.

Slight fever from 9 a.m. till 3 p.m. It was a little after the usual time, though premonitory symptoms two days previous gave warning of its approach.

Sunset.—We are off Wiru island,

and steering with a fair wind for Kagei. 10 p.m. to midnight calm.

Saturday, Nov. 24th.—Night very clear and fine.

2 a.m.—Pass the pinnacle rocks, a dangerous group lying about mid channel, and to the north of Little Muanza Point.

4.30 a.m.—Twilight already in the east; this is most unusual in this latitude. About midnight, wind rose from E.N.E., and blew fresh, veering gradually to the southward, and falling light about 5 a.m. at S.E. At sunrise it sprang up again from the S.S.E., but, owing to the short length of the dhow and the current, we could make no headway, the *Chimosi* only dipping into the hollows the easterly wind had put in her way. During the night we must have been swept to the westward, as at daylight we found ourselves off Little Muanza Point.

Yesterday, carried away leech-rope of sail; to-day, foot-rope; have to lower to repair. Our rope and gear is very rotten.

10 a.m.—Breeze freshened from E.S.E., and lasted half an hour, during which, in wearing, we tore our thin cotton bag of a sail in several places, and carried away both leech and foot ropes. Take an hour to repair; drifting away to westward under storm-sails meanwhile.

2 p.m.—The S.E. wind dies away gradually, drawing to the northward.

4 p.m.—N.W. wind freshens up, and we run before it for Kagei.

7 p.m.—Let go grapnel in  $3\frac{1}{2}$  fms., 100 yards off pier; unbent sail.

7.15.—Owing to the swell and bad holding-ground, the dhow dragged her anchor and went on the rocks. Weigh, and endeavour to pole her off. Wind and swell are too strong for us, and, after unshipping her rudder at one point, she drifts on to a bed of rocks to the S.E., and, becoming stove in, fills and goes down in five feet of water.

7.25.—The *Daisy* comes to our relief. Send on shore women, children, and those who can't swim. Remainder dive up the valuables.

10.0.—Having recovered instruments, books, clothes, &c., and men complaining of the cold, leave the dhow and land. Till midnight employed emptying out water, and oiling instruments, guns, &c.

Sunday, Nov. 25th.—Daylight; re-



turn to dhow, and dive up the remaining goods. The dead fowls not having been properly (lawfully) killed—that is, by cutting the throat, or rather tearing the head off—our Moslem followers throw them overboard—a prize to the heretic Wasukuma. Lay out anchors; prepare for baling out when it shall calm down—our examination showing no very serious damage.

My Bible is the only thing of any consequence not recovered. The Lake has never received so noble a gift before.

Strange that our chapter to-day should have contained, "If thy ox or thy ass fall into a pit," &c. Both O'Neill and I have noticed the providential way in which we have been helped, especially of late, by finding some passage in our daily reading bearing on the subject in hand. Surely God's Word is a "lantern to our feet and a light to our paths."

3 p.m.—Falling calm; our men work with a will; but after two hours' hard baling and pumping, not having made much impression, we are forced to conclude the damage must be greater than we think. The sea rising, and darkness coming on, return to land.

*Monday.*—Daylight. Sea is making a clean breach over her; baling is out of the question. Make a thorough examination of her, and find that one plank has worked out, floating up alongside, three others are stove in, and five timbers are broken.

Two touching memorials of Lieut. Smith have come to hand dated Dec. 5th, one day later than the last date in the journal. One of these is a short private letter, of too sacred a nature to be published, but which contains this significant sentence—"One feels very near to heaven here, for who knows what a day may bring forth?" The other is of very peculiar interest. It is a small scrap of memorandum paper forwarded, with others, by Mr. Wilson, and bearing these words:—

*Dec. 5th.*

We have taken the liberty of calling that fine bay, on the north of Ukerewe Island, "Grant Bay."

It is a leaf none would grudge him if they knew the influence his and Speke's names have had on Central Africa, in raising the name of English to such a

pitch, that none since have been able to efface it. May God spare him long, and use him in the cause which I know he has at heart—the highest welfare of the African race.

Grant Bay and Speke Gulf are thus only separated by a narrow strait—"Rugesi."

1.30.—Commence the work of destruction.

*Tuesday, Nov. 26th.*—Employed breaking up. Make leather sandals to protect men's feet from the nails.

*Wed., Nov. 28th.*—Seven men sick, one very bad with an abscess in stomach.

*Thursday, Nov. 29th: Kagei.*—The bad case better; abscess burst.

Take an inventory of goods; find 58½ dollars' worth of cloth has been stolen. Not being able to trace the theft, fine the custodian for the amount in Zanzibar prices. A pombe entertainment going on opposite; men merry.

*Friday, Nov. 30th.*—Nearly finished breaking up dhow; finish to-morrow.

*Dec. 4th.*—Finished work on dhow.

Saved all nails and good wood. Have given Songoro any planks he might like to take; remainder has been used to make a fence round burial ground consecrated by the interment of our dear brother.

God willing, we sail to-morrow for Uganda, twenty-six all told—twenty-four men, two women.

We are parting friends with ali.

Mr. O'Neill's last letter, of the same date, is but a short one, but, for

the sake of completeness, we extract the main portion. He too alludes to "Grant Bay." It was his intention, on reaching Uganda, to come to England and fetch his wife to settle with him in Africa. To this Lieut. Smith alludes in the letter of Nov. 27th.

*Kagei, Usukuma,  
Dec. 5th, 1877.*

I have only left myself a few minutes to drop you a line, and enclose a few rough sketches of scenes in which we live. You will see that they are considerably injured and dirty; and no wonder, for they have all been submerged in the Nyanza. Would you kindly note that what was called "Bukindo" Bay, on a previous sketch, should be "Grant" Bay? We have called this piece of water after the great traveller, putting him as near to his fellow-traveller, Speke, as possible. I have been helping Smith, up to the last moment, in preparing the maps which now reach you.

We have had an evidence of the great mercy and protection of our Heavenly Father, in saving us from conflict with the Natives of Ukerewe, which at one time threatened seriously; and afterwards from a watery grave, when our little vessel was wrecked on the rocks here. I regret the great loss of time, now completely thrown away, in completing this dhow, but no doubt our Lord had some wise purpose in thus disposing of her and us. We go to-day to Uganda in the *Daisy*, and, with God's help, shall commence at once the building of a suitable vessel for the work.

In our next number we propose supplying several interesting letters from the Rev. C. T. Wilson, descriptive of his sojourn with King Mtesa, and his journey across the Lake to Unyanyembe.

My stay at Ukerewe has not been altogether unprofitable. I have obtained an insight into the language, which is more or less spoken on three-fourths of the Lake shore; and I doubt not that I have made some friends, and prepared the way for the favourable reception of my successor.

My name is well known just now—well known about the south of the Lake, and I candidly trust that the Lord will send forth many labourers for this portion of His great harvest. I hope to leave for home after a short residence in Uganda, and may possibly see you before this reaches, as I shall travel with the utmost speed. I hope the Lord will strengthen my dear wife, so as to enable her to accompany me to this, the scene of my future labours. I have been greatly blessed as regards health. I have been particularly well of late; occasionally the spleen comes against me, but the attacks do not long continue.

Tell Miss Agnes I have her flag, yet I have not been able to hoist it, for the dhow was not sufficiently up to the mark in point of grace, etc.—in Smith's eyes—to dub her with this name. The next is to be the *Agnes*, and I hope for many years she shall carry the servants of our Lord to fields of labour.

## RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

## III. THE PUNJAB.

**I**T is a matter of thankfulness that since our last Review of the Society's work in the Punjab, the missionary staff has remained intact. There have, moreover, been some important additions. The Rev. W. Keene, after a lengthened stay in this country, has returned to the Mission; Dr. E. Downes has proceeded to Kashmir to take charge of the Medical Mission there; the Rev. H. U. Weitbrecht (son of the veteran missionary), and the Revs. A. Bailey, of the Islington Institution, and C. P. C. Nugent, of St. John's Divinity Hall, High-bury, have also joined the Mission. The staff will shortly be further reinforced by the Rev. Arthur Lewis, B.A., late scholar of Queen's College, Oxford, and Dr. Andrew Jukes, a brother of the Rev. Worthington Jukes, of Peshawur, as a medical missionary.

Since the statistics of this Mission for 1876 appeared, with those for the rest of the North India Mission, in our January number, the figures for 1877 have been received. The Native Christian adherents have increased from 667 to 741, but the communicants are stationary at 288. There are 68 schools, with just 4000 scholars, which shows a slight decrease. The baptisms in the year were—adults, 20; children, 39.

We begin our review with some passages from the very able and interesting Report of the Amritsar Mission, written by the Rev. R. Clark, as they are of a general character, and not confined in their application to Amritsar only:—

*From Report of Rev. R. Clark.*

Missionary work in some parts of India is beginning to undergo a great change. . . . Education, steam navigation, railways, the post-office, telegraphs, a free press, and the introduction of Western civilization and of Christianity, have brought India into close contact with the West. There are many amongst the people who now know geography, and something of history also. The politics of Europe are freely and fully discussed. Many read and speak English. Many have travelled in Asia, and some also in Europe. The visitor, dressed perhaps partly in European costume, will speak sometimes in English, and sometimes even partake of English fare, and will show by what he says that he has a very fair acquaintance with the events and thoughts of distant lands, of both ancient and modern times. This marks a new era in India.

But we have to do here with Christianity. Schools have been now established in the whole country both for girls and boys. Zenanas are opened

in almost every town. The Scriptures have been translated and widely circulated. Many vernacular Christian books have been published, and are seen and read by thousands. No longer does Christianity stand merely on its defence, but goes forward, confident of ultimate victory, to the attack of what is unreal and untrue. Mohammedan and Hindu objections to Christianity have been fully answered, and Christianity (instead of Mohammedanism) now stands forward in the eyes of many learned, earnest, thoughtful Natives as being unassailable. The arguments of Christianity against Mohammedanism and Hinduism are those which now remain unanswered. India's own sons and daughters have laid hold on truth with a grasp which they will not quit; and not only defend the standard of the Cross, which they erect wherever they go, but they now go forward, sometimes with a steady step, to win over their fellow-countrymen to the faith, both by loving words and holy example. All here too is changed. . . .

H h

Our plans of action, and the aim and object of our efforts, must change with the changing times and circumstances.

Our past missionary work has consisted chiefly in the management of schools for heathen boys and girls, and of orphanages for Christian children; in the production and circulation of Christian books, which mostly have been polemical; in bazaar-preaching, the instruction of inquirers, and in church services. Very much has been done for the heathen, and but little for Christians. . . .

Native Christians are now no longer children. They are rapidly becoming a strong and vigorous Church. There is much of Christian work which can now more or less, be made over to them. Secularities can very often be undertaken by them. The great change, which is now required in our missionary work, is for the foreign missionary gradually to give up secularities, and especially those secularities which are connected only with the heathen, as far as it can be advantageously done, and devote his energies to those matters which can be better carried on by the European than by the Native.

Direct evangelistic work amongst the heathen will, of course, still continue to

be carried on both by the European and the Native preacher. The two great aims of the Church will always be the bringing in of outsiders into the Church, and the practical care of them when they are admitted into it; the giving birth to spiritual children, and then giving to them spiritual sustenance and education when they are born, and from the time of their birth.

This latter work is still neglected, and it can in some respects be better carried on by the European than the Native. It must no longer be thought to be a secondary work. It is practically of equal importance with the first, and should receive far more attention from the foreign missionary than ever it has received before.

One of the chief duties of the foreign missionary will, I think, be found to be connected now with the effective working of our Divinity Colleges, our Normal Schools, and our schools for *Christian* boys and girls. The pastoral care of the Native Christians may be well carried on through Native pastors. The preparation of a Christian literature, especially prepared for the benefit of Christians, and direct evangelistic work among the heathen, will be carried on both by the European and the Native.

In pursuance of these last sentences, Mr. Clark enlarges further on missionary policy as regards education, urging the importance of schools distinctly for Christian boys and girls; in connexion with which he reports progress respecting the proposed Alexandra Boarding School. Buildings are rapidly rising under the care of Mr. Vivian, the Society's architect in North India, which will accommodate 45 girls; but Mr. Clark aims at providing for double that number, and to this end he earnestly appeals for additional funds. "Will not some one friend," he asks, "or two friends, at once give the whole sum that is still needed? One gift of 2000*l.*, or two gifts of 1000*l.* each, would at once remove all difficulties, and lead to the establishment of the school in that state of efficiency which is so greatly needed and desired."

Before proceeding further with the Amritsar Reports, the two hill stations must be briefly noticed.

### Kotghur and Kangra.

At Kotghur, in the Himalayas, the Rev. W. Rebsch is the only European missionary labouring among a population of nearly half a million. His Native congregation consists of 53 souls, of whom 20 are communicants. His Report for the past year has not been received.

The Rev. C. Reuther, who is the missionary at Kangra, reports well of the Native congregations there, which number a total of 60 souls, of whom 22 are communicants. Their conduct has been good, and brotherly love among them is increasing. In addition to this, they have manifested their zeal by raising contributions for various objects amounting to over Rs. 185

Bazaar and street preaching and domiciliary visitation have been earnestly carried on during the year. There are five schools under Mr. Reuther's superintendence, in which there are 244 children under instruction, "some of whom appreciate the Gospel lessons, and love the Lord who bought them."

### Amritsar.

The staff at this important mission centre comprises the Rev. R. Clark as general superintendent; the Rev. F. H. Baring, who has hitherto conducted the educational machinery in the city, but who is about to devote himself chiefly to a Christian Boys' Boarding School at Batala—a project of considerable importance in view of Mr. Clark's remarks above quoted; the Revs. W. Keene and Rowland Bateman, evangelistic missionaries, the former directing his labours mainly at the Sikh population, and the latter including in his work the charge of some of the out-stations; the Rev. Arthur Bailey, a new addition last year; Mr. H. Beutel, who superintends the schools; and Mrs. Elmslie, who has done valuable work in the Boarding Schools and with the Native Bible-women, but who is now at home seeking rest for awhile. The ladies of the Indian Female Instructon Society at Amritsar have also been maintained by grants from the C.M.S. It would not be easy to summarize the multifarious duties which Mr. Clark himself so indefatigably performs; but we must not omit to mention the new Punjab Native Church Council, of which he is Chairman, and which owes so much to his wise and vigorous guidance (see *Intelligencer* of June),—and his labours as Secretary, with Mr. Baring, of the Punjab Book Society, which is doing a noble work in diffusing Christian literature in both English and the vernacular tongues.

Four Native clergymen are connected with the Amritsar Mission:—the now venerable Rev. Daud Singh, at the Christian settlement of Clarkabad; the Rev. Mian Sadiq (or Sadiq Masih), pastor of the city congregation; the Rev. Bhola Nath Ghose, who is both pastor and schoolmaster at Narowal; and the Rev. Imad-ud-din, who, having won victory after victory in controversial literature over his former co-religionists the Mohammedans, is now chiefly occupied in providing books for the Christian Church.

The following table shows the statistics of Amritsar and its out-stations:—

STATIONS.	Native Clergy.		Native Agents.		Native Christians.		Communicants.	Baptisms.			Schools.				
					Adults.	Children.		Total.	Adults.	Children.	Total.	Teachers.			
												Christian	Hindus and Mohammedans.	Total.	Scholars.
Umritsar.....	1	2	105	135	240	84	11	17	28	5	12	17	1313		
Narowal.....	1	1	9	4	13	9	1	2	3	2	4	0	69		
Batala, with four Branch Schools.....		2	7	7	14	7	...	...	...	...	...	...	369		
Christian Settlement.....	1	...	34	19	53	8	...	2	2	...	...	...	...		
Jalandhah.....	...	...	2	2	4	2	...	...	...	1	5	6	137		
Taran Taran.....	...	1	3	1	4	2	...	...	...	...	...	...	40		
Fatehgarh.....	...	1	5	3	8	3	1	...	1	1	1	2	51		
Masitha.....	...	2	2	2	4	2	...	1	1	4	5	110	...		
Udoki.....	...	...	3	2	5	2	...	...	...	1	1	2	20		
Itinerating.....	1	1	...	...	...	...	...	...	...	...	...	...	...		
Total.....	4	8	170	175	345	118	13	22	35	11	27	38	2109		

*From Report of Rev. R. Clark.*

*The Congregation.*—The number of Native Christians in Umritsur and its out-stations is now 345, of whom 93 are men, 77 are women, and 175 are children. The number of communicants is 119. During the last year, 5 men, 8 women, and 22 children have been baptized. The Native Christian Church during the last year has given Rs. 645 : 15 : 10 for religious purposes.

Amongst the events of the past year must be recorded the death of a Christian sister, Elizabeth, who was baptized by Mr. Keene on the 14th July, 1869, and who was married to Munshi Imamud-diin on 13th March, 1877. She died at Batala on the 5th May, 1877. When her husband, about two months before her death, brought her a present of a beautiful dress from Umritsur, at a time when she was perfectly well, she smiled, and said that it would do very nicely for her burial. When the hour of death drew near, she said that "this world was an evil world, and full of sin and suffering. She was glad to go and be with Christ." Her last words were, "O Jesus! forgive me all my sins." She gave her wedding-ring back to her husband, and died. She wanted to come to Jesus when a girl in the Lady Lawrence Schools many years ago, and she came to Him; and she has now gone to be with Him for ever. If the Lady Henry Lawrence Schools in Umritsur had done no more than bringing this one soul to Christ, during the many years they have been established, they have done well. Her husband felt that "the arm on which he had leaned was broken." May he now learn to lean on Christ alone!

Since the year expired, we have wit-

nessed another death amongst us, that of Bibi Hannah, the wife of the Rev. Mian Sadiq, the Native pastor of Umritsur, who died on the 19th January, 1878. Another home is thus made desolate. Her husband was away on missionary work when she was taken ill, and returned only just in time to see her die. She was one who appeared to be greatly fitted to be a useful minister's wife, for her quiet, gentle manner had won for her the respect and affection of the women and children in the congregation. She, too, has gone home, leaving one little boy behind her, and our brother Sadiq is left alone. God has given him a strength of faith and character, and a firmness of purpose to labour for Christ, through which he has been upheld by Him whose servant he is. To his work of pastor has been lately added that of Vernacular Secretary of the C.M.S. Punjab Church Council. We commend our dear brother, in his solitary home, to the prayers of friends, that the same hand of the Lord which has touched him may also heal him; and that as he has been set apart to the Gospel of Christ, and has been released thus from all worldly cares, he may be abundantly blessed in the Saviour's service, to which he has dedicated his life.

It has been a happiness to witness, in the past year, the baptism of the wife of our brother Ishaq, catechist at Futeghur. After very many years of doubt and difficulty as a Mohammedan, she has at last joined her husband and her Christian children in the Saviour's fold. She was baptized on the 1st July, 1877. His family is now a united one, and can taste of a happiness to which it before was a stranger.

*From Report of Rev. F. H. Baring.*

During the past year, two of the former pupils of our school have come forward, and very kindly given prizes. Babu Faiz Ullah has given two silver medals to be given to the boys who passed first in Arabic and English in the recent Calcutta University Examination. Babu Rallia Ram has given Rs. 5 as a prize for Scripture. It is very pleasant to see old pupils thus keeping up their interest in, and connexion with, the school. In the Cal-

cutta Entrance Examination three boys passed in the second division out of four boys sent in for the examination. The cricket and debating clubs have both been carried on during the year with great success, and have done much to improve the boys mentally, morally, and physically. There is, we believe, real life in the schools, and a true work for Christ going on in them; every day the Bible is taught in each class by Christian teachers, and a knowledge of God's

Word is thus being spread throughout the country. Two or three months ago a Native Christian gentleman was travelling from Delhi to Lahore; just as they were leaving one of the smaller stations, a police officer who was in the same carriage casually remarked that the station-master of that place was a Christian. On being questioned he said, "He is not a baptized Christian, but he reads his Bible regularly, and believes in Jesus Christ, and tells others he is a

Christian." This young man was formerly a pupil of the Umritsar Mission School, and must suffer considerable annoyance where he now is on account of his belief in Jesus. Not long ago a Mohammedan boy was removed from our school, and sent to the Government school, because his would-be father-in-law positively refused to give him his daughter in marriage so long as the boy remained in the mission school, for fear he should become a Christian.

*From Report of Rev. W. Keene.*

On January 3rd, 1877, after an absence of over four years, I returned to Umritsar. To pass at once almost from life in England to tent life in the Punjab was attended with some difficulty. After three weeks of preparation, I at last left Umritsar for Taran Tarun (salvation), a place sacred to the fifth Guru Arjan, where there is a Gurdwara and a beautiful tank, rivalling the nectar tank (Umritsar), made by Ram Das, the fourth Sikh Guru in the holy city of the Sikhs, from which it is distant twelve miles due south. Several heavy falls of rain occurred whilst I was out, quite at variance with my experiences of former years, dating back to a period of twenty years and upwards.

In fact, great changes are passing over this interesting land. May the great abundance of rain of the last two years be a precursor of an outpouring of the Spirit of God, which can alone give the nations of the Punjab life and peace!

Such being the change of climate, I was glad to avail myself of the capital shelter afforded by the canal bungalows. In one respect they are unsuited for a missionary's work, not being situated sufficiently near the villages. One great object I had in view in this tour was to pay a visit to Uddoki, the Native village where Narayan Das, a Christian lambardar, lives, a place a few miles south of Batala. I visited the lambardar in his village home, built of mud and sun-burnt bricks, and saw his wife and daughters, who are still unbaptized. He offered up prayer very simply—came and sang Christian bhajans (or hymns, set to Native musical modes) in my tent—gave an exposition on Sunday at the morning service, and enlarged admirably upon a sermonette of mine on dharma—if I remember rightly,

spoken on the raised platform outside the Gurdwara of the village near his own dwelling. He has cabinets full of the best Sanscrit authors, including Max Muller's last great work, Sayana's commentary on the Mantras of the Rig Veda, in several quarto volumes. This man is the head lambardar of his village; nationally he is of the noble race of Jats; he was formerly a Sikh, but gave up Sikhism for Hinduism, for the former of which religions he has much contempt.

I have heard that the subject of the present remarks does not believe in the divinity of our blessed Lord, and that he has been greatly influenced by the teaching of Pundit Swami Dayanandu Saraswati, a Brahmin reformer from Guzerat in the West, who has lately paid a visit to Umritsar, and about whose monotheistic interpretation of the Rig Veda there has been a great stir.

Let all who read these remarks make this able man's case a matter of earnest and frequent prayer, that he may be led by the Holy Spirit's teaching to acknowledge Jesus as his Lord and his God.

The Church has now three converts to my knowledge from among this fine race of people—Thakur Dass Singh, Munsif Sher Singh, and Hakim Singh of Hoshiarpur. May the name of Pundit Narayan Das speedily be added, and may all form the nucleus of the ultimate ingathering of the whole body of this people into Christ's Holy Catholic Church. I came in finally from the district on March 13th; my pony having fallen, thrown, and trodden upon me, I was laid aside for some time.

Englishmen cannot itinerate in the hot weather in the plains, but our Native brethren can. My catechist fell

in willingly with my views, and what I could not do, he commenced—a systematic visiting and preaching in the villages immediately round Umritsur. This he began on April 13th, and continued, with more or less regularity, until I was able to resume my district work on November 16th. In the above period he has visited ninety-four villages. There is a Native proverb, *chiragh ke niche andhera hai*. The Gospel lamp has been lighted in Umritsur, and burns brightly; but how appalling is the darkness around, both in the city and still more among the village population! My catechist went through experiences, not always uniform or pleasant, in two places—Kathaneean and Ibn Khoord, near Umritsur; neither he nor his horse were supplied with food. In the former the people did not allow him even to enter their village, but generally he was well received; and in two places—Janeean near Jandiala, and Jahangir near Umritsur—he and his attendant were kept up the whole night answering questions about Christ and His salvation. Before I left Umritsur for England, in 1872, I had commenced an ambulatory preaching chapel. This was never finished, owing to the difficulty of roofing it in when it had been set up, and to the pressure of other and more urgent work. This chapel has now, I am thankful to say, been roofed in, and brought into use during the past year. It has been found that when shops have been rented and preaching chapels built, the people in the neighbourhood who at first attended have ceased to do so. Now this ambulatory chapel, when such a crisis occurs, can be taken down and removed to another spot. I am in great hopes of finding some eligible spot for its erection in some quarter of the city frequented by the Sikhs; at present it is situated among a Sheea Moham-

edan population of Cashmiria, opposite my catechist's house, as an experiment.

I notice a great change towards the preachers of the Gospel in the people of the city of Umritsur as compared with former years. Their manner is respectful, they are not so prone to disputation, and they are full of intelligence. During the year I have had the privilege of baptizing three adults—a man and two women. The former was a Puj or Jain devotee; indeed, he has tried several religions. He is now working as a colporteur. One of the women was a Ramdasin of the Chumar caste, who is now engaged in instructing the women, who daily assemble in a hospital opened for women by one of the ladies of the mission, as well as in selling books to Native women. The other was a Cashmirin, who had been taught by the ladies of the Zenana Mission, and one of the Bible-women of the Umritsur Mission.

Before closing this report, which I am ashamed to send out, so little has been done, and less that is worth recording, I wish to enter my emphatic testimony to the value of the catechist element in our missions. Many very hard, unkind, and unjust hits are made at our catechists. Out of our six ordained ministers in the Punjab, it must be remembered that three were formerly catechists.

If the catechists are inefficient, the missionaries are the cause of it. Some one missionary in the mission can gather them around him, read with them, counsel them—above all, sympathize with them in their very difficult work; lead them up to a life of prayer and holy meditation on God's Word; accompanying them frequently to the bazaar; and, where necessary, give them loving reproof and correct their mistakes.

#### *From Report of Rev. R. Bateman.*

It is sad to think how little has been done in the department of our work for which I am mainly responsible. Not a third of the villages in the district (3000 square miles) has been visited; and to not one-fiftieth part of the rural population has the Gospel been preached during the last eight years. I rejoice, therefore, that Mr. Gordon, of the American Mission, has taken up part of our

ground at Gurdaspore and Madhopore, and promises to make those places centres of a vigorous itineration; and, further, that Mr. Keene has returned to his old work round Umritsur. But what are they among so many? We have hardly any Native helpers who willingly and earnestly go out into the villages, and until we have, our work will progress but slowly. We cannot expect



an outpouring of blessing on the country until we see something of Apostolic devotion in the members of the Native Church. Looking back over a period of eight years, and comparing the reception of the Gospel now with what it was when I began, I feel very much encouraged—the more so when I call to mind that in 1870 my companion, now the Rev. Mian Sadiq, used to say that, as compared with his experiences eight years earlier still, preaching was then a grateful task. The fact is, that though the Church has done little, God has done much; and there is among thoughtful Natives all over the district a growing distrust of their own religious teachers, and a nearly proportionate readiness, if not desire, to learn the truths of Christianity. Hence there is a better reception accorded to our message, to ourselves, and to our Native Christian companions, and this is especially the case where we are not strangers. A Native Christian school-teacher, Tahsildar, or extra assistant commissioner, has in several places which I know almost entirely removed public prejudice by the purity of life and cleanness of hands which he has shown. There is no doubt that Christians are held in much less social disesteem, than formerly. Hindus and Mohammedans mingle freely with them in business and pleasure, and it is custom only, not personal dislike, and far less religious conviction, which prevents their eating and drinking together as well. But Natives are terribly afraid of one another, and not the least afraid to disguise or misrepresent their convictions. Yesterday a teacher in a Government school came up to me, as I was riding out of the town, and said, "I repent of what I said just now. I know in my heart that the Gospel is true." He had been publicly asserting and maintaining that contradictory ways of salvation were taught in the Scripture. Unless he had done so, he would have lost both the respect of his pupils and the confidence of their parents. It is just the same with Hindus. "For yourself you have done right, and I congratulate you," said a Brahmin to his Christian son, "but now will you answer to God for having covered your parents with shame, and filled your home with tears?" "I would willingly send my daughter to

my Christian son-in-law," said a wealthy merchant last week, "but my neighbours would accuse me of being a Christian if I did." And so the poor girl lies sentenced to perpetual widowhood. It is in this that the necessity for lady missionaries forces itself upon us in our work, not only in order that zenana captives may be brought to Christ, but that the influence which makes cowards of the men, hypocrites of the parents, and bigots of the children, may be overcome. What can one do with people on whom a sense of absolute right and wrong is not enforced either by the instincts or sanctions of their religion, and yet who would have one believe that they are the most religious people on the face of the globe? A Hindu may believe anything or nothing; he may live by bribery and corruption, he may swear by his offspring that black is white, he may openly violate all moral law, and the *zamāna* (age in which we live) will bear the blame; but should it be whispered that he has smoked with a Mohammedan, or drunk at a Christian's well, the very wife of his bosom will renounce him as a hopeless reprobate. *Mutatis mutandis* the same is true of Mohammedans. It is the Spirit of God alone who can cure such blindness, and convince such souls of sin. Without His aid, all our preaching and all our proofs only land man in a more guilty phase of unbelief.

While Mr. Clark was away on furlough I had charge of Umritsur, but my work there was really done by Mr. Doxey, Mr. Beutel, and Mrs. Elmslie. I was ill or away almost all the time, and very thankful I was for their help. The only thing worth recording is the establishment of a joint-stock Christian shop in the centre of the city. My object was threefold:—1. To open an independent means of livelihood for converts from the trading classes. 2. To employ the capital of wealthy Native Christians in such a way as should unite their interests in the benefit of their poorer brethren. 3. To plant among the heathen a specimen of practical Christianity apart from mission influence. The shop is now a fact, and a promising one. It "pays" in a missionary as well as in a pecuniary point of view. At first the neighbours would not allow even water to be given to the Christian shopkeeper, but now they go

freely in and out of the store, and receive him as one of the trading community in their own shops; and have, in fact, made an unconsciously honourable *amende* by christening it the *Sachchi Dukan* (the honest shop). Many Europeans also get their stores there, and I am anxious that their number should increase. In a few months, through the kindness of Mr. Baring and the help of the Church Council, we shall see the first two shops in the main street of Umritsar occupied by Christian stores:—No. 1. The Bible and Tract Depôt. No. 2. The *Sachchi Dukan*.

The branch mission at Madhopore was closed last hot weather. Till then a mission school, a catechist, and a colporteur were at work there; but the closing of the Government workshops, and the removal of the head-quarters of the canal, left Madhopore a mere village, entirely unsuitable for a mission station. There are plenty of other places in the district where openings exist, and the catechist is going to settle in Sri Govindpore, while the school-master has been transferred to Narowal.

Work in the 32nd Pioneers at Ambala has also been stopped by the transfer of the school to Government and the removal of the regiment to the frontier.

#### *Narowal.*

The maintenance of the school has been a permanent anxiety. The people send their small children pretty freely, but take them away early for fear of their becoming Christians. Thus our standard is kept low, and Government is not satisfied.

Two more boys have been baptized since last report—both, however, after they had been removed from school. The first was a youth of nineteen, who had been a foe and a spy, when his class-fellows were baptized three years ago. I was very doubtful of him, and kept him on probation for a month. At last, as he stood firm, and as he had long been away from Christian influence when he applied for baptism, I was persuaded that the Lord had called him, and I received him; but the day after his baptism his friends, who, unknown to me, were in ambush in a shop they had hired just opposite my house, pounced upon him, and, throwing a cloth over his head, carried him off in broad daylight in the streets of Um-

ritsar. They kept him in close confinement for thirty hours, and, when the second night came, they took him to his father-in-law's village, some forty miles away. A Delilah is much relied on by the heathen in such cases, and in this instance she prevailed; for though he wrote telling me what had happened, and begging assistance, yet, before I could do anything for him, he was a blinded captive in the hands of the Philistines. He still sometimes feels his way to me for prayer, and professes himself at heart a Christian, and I believe will some day come out again, but he will never be a strong Christian. This, I am thankful to say, is the first serious trial we have had among our Narowal boys. All the rest are holding on and growing in grace.

The second case of conversion is that of a youth marked E. in my last report. He was a Hindu, and had been taken away from school as a suspected character, having in 1873 spoken openly of his belief in Christianity. He was sent away to a tea plantation in the Kangra valley, but the hand of God was over him for good. He continued to read and pray. The owner of the plantation lent him books, and after an absence of more than three years he came back to the mission for baptism. The boy had changed into a man, but the pure teachable disposition remained, and he became Mr. Hooper's pupil in Lahore. His relatives have tried him sorely, and he has returned to the tea plantation, where his light is shining brightly, though alone. He differs, too, from the last-mentioned convert in that, instead of yielding to his wife, he has held firm. She has joined him, and I hope soon to see them a happy Christian couple.

We have been disappointed in two inquirers, but there are others coming on; and we believe that God has yet many souls in this place.

During the past year a step has been taken in Narowal, on which my heart has long been set. We have given up to Government our old mission bungalow outside the city, and have received in exchange a lofty site in its very centre.

The brick-making concern has had two very bad seasons, but the drought this year has been very favourable, and I hope to have a sufficient balance of bricks soon to build a *sarai*, in charge

of which a Christian will make a fair living, and have a grand opportunity of commending the Gospel by holiness, honesty, and hospitality. But in this, as in all similar efforts, I intend to lean as much as possible on the advice of the Church Council. So far missionaries have had to do everything, but now the Church Council is full of life; and I believe that in a few years it will not look to missionaries even for the initiative in good works.

Of Fatehgarh and Batala I perhaps need not report, as the work there has been done by others. But I will record the fact that there are not a few very interesting inquirers in the villages near each place, and that there are at least six faqirs, Hindu and Mohammedan, who have a mind to spread Christianity, as far as they know it. If we work hard we shall, I believe, see great accessions to the Church of Christ in the neighbourhood of these two towns. Sri Govindpore too, whither the Madhopore catechist is going, is a most promising centre, and a Christian teacher will be welcomed there. I have been delighted, too, several times by seeing the results of Mr. Bentel's work among the village schools round Batala.

I was invited to the Muktsar mela by my old friend Mya Das, till lately Tahsildar of that place. It is a town built round a sacred tank in the desert of south Ferozepore. There Govind Singh hid himself, and recruited his army, and the water in which he washed himself is this Muktsar (pool of salvation), since so called. I took two brethren with me, and found Mr. Bose there preaching to immense crowds of Sikhs, who had come to bathe, and to visit the holy spots, where, in the then desert, their great leader had cooked his dinner or washed his teeth. We had three days' grand preaching, and I am thankful to say that one of our hearers, a well-to-do Sikh zamindar, went into Ferozepore for further instruction, and has been baptized there.

Since my last report, I have received charge of Clarkabad. This is a fine tract of uncultivated forest-land, which was made over to four Native Christians in 1869, to be settled within ten years by and for their poorer brethren. At the end of 1876, not a single Christian had been settled. The land had indeed been brought under the plough, but not by

Christian labour, and, as far as the requirements of Government and the interests of the Christian community were concerned, the first seven years had been wasted. I have got a power of attorney from the trustees, and am trying to collect industrious Christians of the cultivating class. Already there are about fifty there. They are not a promising lot, but I am hard on them, and they are improving and really settling. So I have good hope that by the time our ten years expire (April 1st, 1879) there will be such a *bond fide* settlement as shall satisfy Government, and that the land will become the property of an industrious Christian community. There has been one adult baptism. We have no church or ecclesiastical building, so I performed ceremony in the canal in the presence of a great gathering. I am glad to say that we have several more inquirers, whose instruction, together with much more of the labour at Clarkabad, I leave in the hands of the Rev. Daud Singh. I am likely to get the credit of what bids fair to be a success; but I cannot say too plainly that I should utterly have failed, but for the courageous and self-denying labour of this veteran brother. During my long illnesses he has done all the work; and when I am well, he still takes the labouring oar.

I have also to record God's great goodness to myself, in restoring me twice to active work after very serious illness. In April, 1876, I was riding half asleep in the heat; my horse took me under a fallen tree, and a branch carried me off his back. My camel would never have played me such a stupid trick. She knew our height to an inch. The fall I got acted as the proverbial "last straw." I was quite laid up, and with difficulty reached the hills. A four months' sojourn there only partially restored me, and in May of this year, 1877, I was overtaken by typhoid fever. On my recovery, I learnt that the devoted care of friends into whose hands I fell, and to whom I shall ever owe a debt of the deepest gratitude, was the means, under God, of saving my life. I got back to the hills once more, and in Dharmasala was lovingly nursed till I was able to return to work. I am now very much helped in my itinerations and preaching by Mr. Weitbrecht.

## CHINA MISSION.



F increase in numbers be a fair test of missionary success, China has been the most successful of the Society's Missions since our last general review of it, two years ago. The number of Native Christian Adherents was then 1950; it is now 3216—an advance of seventy per cent. And this is excluding several hundred souls in a part of Fuh-kien which has been regarded by our missionaries as belonging to the American Missions, who seem determined to unite themselves to the C.M.S. The increase, nevertheless, is mainly in Fuh-kien, the numbers there having risen from 1200 to 2823, nearly double; but the Hong Kong figure is 123 instead of 82, and Hang-chow 102 instead of 49. The older stations in and around Ningpo, which twenty years ago were the only fruitful field in China, have shown but little progress the last few years. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Let our prayer for Ningpo be, "Awake, O north wind, and come, thou south; blow upon *this* garden, that the spices thereof may flow out."

Only two names have been added to the list of missionaries in the two years, viz., the Revs. R. W. Stewart and L. Lloyd, both at Fuh-chow. On the other hand, the Rev. R. Palmer has again been compelled to return home by severe illness, and we fear he has little hope of ever being able to live in China. He is a great loss to the Shaou-hing Mission. It has been a matter of much regret that the scheme briefly described in the *Intelligencer* of Nov. 1876, under which young English students were to be trained at St. Paul's College, Hong Kong, by Bishop Burdon and the Rev. E. Davys, for work in South China, has fallen through, owing to unforeseen difficulties. Five of the six men sent out under this scheme have returned home. The sixth is in Japan, working in connexion with the Society's Mission at Hakodate.

We append a statistical table.

STATIONS.	Native Clergymen.	Native Lay Agents.	Native Christians.	Communicants.	Baptisms.			Schools.	Scholars.		
					Adults.	Children.	Total.		Boys.	Girls.	Total.
Hong Kong .....	1	10	123	50	8	3	11	2	175	...	175
Fuh Chow .....	3	106	2323	850	274	66	340	6	72	23	95
Ningpo .....	4	21	405	229	20	18	38	10	153	132	285
Hang-chow .....	...	6	102	36	26	5	31	3	23	4	27
Shaou-Hying .....	...	1	34	14	4	1	5	3	26	...	26
Shanghai .....	...	5	64	14	...	...	...	3	109	...	109
Peking .....	...	6	75	25	18	3	21	1	25	...	25
Total .....	9	155	3210	1218	350	96	446	37	553	159	712

## Hong Kong.

The Society's work at Hong Kong is still carried on by the Rev. A. B. Hutchinson, assisted by the excellent Native brother, the Rev. Lo Sam Yuen. Since our last review, in 1876, Mr. Hutchinson has had many hopeful signs of the progress of his work. During the past year of 1877 in particular, as he himself says in his Annual Report, which will be found below, "it has

seemed as though, by the grace of God, they were entering upon that period of progress and extension so long yearned and prayed for." Mr. Hutchinson has now a congregation of 123 members, who give him great encouragement, and of whom some 50 are communicants. He has also two Boys' Schools under his own immediate supervision, connected with which there are 200 Native scholars. There are also several flourishing Girls' Schools. The following extracts from Mr. Hutchinson's letters and Reports form a consecutive history of the work at Hong Kong since our last review:—

*From Letters of Rev. A. B. Hutchinson.*

*Jan. 31st, 1877.*

Having returned from an interesting, though physically wearisome trip to our station at Wongpi, I thought you would like to hear of the prospects there. I first visited a small town of 41,000 inhabitants opposite Whampoa, called Wong-Chan. There is just one Christian family amidst the mass of heathenism, consisting of Yew-Kee, his wife, a native of Trinidad, and their four children. She, poor woman, speaks but little Chinese, English being her native tongue. An earnest Christian, shut out from the means of grace, her lot is peculiarly trying. Her anxiety and fears for her children, lest they be led astray by the idolaters around, is deeply touching. To add to her sorrow, her husband is a gambler, opium-smoker, and opium-seller. She is struggling bravely on, teaching her little ones as well as she can. Having with me a catechist who speaks English, I celebrated the Lord's Supper, to her great comfort. We visited her husband's relatives—influential people of the place—were very kindly received, and pressed home the Gospel on them. Next morning visited Sau-Chau, a smaller place, conversed with a few people, and then took boat to Manli-teng, and by a good ten-mile walk arrived at Wongpi.

I found the first Christian at Wongpi very earnest, holding on, and diligently seeking to bring his family to Christ. Visited several farms and the market-place; very kindly received at each place. Found the station catechist, A Lum, quite well known all round. Preached opposite the temple at Wongpi to an attentive crowd of thirty or forty men. Next day old Soo A Pak, sixty-eight years old, arrived from Tungpo; we had not seen him on passing through, as he was away buying timber (he is a coffin-maker). He walked over immediately on his return, hearing I was there, to obtain baptism.

His wife is now quite well again. He answered most clearly and earnestly to my various questions, in the midst of them jumping up and declaring that he feared he might get confused by my queries, so he would let me know his faith. "I believed," said he, "that I am a sinner, and too weak to do good or save myself; but Jesus, the Son of God, died for my sins. His precious blood redeems me, and, believing in Him, I hope for eternal life in heaven. There," said he, "I do indeed believe that." We begged him to be seated again, and explained that it was for his own sake and the sake of the Church that we asked to see if he had hold of the truth. He told us that twenty years since he had been cured at Canton of cataract by Dr. Hobson, who had told him of the true God and of Jesus the Saviour. That seed had been germinating all those long years, and when A Lum came to him, he recognized the call to follow the Lamb. I baptized him before a little band of believers; and amongst those present was a Roman Catholic tea-seller, who, passing by, came in according to custom to talk with the catechist. He seemed much impressed by the service, which he followed attentively in the Prayer-book. We had a conversation afterwards on the necessity of trusting to the merits of Jesus *alone* for justification. He urged that Mary should be worshipped, as the means whereby the Son became incarnate, and as the Intercessor with her Son for us. Both catechists present answered him very fairly; and when he urged that we did not hold the doctrine of the Trinity, produced the Athanasian Creed, to his surprise. The Second Commandment also attracted his attention, and this led to the Bible itself, and its prohibition by the priests. Finally, he went on his way, promising to think on these things. We visited several families, and were kindly received.

*April 19th.*

You will I am sure congratulate us all here when you hear that yesterday I was able to present to the Bishop [Dr. Burdon] twenty-eight candidates for confirmation. The service was held in the cathedral at four o'clock; a few English friends were present, and two or three Chinese. Unfortunately the day was very wet, which made it very difficult to get about. We were very gratified that there were not more absentees. Mr. Davys and Rev. Lo were present, but, at the Bishop's request, no public notice had been given of the event, neither were the bells rung, and I alone put on my surplice to present the candidates. It was, therefore, almost a private service; but I trust that a sense of being in the presence of "the great God and our Saviour Jesus Christ" was the thought which filled the hearts of the candidates, and we hope that not in vain did earnest prayer ascend for the outpouring of the Holy Spirit upon them and on us all. The majority of the candidates are middle-aged. Four (twelve to fifteen) are from Wongpi—firstfruit of our stations there. One is the firstfruit of our boys' school—a boy of very diminutive stature. Several of the women are small-footed, so I provided chairs for them, as they were unable to walk so far. I also paid the fares of the four men from Wongpi, who came down on Monday and return this morning, the loss of four days' work being of importance to them. The catechist took them about to the museum and gardens, giving them as much insight as possible into the strange ways of the foreigners, and introducing them also to the brethren of other Churches. They were much struck by the number and discipline of the schools, and expressed a strong desire to have such in Wongpi. Yesterday evening I gave a Chinese dinner to the men, so as to make the day one to be remembered by them with happy feelings in every way.

*July 27th.*

At length I am happy to report that the "Harmony of the Gospels," on which I have been engaged for nearly two years, is finished, and is to go to press for the R.T.S. on Aug. 1st. Since April I have only been able to baptize two candidates—one a young man in a merchant's office, a distant relation of

Yau; the other a woman, aged 48, an amah, of good character; both I have reason to believe true followers of the Crucified. I have two other men under instruction here, and four at Wongpi.

*Sept. 28th.*

I have been enabled with confidence to baptize the two men of whom I spoke in my last. The first, Chiu, aged 36, is a painter, and received the name "Tak Un," or Obtaining Perfection; the other, To, aged 30, a ship-scraper, chose for his baptismal name, "Tsun Tak," or Complete Virtue. Both are in very humble circumstances. The latter is very anxious that his wife and family should share in his new-found joy. Owing to the cost of living here being so great, they live in the country, about thirty miles from this. This is the case with most of our people; they come here to obtain more lucrative employment than is possible in their Native place, but they are thus cut off from the wholesome restraints of family life, and when they become believers they have no opportunity of influencing for good those most nearly related to them. This, I feel sure, is one reason why the Gospel makes such slow progress in a busy commercial colony in contrast with the rapid strides with which it is advancing in the north-east of this province and in Fuh-kien. As we get out into the villages we may hope for more blessing.

We rejoice, although with trembling, that at last we have been able to secure a location in the town of Tsing Un, on the North River, about a hundred miles north of Canton. Yau has secured a small house there in the principal street for a year. I send with this a sort of plan, or map, with a few details. The country round is sprinkled with villages, and our catechist has commenced a systematic visitation of these. About eighteen miles off is a small station belonging to the Hakka Church (Basle Mission), with some thirty Christians belonging to the Mission here, under charge of the Rev. R. Lechler, a veteran missionary. He welcomes us warmly to the district. As you are aware, we work amongst people who are so much separated by race and language that there is no danger of clashing, whilst our liturgical services are very similar.

I have been enabled to send a catechist, specially detailed for this work, to visit in succession the villages on this island and in the British territory, and the adjacent parts on the mainland. In days gone by these were visited from time to time by Bishop Smith and Mr. Gutzlaff, and also by other missionaries, but no continuous systematic effort has been made during the six years of which I can speak from personal experience. The inhabitants are mostly very poor, and, with but few exceptions, the villages themselves are small. There will be much to try the faith and the perseverance of the young man I am sending out. He is the same that I had in training in 1866, Leung A Tim, and seems peculiarly fitted for this work. May the result prove that we have not been mistaken!

Nov. 21st.

Yau from Tsing Un, reports four inquirers, who profess to wish for baptism, and are now under instruction; still, let us not be too sanguine over first buds of promise. Two men, who have been trained by the Presbyterians (Mr. Hamilton) at Melbourne for two years and a half, have returned to this, bringing high recommendations. One (Stephen) has now, after due deliberation, promised to work for us in his Native province, and starts next week to endeavour to secure a suitable location. The other (Paul), a fellow-student, may, on his return from his family, also join us. Further, a third returned Christian emigrant has come and asked me to send a preacher up to his Native place, a large district hitherto unoccupied, N.E. of Canton, distant from Canton about seventy miles. For this work I am sending Leung. Leung, when I last wrote, had begun systematic itinerating in Hong-Kong and adjacent mainland. To supply his place I have engaged another student catechist, who has the advantage of speaking five or six dialects, a great advantage in a place like this, as he can thus speak to all whom he may encounter. Leung only spoke Punti. This new man, Hor, is now regularly studying with me, morning and afternoon in Scripture, and with Mr. Lo in catechetical work. Wong is making great progress in Scripture knowledge, besides Articles and Church history.

I hope to be spared to see him one day admitted to the ministry.

Mr. Davys on Monday entertained our six evangelists, two schoolmasters, and the two trained men—as candidates for evangelistic work—at tea; after which, as many as time permitted gave brief addresses descriptive of their work, its difficulties and encouragements. Mr. Davys spoke (through Wong as interpreter), urging singleness of aim and faithfulness to Christ. After a few words from myself on the necessity of making the Word of God our subject of preaching and sole authority, preaching in love, perseveringly, and by consistent example, Mr. Lo concluded a very profitable and encouraging meeting of workers with earnest prayer for the Holy Spirit. This may be the seed of such gatherings as mark each autumn at Foochow, if the Lord will. We hope next week to have a very earnest Day of Intercession. Surely the wondrous opening of China, to which Mr. Stevenson will bear witness on his return, and the great increase in baptisms in China generally during the past four years, are fruit of these annual days of prayer. We feel here that they are.

(Annual Letter.)

Jan. 8th, 1878.

It is with deeply-moved heart that I take up my pen to write this letter. We seem, by the grace of God, to be entering upon that period of progress and of extension for which the Committee have for so long yearned and prayed. Signs of enlargement surround us, amidst which we rejoice, but with trembling. It is not that any enthusiasm is aroused, or unwonted excitement exhibited in our midst, but rather is it the unexpected working together of many diverse causes and influences which make us feel "it is the Lord."

We have had fewer baptisms than in the previous year, but this is partly because I have been prevented visiting Wong-pi, as I purposed doing in December. I hope to be there very soon after the Chinese new year commences (Feb. 4th). I have baptized altogether eight adults and three children, whilst six Natives, members of our Church gathered in other lands, have joined our ranks on returning to their native land. These, with a member of the London Mission who has (with full consent

of his former teachers) become an assistant evangelist, and thirteen adult candidates for baptism, bring up our numbers to 123. When we remember what was the outcome of a little band at Jerusalem, the number of whose names "was about an hundred and twenty," when baptized by the Holy Ghost and with power, shall we not pray that so it may be with us here? One communicant has left us this year, with her child, accompanying her husband to Honolulu. One of those mentioned last year returned with the Christian Chinese merchant, under whose auspices they went out, bringing a very cheering report of the welfare of the little Chinese Church there. About seventy Hakka Christians from the Basle Mission here went with them on their return, and the nucleus will thus be formed of a good Chinese congregation. The number of our communicants has increased to fifty, eight of the additional fifteen being the outcome of the Church itself, and seven the result of other labours in Melbourne and elsewhere.

Of the candidates for baptism, two are old scholars from our Taiping-shan school, earning their own living; two are men who have heard the glad tidings at St. Stephen's; three are at the station at Wong-pi; four at the new station, Tsing-ün, and two are being prepared by the itinerant evangelist on the island.

I must briefly speak of our new workers. In November last, in response to sermons at the cathedral and St. Peter's, \$252 were placed in my hands for local mission purposes, chiefly extension on the mainland. Almost simultaneously, and quite unexpectedly, three members of the Church of England, baptized and confirmed in Australia, came to see me, expressing an earnest desire to labour for Christ in China.

Cheung A Chun, thirty-four years of age, was baptized in 1870 by name of Stephen, confirmed in 1872 (Quinquagesima), by the Bishop of Melbourne, and shortly after entered upon a course of training under care of Rev. Mr. Hamilton with a view to the ministry as a Presbyterian, as the Church of England has no training college there available for Chinese. His letters of recommendation, addressed to Dr. Eitel, of the L.M.S., are highly satisfactory. But the L.M.S. did not wish for his services, and the American

Presbyterian Mission at Canton also had no need for new workers, when a friend suggested his applying to me. Finding his references all right, and being pleased with the man (as is also Mr. Davys), who speaks English, and the Southern Canton vernacular with a strong local accent, I on this account have sent him to the "sz yap," or four-towns district, which is west of Macao. He has just rented a house at five dollars a month in Kong-mun—a large trading port, where no preacher has yet been established. His salary comes, for the present, from the local purse, as does that of Paul Au Li, aged about forty, who was baptized and confirmed at the same time as Stephen. He comes from the same district, and I have sent him to Yan Peng, about eighty miles further than Stephen, to open a place. It was there the colporteurs, in 1876, sold all their books; and Leung A Tim (my former student) lamented that he could not speak that dialect so as to go and preach to the people. These two went through a regular course of lectures on the Old Testament to David, and the New to Romans.

I have already written to you about Yau and Wong—the one at Tseng-ün, the other at the church (regularly studying with me three hours a day, with a view ultimately to ordination). Besides these I must mention Hor Shat Hin, an earnest, outspoken man, who pleases me much. He is very diligent in learning, and in itinerating too. He speaks five or six dialects, but, unhappily, has not had a good education. These all I believe to be really earnest Christian men, sincerely desirous to evangelize their fellow-countrymen. Hor is carrying on the itinerating round this island and on the opposite mainland. He is on the local fund also. Leung A Tim, who had commenced systematic itineration, has gone up to a district called Tsang-ching, north of the L.M. in Poklo, and N.E. of Wong-pi, about eighty miles distant. I was led to send him there by a visit from a third member of our Church, Lit Chiu Kan, aged fifty-nine, who was confirmed at the same time as those before mentioned—an earnest but untrained man, who is a Native of Tsang-ching. He came and pleaded earnestly for a teacher to be sent to his native place. Before making any promise I made inquiry, and, as Stephen was going



up there, I asked him to look about and report. It appears to be a thickly populated agricultural district, in which no Christian labourer resides. Two or three Christians are scattered about in it. I hope soon to be able to report that a permanent foothold has been obtained there. We shall then have as our out-stations,—Wong-pi, with Wat A Lum, fourteen miles S.E. Canton (salary, Society); Tseng-ün, with Yan Chuh Hin, eighty miles north (salary, Society); Kong Mun, with Stephen Cheung, south (salary, Local Fund); Yan Peng, with Paul Au, south-west (salary, Local Fund); Tsang Ching, with Leung A Tim, north-east (salary, Rev. E. Davys).

For the present year our prospects so far are very encouraging. There yet remains a Mr. Ng, baptized and trained by the Presbyterian Church in Australia, and for ten years an active labourer for Christ, whose references are of the highest order. Mr. Davys has seen him, and strongly recommends my engaging him also. He has since his return, eighteen months since, been living at home in Heung Shan (between this and Macao), and carrying on a school. On the close of this, at the end of the Chinese year, he is to come and see me, so I may have more to say at a later date with regard to him. With the New Year (Chinese) I hope, with Mr. Davys's assistance, to arrange for quarterly examination of our labourers all together in Scripture and theology, so as to give them subjects to work at in the intervals of absence at their stations.

The daily preaching has gone on as usual at St. Stephen's. Mr. Wong is very simple and earnest, and particularly clear in his method of dealing with a subject. He is also a very diligent student. I still hope to see an improvement in the results of this constant presentation of the Gospel to the numerous audiences at the church; but it must be borne in mind that the population is very large, and, consequently, the difficulty is great of getting at individuals. The service on Sunday morning has been better attended than ever throughout the year, and the Communion services have been most hearty.

We have now the whole Prayer-book to the end of the baptismal services in one uniform style in the hands of the people, and in a few weeks more I trust the whole will be out of the printer's hands.

There are more than 900 pages and over 180,000 characters in it. I have been happily helped with the funds requisite for cutting the blocks, but still require money for printing an edition of say 500. I believe this is the first time that the entire Prayer-book has been translated into Chinese—certainly into any southern dialect.

I had hoped to have reported also the completion of the printing of my Harmony of the Gospels in parallel columns, which is being done at Shanghai at the expense of the R.T.S., but it is not yet out of the printer's hands.

A word or two now about schools. Much nonsense has been written and, what is worse, believed about the hatred of the Chinese to receiving Christian instruction. There seems to be no ground whatever for such an idea, judging from our elementary schools. On the books of our first St. Stephen's Church school we have this year had 104 boys, and of the second 71—175 altogether, and nearly all the heathen children of heathen parents. Of the first school we presented 62 to the Government examiner, and passed 84 per cent. Of the second we presented 37, and passed 95 per cent. The average daily attendance at the two schools was 120 altogether. These results are particularly gratifying as showing that the secular part of instruction is well attended to; but even more gratifying is the fact that the masters have bestowed equal care upon the religious instruction. After an examination, lasting nine hours and a half without a break on Saturday last, of the first school, out of 62 scholars 57 passed very well, some answering with great intelligence, and in the higher standard explaining most satisfactorily the passages selected to test them. The highest standard (v. and vi.) wrote out from memory an account of the lives of Moses and Jonah and Daniel, besides answering several questions on the Gospels. In the second school, out of 37 I had five failures. The Government grants accruing will, I expect, prove sufficient not only to warrant us in continuing these schools, but also in opening a third, which I propose doing in the church, dividing it by portable screens into two portions, and using that next the great door for the school. It is clear that a very large number can be reached through schools who would hear of

Christ no other way, and the regular instruction daily in the elementary truths of Christianity for three or four years must tell on the future lives of some of these scholars. Only let us depend upon the aid of the Holy Spirit, "the Giver of Life," and these young hearts, informed with Divine truth, shall beat with eternal life.

In the Baxter Vernacular Girls' Schools, suffice it to say the results are equally satisfactory.

Generally speaking, the lives of the Christians have been in harmony with their new profession. We have all varieties of faith and intelligence, from the weakest to the strongest. One who is calculated, from his abilities, to be a grand Christian worker, is so enfeebled in bodily health, and mentally also, as the result of opium-smoking in the past, that he gives me often much anxiety. The pernicious drug seems to have enervated his will, and made him morally as feeble as a child.

#### *March 6th.*

I have had the happiness of administering Holy Baptism to four adults recently. A fortnight since I was able to visit Wongpi, and there found the wife of Wat A Lum, our faithful catechist, a candidate well prepared for admission into the outer membership of Christ's Church—a nice motherly-looking woman, small-footed, and superior in her ways to many. She was very nervous at first, never having before spoken to a foreigner—she only last year had come to live at Wongpi with her husband—but after a time she began to realize that I was really speaking Cantonese. She cannot read, and as she told me much was so strange in the new doctrine, but she had laid hold of the only sufficiency of the Holy Son of God, His love and readiness to save, her own need only to be met by Him, and very happy was I, in the presence of the little band of Christians there, to receive her into the fellowship of the Church. The name she has chosen is "Mong Oi," desiring the love (of Jesus). I found the Christians walking steadily in their new faith; the difficulties of which I spoke last year had passed away. Old Soo A Pak was full of fire, and told of the warm disputes he sometimes has with his heathen neighbours. But, just as of old he could speak of "Western surgery," which restored his

sight, so he now also tells of the doctrine which western men have brought: "Whereas I was blind, now I see!"

We went about the villages, visiting the houses of wealthy landowners and preaching the Word, everywhere being respectfully, often kindly, received. In Wongpi market-place we entered the large shop of a Romanist, and there, in presence of the sad idolatry evidenced by a beautifully designed picture of the Virgin obscuring the Cross—a most fitting emblem of Rome's teaching—we were permitted to testify of the Gospel of the grace of God to a listening crowd. Two very old books of devotion in Chinese lay in front of a crucifix, and the catechist remarked to me that it was strange to find many sentences in the Collects very like our own. I told him to reflect that a face is the same after washing as before, only the dirt which disfigured it having been removed.

On Sunday last two old pupils of the boys' school, who are now getting their own living as servants, received baptism at my hands, together with a young man who was led to hear the Gospel at St. Stephen's last year, and has now had grace to come forward boldly and confess himself on the side of Christ.

#### *April 10th.*

We have secured a house in Heung-shan city, you will be glad to hear, and I hope also in Kongmun, of which more anon.

Last Sunday, in quite a usual way, we numbered thirty-eight communicants. It rejoices one's heart to see the steady, earnest Christian walk of them generally; but I have had much grief and trouble occasioned me by one who has gone sadly astray.

We have a house now close to Kowloon city, on the opposite shore, with an earnest little catechist at work, whose labours will I trust ere long bear fruit. At Wong-pi we have seventeen boys in the school, and they make no objection to learning Christian books. Unhappily an outbreak has taken place at Tseng Un and the neighbourhood, owing to the famine. That and a small city near has been captured by the insurgents, and some Mandarins killed; so our work there is suspended for a time until order shall have been re-established.

## THE MONTH.

### This Year's Reinforcement.



**I**N July last year, we gave a brief notice of twenty-six new men who formed the reinforcement of our missionary staff for 1877. The number seemed large; but death, sickness, and other causes have so thinned the ranks that the total number reckoned in the Annual Report this year (which takes the names standing on the list on May 1st, 1878) is only two ordained and three unordained more than last year, while the number at home, or on their way home, is much larger—56 instead of 40.

The needs of the mission field, therefore, are just where they were, or rather they are more urgent than ever; and the reinforcement going out this autumn is barely equal to last year's, although it is a good one.

Looking first at the supply from the Islington College, the "third year class," prepared for this year's Trinity ordination, consisted of nine men. One of these, Mr. G. Litchfield, has already left for Uganda, having been ordained under special commission, as mentioned in our last. The others are the following, with the work to which they have been designated:—Mr. R. Elliott, the senior student, who is a B.A. of Dublin University, and also a medical man, has been appointed to the Santál Mission, to which a medical missionary has been promised for some time. He will, we trust, arrive just in time to reap some of the harvest of souls anticipated by Mr. Storrs (see p. 451). Mr. H. W. Eales will join the Telugu Mission, where there is room for a dozen more, and where, in particular, a labourer or two are urgently needed to work among the Kois on the Godavery. Mr. J. Grundy is designated to Hong Kong, where the Society's Mission is expanding (see p. 439), and whence the Rev. A. B. Hutchinson will probably be returning home next year for rest. Mr. C. H. V. Gollmer, as the son of a veteran Yoruba missionary, belongs as of right to Yoruba; and he is to take charge of the Training Institution at Lagos, which the Rev. J. B. Wood is vacating after ten years' service in it. Mr. T. A. Haslam, who is a son of the well-known mission-preacher, is also appointed to Yoruba, for evangelistic work in the interior. This is, however, but a small instalment of what that Mission needs. Mr. H. D. Day, whose father was an Indian officer, is designated to Calcutta, to be followed, we trust, by a strong band of men required for that great city. Mr. I. J. Pickford's association with Ceylon, where his uncle laboured as a C.M.S. missionary for sixteen years, governs his location. He will be associated with the Rev. W. E. Rowlands in Tamil work at Colombo. Lastly, Mr. T. Kember, who is no raw recruit, having already done good educational work in Tinnevely, returns to his own field.

These eight were all admitted to deacon's orders by the Bishop of London on Trinity Sunday, at St. Paul's Cathedral. We may add that the names of four of them, and of Mr. Litchfield, appeared two months ago in the class-list of the Oxford and Cambridge Preliminary Theological Examination, in which they had competed: Mr. Elliott and Mr. Pickford in the first class, and Messrs. Gollmer, Grundy, and Litchfield in the second.

Another student, in his second year, Mr. S. Trivett, has offered for, and been appointed to, the Saskatchewan Mission. The earnest appeal made by the Bishop of Saskatchewan at Exeter Hall on April 30th gave him a claim

for another missionary which could not be denied; and as his diocese contains more Red Indians who are still heathen than Rupert's Land, Moosonee, and Athabasca put together, the call is a loud one. Mr. Trivett was also ordained on Trinity Sunday, by Bishop McLean himself, at St. Saviour's, Brixton; and he sails at once, in order to reach Stanley on English River, to which station he is appointed for the present, before winter.

To these ten ordained men from the College we must add four who begin their missionary work as lay agents. Two, Messrs. Pearson and Hall, are now on their way up the Nile to Uganda. Mr. J. A. Alley is appointed to West Africa, for Port Lokkoh; and Mr. W. Goodyear to New Zealand, to work under Archdeacon W. L. Williams.

Turning now to the candidates for missionary employment who come from the Universities or elsewhere, one who goes out this autumn, the Rev. W. Andrews, B.A., of St. John's, Cambridge, for Japan, was counted last year, but his departure has been delayed. The Rev. H. P. Parker, B.A., of Trinity, Cambridge; the Rev. Arthur Lewis, B.A., late Scholar of Queen's, Oxford; and Dr. Andrew Jukes, a brother of the Rev. Worthington Jukes of Peshawur, have been accepted for North India. Mr. Parker goes to Calcutta as joint Secretary, as mentioned in our May number; the other two to the Punjab—Dr. Jukes to seek new openings at Dera Ghazi Khan in connexion with the Rev. G. M. Gordon, specially with a view to reaching the Beluchis, among whom his medical skill will be a valuable introduction. More recently, the Committee have also accepted the offers of the Rev. Eugene H. Thornton, Curate of Wyvenhoe, and Mr. C. S. Gillings, of St. John's Hall, Highbury; but their locations have yet to be fixed.

In the same category must also be reckoned the lay agents, not from the College, who have joined the Nyanza Mission; viz., Messrs. Sneath, Stokes, and Penrose, who went out three or four months ago to Zanzibar, and Mr. G. Felkin, who has gone with the Nile party as a medical missionary.

Of the missionaries returning to the field after a sojourn in their native air, two or three may be regarded as clear additions to the staff. The Rev. A. H. Arden, formerly of the Telugu Mission, but who was compelled by circumstances to retire three or four years ago, found his way open to return to India at the beginning of this year. The Rev. J. S. Hill, who was in the Yoruba country but a few months before sickness drove him home, is now designated to the more bracing climate of New Zealand. The Rev. A. Schapira, too, had not been long at Sierra Leone when his wife's health brought him to England; and he now goes to Lagos, to take charge of Breadfruit Church, vacant by Mr. Henry Johnson's appointment to the Archdeaconry of the Upper Niger.

We are not yet quite certain which of the Indian missionaries now at home will go out again this autumn. But at all events, the Rev. J. Welland and Mr. R. J. Bell hope to return to Calcutta, the Rev. B. Davis to Allahabad, the Rev. T. P. Hughes to Peshawur, the Revs. H. C. and R. A. Squires to Bombay, the Rev. J. E. Padfield to Masulipatam. The last-named was one of the four kept back last year on financial grounds. Of the three others, one, the Rev. E. Sell, did go to Madras after all, his services being urgently required there; the other two are still at home, and will probably not return to the mission-field. There is one name yet to add—that of the Rev. H. K. Binns, who will, we trust, shortly return to East Africa.

Most of the foregoing will receive their instructions at the Valedictory Dismissal fixed for July 2nd. May great grace be upon them all!

### The Nile and East Coast Parties.

THE expedition for Uganda *viâ* the Nile has so far been prospered on its way. The four brethren arrived at Alexandria on May 16th, and after a fortnight's sojourn in Egypt, spent in preparations for the journey, they left Suez by steamer for Suakim, the port of Nubia on the Red Sea, which they hoped to reach on the 8th, and to find Colonel Gordon there on the point of starting for the White Nile. The British Consul-General, Mr. Vivian, under special instructions from the Foreign Office, has shown them every attention; and they are the bearers of a letter from Lord Salisbury to King Mtesa. They have also gratefully acknowledged the kindness of many friends at Alexandria; and the interest taken by the European community there in the Nyanza Mission has been very great.

Turning to the East Coast, a communication from the Foreign Office states, on the authority of Dr. Kirk, that Mr. Morton, the Englishman who was with Mirambo, had arrived at Zanzibar, with news that he had met Mr. Mackay pressing on through Ugogo, and that Mr. Wilson had gone back to Uganda. We have no letters from Mr. Mackay; but his relatives have received a few lines dated Mpwapwa, March 31st, and Mtamburu, Ugogo, April 5th. We are sorry to find that on April 2nd a band of robbers attacked him and carried off a load, "containing," he says, "besides all my little food, all my quinine, and many other valuable things." This misfortune throws him more than ever on the merciful care of God.

Mr. Copplestone and Mr. Last are now settled at Mpwapwa. Dr. Baxter had reached Mhali, only twelve hours' march from the station, on April 20th. Mr. Henry was obliged to stay at Mkundi, 100 miles short, to take care of the heavy goods still lying there for lack of means of transport.

Dr. Baxter sends details of the death of the much-lamented young carpenter, Mr. Tytherleigh. On April 1st he was alone with his caravan at Magubika, a place in the Usagara mountains, 30 or 40 miles from Mkundi, on the road to Mpwapwa, having been left by Mr. Mackay when the latter, on hearing from Mr. Wilson, started forward by himself for the Lake. On that day, in helping to push a cart up hill, he strained himself internally, and immediately became seriously ill. He sent a messenger back to Mkundi, begging Dr. Baxter to come to him. The doctor received the note on the afternoon of the 3rd, started instantly, and by dint of hard marching over a difficult country, reached Magubika early on the morning of the 5th. He found poor Tytherleigh perfectly helpless and scarcely able to speak, and though the remedies applied alleviated his sufferings, they could not avert the inevitable result, and he died on the 10th. "He was very happy," writes Dr. Baxter, "and expressed himself as 'safe in the arms of Jesus.' Before he knew his sickness was unto death, he said he hoped it would not result in his having to return to England, as he wished to remain here and do his duty. I hope the Society will be able to send out one in his place, as earnest, faithful, and patient a labourer in the vineyard as he was. We buried him on the top of a fine hill, with a splendid view of wooded mountains on either side." There rests the injured body, one day to rise to incorruption and immortality; but the brave and loving spirit rejoices in its Saviour's presence.

The later East Coast reinforcement, consisting of Messrs. Stokes, Sneath, and Penrose, reached Zanzibar on April 29th; but we regret to say that Mr. Sneath was again ill, and it is feared that he cannot stay. It will be remembered that he went out first with Mr. Tytherleigh, last summer, but was then sent back invalided, and was wrecked *en route* in the *European*.

If he has to return a second time, it will be a great disappointment to him. Lieut. Smith's words, when he sent Mackay back to the coast in November, 1876, come to the mind—"We are yet too many"—and there have been sad losses since then!

### Invitation from the King of Chagga.

ANOTHER invitation has reached the Society from a king in Eastern Central Africa. It may be remembered that the furthest point reached by Mr. Rebmann during his journeys into the interior from Mombasa, in 1848-9, was the kingdom of Jagga, or Chagga, a country of Alpine features, in the centre of which rises the lofty mountain Kilimanjaro, capped with eternal snow. Mr. Rebmann travelled to Chagga three times, and the first accounts of the country received in Europe were those sent home by him. His journals were printed in the *Intelligencer* of May and Sept., 1849, and April, May, June, and August, 1850. The king he visited was called Mamkinga, whose residence was Madjame. Another king reigning over a part of the same country is Mandara, whose capital is a place called Moche. He was visited by Baron Von der Decken in 1863, and by Mr. New, of the United Methodist Mission at Ribe, in 1871, and a most graphic account of him and his people is given in Mr. New's book, *Wanderings in East Africa*.

It is from King Mandara that an invitation has now come. Last year, when Sadi, the well-known Arab trader, who is the chief authority for what vague information we have of the Masai country and other districts as far as the eastern side of the Victoria Nyanza, was about starting from Mombasa on one of his periodical journeys, he was desired by Captain Russell to present his salaams to King Mandara of Chagga, and to ask whether he would like a teacher to be sent him. In March last, after Captain Russell's return home, Mr. Lamb received a letter in Arabic, of which the following is a translation:—

In the Name of God the Bestower of great mercies and small mercies.

This is to go to the very honourable man who is well honoured possessor of equity, brother, Captain Russell, Englishman. The peace of God descend upon you.

If God please, let peace descend upon you. The mercy of God and much mercy of God. After this I let you know I have seen your salaam. It has come with Sadi. He has told me that you have [that he has] been saluted by the Captain, and I like much your salutation, but I did not believe it because I have not seen anything from you as a present. Well! Now I want to ask you a question. If you want children to teach them we shall give them to you. And I shall follow you to learn with all my people, if you do really want. Meanwhile, send me a Book. Mind you don't forget it [Hala, Halas—very expressive]. With much honour it is written by a weak man [idea, nothing in comparison to you] King Mandara, the Son of the King Ditia (Mnyonge), Son of King Nazuma, Son of King Saliko.

Date, 14th of the Moon—4th after Rhamalan.

To this letter Mr. Lamb returned the following reply:—

Frere Town, 11th day of 3rd Moon.

To King Mandara, Son of the King Ditia, Son of King Nazuma, Son of King Saliko, greeting.

May the blessing of God come to you by your receiving into your heart the good tidings of His Word, telling us the way of salvation through Jesus Christ the Saviour who died for us. The letter you sent by Sadi has reached safely. Also the spear and the dagger which I received with much pleasure as tokens of your

readiness to hear the Word of God. Captain Russell had gone to England when your letter arrived. I, who received the letter, am expecting to leave very soon for England. On reaching England I shall show your letter to the honourable people there, by whose wish both Captain Russell and myself communicate with you. They have sent us here to teach the Word of God, and wish us to bring it to you. It is very probable you will see some one from them before long. I very gladly comply with your request, and send you the Book of God. I also send a bag which I brought from England, as a further small token of our wish to hold friendly relations with you; and in the bag you will see a red cloth of 16 elbows.

This letter is written by James Lamb, Padre of Frere Town, and is delivered to Sadi, for King Mandara, with salutations.

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### The Yoruba Mission.

NOTWITHSTANDING the weakened state of the European staff in this Mission and the troubled condition of the country for twelve months past, there is not a little in the Reports recently to hand to give ground for thankfulness and hope. A brief notice of them will interest many whose sympathies have always been specially drawn out towards Lagos, Abeokuta, Ibadan, and other stations.

Of the European missionaries, the Rev. A. Mann has come home, and the Rev. J. B. Wood is on the point of returning. This will leave only the Revs. J. A. Maser and V. Faulkner, together with Mr. J. Field, who is in charge of the Female Institution, in a Mission whose staff was ten years ago considered weak with twelve men. And the number of Native clergy has been reduced by the death of the Rev. T. B. Macaulay and the transfer of the Rev. (now Archdeacon) H. Johnson to the Niger Mission. Mr. Johnson, however, is still at Lagos, conducting both the Breadfruit station and the Grammar School, until a reinforcement can be sent. The early death of Mr. J. B. Read, who went out to Leke last year, has removed a zealous and very promising labourer. May it please God to grant a longer career to the two brethren from the Islington College who have been allotted to this Mission!

The war between the Egbas and Ibadans has hitherto been marked by very little fighting, except what has attended the raids on either side for the destruction of property and the kidnapping of slaves (not, of course, for export, but for domestic use). The most serious engagement took place on the 1st of April last, when the Ibadan army attacked Oshielle, but were repulsed with heavy loss after a battle lasting five hours. But the state of war has caused a general cessation of agricultural pursuits, thus causing considerable distress; and it has made communication difficult between the stations. The Jebus being allies of the Egbas, the road from Ibadan to the coast through their country, as well as that by Abeokuta, is blocked, and letters to Lagos have to be sent a long round through the Ondo district. As an illustration of the effects of such a condition of things, it is mentioned that while a load of salt—about 120 lbs.—cost 12s. at Ibadan a year ago, 10s. was actually paid for a single pound in September, and even in January, when the Ondo road was utilized, the price was 3s. per lb. Private letters from the Native agents at Ibadan mention that the Christians were holding a special prayer-meeting every Sunday afternoon to pray “that God may shorten the time of this unhappy war,” “the spiritual war being greatly deterred at this critical time.”

Lagos and Abeokuta have both been suffering severely by the ravages of the small-pox. One of its victims at the former place was the Rev. T. B. Macaulay, as before mentioned in these pages; and another was an excellent Christian woman, whose death, Mr. James Johnson writes, was “a joyful

and triumphant entrance into heaven." One of her last prayers was, "Lord, give me grace to come up higher unto Thee!"

Fire, too, has again wrought great destruction of both life and property at Abeokuta; and we regret to hear that on March 22nd the church and mission-house at Ikija were burnt down. Mr. James Johnson intends to take advantage of any such calamity to employ corrugated iron for the roofs instead of thatch. He mentions that the poverty of the Ikija congregation quite precludes their re-erecting the buildings at their own expense, and he is appealing for help both on the coast and in England.

In the midst of all these trials, it is encouraging to find that the Native Christian adherents connected with the Yoruba Mission have increased by 1100 in the last two years, and the communicants by 800, the figures being now 5845 and 2024. There were 409 baptisms in the twelve months ending Sept. 30th, 1877, viz. 202 adults and 207 children. Of the adults, 65 were at Lagos, 38 at Ebute Meta, 38 at Abeokuta, 29 at Ibadan, and a few at the smaller stations. Other cases have been reported since: for instance, 34 adults were baptized at Ake church, Abeokuta, on Jan. 13th.

Our readers have lately had a general account of Ibadan and the other remote stations in Mr. James Johnson's Report. A further report from him, on Abeokuta, has since been received, extracts of which will be presented in due course. He dwells at considerable length upon various evils that beset the Church, particularly—as might be expected—worldliness and indifference. He refers with serious alarm to "the gin and rum invasion." The consumption of spirits increases rapidly. "It is the chief entertainment to visitors on the hottest day, women and children sharing in it." The imports are on a very large scale, and as Mr. Johnson remarks, "the merchants say nothing sells so well." The C. M. S. Committee are considering what steps to take to meet this great and growing evil.

Some encouraging facts, however, are mentioned by Mr. Johnson, particularly regarding the high-toned influence of some of the older converts, whose spiritual life grew up under the persecutions of former days. And the Christian balogun or war-chief, Okenla, is warmly commended for the example of consistency and zeal he sets to the Church. It is mentioned, *inter alia*, that one Sunday, making a call upon a family immediately after morning service, Mr. Johnson found them all on their knees, praying for a blessing on the service they had attended. A series of interesting conferences during the autumn and winter is described, first of the Native clergy, then of these with the schoolmasters, then a full meeting of the Church Council, and finally, on Jan. 7th, a general meeting of the whole Church. Several important resolutions were the result, having in view the self-support of the congregations, the efficiency of their schools, more active missionary effort among the heathen around, &c. To all of which the Lord add His blessing!

The seed has sprung up at Leke which was so diligently sown by Mr. Hinderer two years ago, and watered by the labours and prayers of his successors, the Rev. J. S. Hill (who was there for three or four months and then invalided home), Mr. J. B. Read (who succumbed to fever after a similar period of work) and Mr. Isaac Braithwaite, Native catechist. On Sept. 2nd Mr. Maser, who had come from Lagos on purpose, admitted the first-fruits, fifteen adults, into the Church by baptism. One of these, who had been an influential Ifa priest, afterwards accompanied Mr. Read on preaching excursions. It is to be feared that Mr. Read's illness and death were owing to his own excess of zeal, in visiting the fever-stricken mainland (across the lagoon)



before he had become acclimatised. With the catechist and the *ci-devant* babalawo just mentioned, he went to a large town called Epe, where he preached and taught with great fervour, but came away with the malarious poison in him which struck him down within a fortnight afterwards. The Sunday after his death, the Native catechist preached to "a crowded congregation of both Christians and heathens," but the sermon ended, he says, "in our breaking off in tears. Mr. Read," he adds, "is missed very much in Leke; his labours of love will long be remembered." Another catechist, Mr. M. J. Luke, at the out-station of Palma, says, "Although Mr. Read could only visit Palma but once, yet the people were much attached to him, when they read in his dealings love, tenderness, meekness, with diligent zeal in the Master's service."

An interesting Report has been received from the Rev. C. Phillips, the Native missionary at Ode Ondo, the new station in the far east of the Yoruba country opened by Mr. Hinderer three years ago. We shall try and find room for it in a future Number.

### The Santal Mission.

WE have been very thankful to receive an encouraging report of this Mission from the Rev. W. T. Storrs, who, it will be remembered, went out last autumn to the scene of his former labours, with the view of consolidating and extending the work, in consequence of the recommendations of the Conference held at the Society's House on the Non-Aryan Races of India. Mr. Storrs explains that he has not written earlier for fear of conveying too hasty a view of the state of the Mission; and the mingled thankfulness and hope with which he now writes may be regarded as inspired by his mature judgment on the work. At the same time it is manifest that his presence has been a great blessing; and we do not doubt that a fresh impetus has by his instrumentality been given both to the Native Church and to the general evangelistic operations of the Mission.

The C.M.S. stations will soon form an almost complete circle round the Damun-i-koh, the central district of Santalia. Besides the existing stations at Taljhari, Hiranpur (or rather a place to be substituted for it), and Godda, two others are to be occupied, Baghaia and Bahawa. Mr. Storrs sees "an evident looking towards Christianity, as the refuge they must ultimately betake themselves to," among the villagers round Taljhâri; and even further off, "the field seems everywhere ripe for the harvest." With such a band of missionaries as we now have, Mr. Brown (who is at home for a season), Mr. Cole, Mr. Stark, Mr. Blach, and Mr. Tunbridge (who went out with Mr. Storrs, and has already mastered the language "in the most wonderful way"), surely God has great things in store for Santalia. The appointment of Mr. Elliott, one of the newly-ordained Islington men, will also be a most welcome addition to the staff. We are glad, too, to hear a very favourable report of the Native deacon, the Rev. Ram Charan, whose district "is in a most hopeful state." Mr. Storrs is preparing four others for holy orders.

The urgent need of speedy measures to win the Santals to the truth, which was set forth more than once in our pages last year, is witnessed to by Mr. Storrs. "Little tokens in dress and habits showed me the increased hold which Hinduism was taking upon them: the very language seemed to me more Hinduized than it was a few years ago."

We may add one or two facts from Mr. Cole's annual letter. The four Gospels in Santali are now complete, and the Acts in progress. Mr. Cole has also published a translation of the "Old, Old Story," and a poem called "The Spider and the Fly," designed to warn the Santals against the paths of heathenism and sin. Prizes have been offered to Christian Santals for lyrics on Scripture history.

From an interesting report furnished by the Rev. J. Brown since his arrival in England, we take the following account of the death and burial of our lamented brother the Rev. Henry Davis, in September last:—

It was on the 6th of September, the day on which the Rev. W. T. Storrs and Mr. Tunbridge left England to come and strengthen our Mission, that dear brother Davis, worn-out with a disease which must have stealthily and rapidly grown upon him, and after a hard day's work at translations into Santali, laid down his pen and said to his Bengali Munshi (Gorochand Catechist) who was assisting him, "I cannot do more, I am very weary." It was Thursday. On the following Sunday (September 9th) he entered into his rest. We, in Taljhari, received no information until Monday morning. A party of three of us at once set out from Taljhari, notwithstanding the rains and floods, and reached Hiranpur on the same day, in time to see the lifeless form of our departed brother, and to assist in the interment. The sorrowing widow was wonderfully upheld by Him who is the Husband of the widow. A very large number of people assembled together. Christians came from all parts of the Hiranpur district. And the heathen of Hiranpur and the adjacent villages, Beharis, Bengalis, Mussulmans, and Santals, all came in considerable numbers to pay a tribute of esteem for their departed friend. In consideration for the Christians who had assembled, the Santali language was chosen for the

Burial Service, instead of our own (to us sweeter) English tongue. I then addressed all present. Many sobs were audible among the boys and girls of the schools. After the address we all sang, though sadly, his own translation into Santali of the much-loved hymn (now more than ever dear to us), "Work, for the night is coming." This ended, we slowly returned from the grave. And many were the expressions of grief and looks of sadness even from the heathen, who seemed then to be in human sympathy brothers and sisters, although not so *in Christ*. All felt that they had lost a true friend, who had ministered unto them night and day in their sicknesses, as well as instructed them in the Word of God. He had nearly completed his sixth year in the mission field, and his work at Hiranpur had been already blessed. Not a few had been converted and added to the number of the Lord's people in that district during his ministry. I must not omit to mention Mrs. Davis's work in the girls' school. The school was evidently flourishing under her constant care and zeal. The girls were all much attached to her. And when the time came for Mrs. Davis to take her farewell of Hiranpur it was touchingly sad to see what a wrench the parting was both to Mrs. Davis and to them.

The statistical returns give 1420 Native Christian adherents, of whom 511 are communicants; and 132 baptisms during the year. But these appear to be exclusive of Hiranpur, the accounts of which, owing to Mr. Davis's death, are incomplete.

### Osaka : New Church—Hopeful Prospects—Baptisms.

SINCE the receipt of the Report printed on another page, Mr. Warren has sent an account of the opening of his new church in August last year:—

The opening of the new Mission Church took place on the 23rd August last. It stands on the same site as that occupied

by the little chapel opened in May, 1875, somewhat extended, of course, to make it large enough. The length of the en-

tire building is about 46 ft., and its breadth about 23 ft. The foundation is of granite, laid on well-prepared ground just below the surface—about two feet of the wrought stone being left bare between the ground and the plaster above. About two feet from the ground, the wooden framework which supports the roof, and gives stability to the entire structure, commences. Between the perpendicular timbers, strong bamboo is laced and tied with straw rope, like lattice-work, and the whole is plastered with coarse mud, both within and without, forming good solid walls. A strong lime plaster covers all, and the corners of the building are made to resemble blocks of stone, adding to the neatness of its appearance. The principal—or what in an ordinary English church, built east and west, would be the west—door faces pretty nearly north, and opens upon a much-used road, which runs between the two principal bridges which connect the Foreign Settlement with the Native city, and one of its most important suburbs. The porch outside was erected so that we could always have the doors open during our services, and to make shelter for any who, though not sufficiently bold or interested to enter, might be willing to stand to hear the preaching. An inscription on the porch in the Chinese Seal character, and the small cross with which the building is surmounted, alike show that it is a Christian building, where believers in the Crucified One meet for prayer and praise. This porch may be looked upon

Mr. Warren goes on to compare the prospects of the Mission three years ago and now:—

It is well sometimes to pause and to look back, comparing the present with the past. Progress is often so gradual, and sometimes so imperceptible, that its extent can only be reached by a comparison of things as they are with things as they were. Progress in this station has not been so rapid as some might have wished, or even expected, yet the opening services of our new church show that we have not been stationary during the past two years.

When our first little chapel was opened in May, 1875, we could have no Christian service, as there was not a single Christian or catechumen connected with our Mission. A number came in, most of them probably out of curiosity, but they

as a perpetual preacher of the unity of the Godhead. In the centre of it above is neatly inscribed in plaster, in Native *Kana*, "There is one God, and there is none other but He." Perhaps some of the many passers by, who read this, may receive it as the seed of a new and unending life in the one living and true God, and Jesus Christ whom He hath sent.

The opening services, which took place on the day above named, were well attended, and cheered us very much. At the morning service, which commenced at ten o'clock, there were about eighty Japanese present, not including many who stood at the door and windows. We commenced the service with a hymn, written for the occasion, hardly a translation of, yet similar to that founded on, "We love the place, O Lord." Mr. Evington read the service, and Mr. N. N., one of the Native Christians, the lessons. I took the ante-Communion Service and Sermon, and afterwards administered the Holy Communion. Six Natives and in all seven foreigners communicated. The service was hearty, and I trust also both heartfelt, spiritual, and acceptable to Him who can only be worshipped "in spirit and in truth."

A second service was held in the evening, which was attended by twenty-eight persons, when I preached on the insignificant beginning, the widespread growth and certain final triumph of the kingdom of God—the discourse being founded on the parable of the mustard seed.

were for the most part strangers to us, and all of them strangers to God. At the opening of the Mission Church in August, 1877, we had a congregation of eighty, a fair number of whom are either Christians, catechumens, or hearers of the Word. There is a Christian service, too, conducted with something like Church order, with singing of both hymns and Canticles, and hearty responding, that would put to shame scores and hundreds of well-attended churches in our own favoured land.

In May, 1875, if there were no Christians, of course there was no administration of the Holy Communion; but in August, 1877, six Natives united with us in that holy service, all of whom were at

the former date in the darkness of heathenism, without God, without Christ, in the world. These, during the interval, have been, we trust and believe, truly called by God's grace into the fellowship

of His redeemed. It may be a day of small things, but there are these small things to be thankful for, if it be not a dishonour to God to call anything that He does small.

An abstract of Mr. Warren's sermon on this interesting occasion follows:—

When I wrote an account of the opening service in 1875, I gave a brief outline of the sermon or address delivered on the occasion. [See *C.M. Gleaner*, Nov. 1875.] I will do the same again now, as perhaps nothing will better show how we have progressed. The sermon on the former occasion was intended for those who knew nothing of the Gospel. Not so that in August, 1877. The notes of that sermon are as follows:—

**Matt. v. 14.**

These are the words of Jesus, addressed to all believers—they concern you and me. Let us to-day well ponder and consider them.

1. We are the *light of the world—not absolutely in ourselves*. Christ alone could say, "I am the Light of the world" (John viii. 12). He, the Revealer of the Father's will, Son of the Father's love, came to be a Light to lighten the Gentiles, &c. (Luke ii. 32)—the true light which lighteth every man, &c. (John i. 9). Even John the Baptist, who came to give light to those in darkness (Luke i. 79), who was a burning and shining light (John v. 35)—the greatest of prophetic lights—was only a lamp—a light lit up of God. Thus, then, we are not absolutely in and of ourselves the light of the world.

2. We are the *light of the world—only as lit up of Christ*—Christ the Fountain of light natural and spiritual—Christ our light. The believer is only a light-bearer reflecting Christ's light; and we were altogether in darkness—loving darkness—walking in darkness—bringing forth the profitless fruits of darkness—even now, in ourselves, still without light—as the moon. Just as the moon's light from the sun, so is ours from the Lord. God, who commanded the light to shine out of darkness, hath shined into our hearts (2 Cor. iv. 16). Once darkness—now light in the Lord (Ephes. v. 8). God has enlightened us to know ourselves as sinners—to know the true God—Jesus Christ eternal life. Called out of darkness into God's marvellous light (1 Pet. ii. 9); children of the light.

The Statistics in our May number included no baptisms at Osaka. We are glad to find by a later letter from Mr. Warren, dated March 18th, that on Sunday, March 10th, he baptized four men and three women. "It is to us," he says, "a source of special joy that, of the seven, five are our own servants, and that by their baptism we have a Christian household. God grant that they, as well as we, may be lights truly lit up of Christ, and that as a family and household we may let our light shine more brightly, so as to give light to those around us!"

3. We are the *light of the world—chosen, called, and appointed to give light to the world*. How are men to know what Christianity is, but by the conversation of believers? Hence our Lord adds immediately, vv. 14—16. We must not hide our light, but let it be seen—everywhere—in business—service—family, &c.

(a.) *We must reflect the light of holiness*—not merely saying "Lord, Lord," but doing our Father's will—renouncing works of darkness—world and its follies—flesh and its lusts—devil and his works—putting on the purity of the Lord Jesus—the armour of light.

(B.) *We must reflect the light of love*—love to the brethren—to all—even enemies—in all words and deeds—acting according to the golden rule (Matt. vii. 12). This the new commandment (John xiii. 34, 35—see also 1 John. ii. 8—11).

(γ.) *We must reflect the light of Gospel truth*. This a duty laid upon us (Phil. ii. 15, 16). We have received the word—must hold it fast—keep it—follow it—hold it forth to others—teach them the lessons we have learned of Christ. Living like Christ—speaking of Christ, and as Christ did, our light will shine.

Especially would I urge in conclusion,—

1. *Tell all friends and acquaintances of Jesus*—see what He told the man whom He healed to do (Mark v. 18—20).

2. *Try to lead all you can to this house of prayer*—to hear—to learn of Christ.

3. *On any day—especially on Sunday evening—gather two or three together, and talk over a portion of God's Word.*

4. *When any come to church, try to cultivate their friendship*. Every stranger who attends a service in this chapel ought to be spoken to by you.

I need only add to this, that such a sermon would have been out of place in 1875; but it was just what was needed in 1877; and the altered circumstances which made such a sermon desirable or necessary, show that, under God's blessing, progress has been made.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, May 18th, 1878.*—A letter was read from Professor Monier Williams, dated Oxford, April 26th, calling attention to his last book on India, entitled *Modern India and the Indians*. It was resolved that twenty-five copies of the same be purchased for the Society's use.

The Secretaries reported that, before leaving Frere Town, Captain Russell had taken advantage of a journey to the Chagga country of an Arab named Sadi to send a salutation to the king of that country, inquiring whether he would be willing to receive Christian teachers, and that an answer had been received (written in Arabic) stating that children would be given to any one who would come and teach them, and that he and his people would be ready to learn, and requesting that a copy of the Bible might be sent to him. To this the Rev. J. A. Lamb, in the absence of Captain Russell, had replied, stating that he was glad to hear of the readiness of the king to receive teachers, and that he would forward the king's letter to the Committee in London, and sending, at the same time, a copy of the Scriptures and a small present.

Letters were read from the Rev. J. R. Govett and the Rev. E. H. Bickersteth, urgently appealing to the Committee to accept a small church now in the course of erection at Khawarra in Rajputana, and to send a Missionary there with a view to his labouring among the Bheels of that district, and offering towards the same a considerable pecuniary benefaction. The matter was referred to the consideration of the Committee of Correspondence.

*Committee of Correspondence, May 21st.*—The Secretaries reported that a telegram had been received from Aden, communicating the death of Mr. Tytherleigh of the Nyanza Mission.

A letter was read from Dr. Murray Mitchell, Edinburgh, expressing, on behalf of the Committee for Foreign Missions of the Free Church of Scotland, their deep sympathy with the Church Missionary Society in the trial which, in the all-wise providence of God, had come upon the Society in connexion with their Victoria Nyanza Mission. Also a similar letter of condolence was read from Major Malan, dated Philadelphia, U.S., April 26th. The Secretaries were instructed to convey the grateful acknowledgments of the Committee to Dr. Murray Mitchell and Major Malan for their letters.

A letter was read from Miss Cosway, Sloane Street, stating her purpose of giving 500*l.* to the funds of the Society, and inquiring whether this sum could be appropriated to any work of the Society in Bombay, with which her family had associations of interest. Reference having been made to the necessity of adding a College Department to the Robert Money School, for which two new Missionaries would be required, it was resolved that Miss Cosway be informed of the Committee's proposal with regard to the Robert Money School and be asked whether she would be willing that her kind gift should be so appropriated, and also that inquiries be made for two suitable Missionaries to take part in the work of the College.

The Bishop of Saskatchewan was introduced to the Committee, and a statement made by him, in which he acknowledged the assistance rendered by the Society in evangelizing the Indians in his diocese, but, at the same time, urged strongly the importance of strenuous efforts being made to bring the Gospel without delay to bear upon those Indians who were yet unevangelized. He further dwelt on the importance of having an ordained agent at Stanley,

where active endeavours were being made by the Roman Catholic priests to lead away the Protestant Indians. He stated that Mr. Sinclair, the Native catechist in charge, would well discharge the office of pastor to the flock there if he could have a little further systematic instruction in theology, and suggested to the Committee their sending out a Missionary at once from this country who might first proceed to Stanley, and, while learning the Cree language from the Native agent, Mr. Sinclair, with a view to evangelistic work in the Saskatchewan, might himself assist Mr. Sinclair in his preparation for Holy Orders—expressing his readiness to admit to Holy Orders any Missionary whom the Committee might recommend for this purpose. The Committee deeply sympathized with the Bishop in his desire to carry the Gospel to the unevangelized Indians in his diocese, and directed the Secretaries to inquire whether a fit person could be found either among the students or elsewhere who might be ordained to Stanley as suggested by the Bishop.

Reference was made to the Report of the Rev. James Johnson of Abeokuta, calling attention to the increase in the amount of spirituous liquors imported into Lagos, and speaking of the pernicious effects of the rapidly increased consumption of spirits in the Yoruba country. The Secretaries stated that from the returns published by the Board of Trade it appeared that in the five years from 1872 to 1876 a total of 6,784,521 gallons had been imported into the West African coast from England. The Secretaries were directed to prepare a memorandum with a view to calling the attention of the Society's Parliamentary friends to the subject.

A letter was read from the Rev. J. R. Longley Hall, Jaffa, stating that a church was much needed at that place, and that Mr. Baldwin Hay, formerly American Consul-General in Syria, now on a visit to England, had kindly volunteered to help in raising the requisite funds. The Committee sanctioned the erection of a suitable church as soon as the funds were forthcoming, and directed that their thanks be conveyed to Mr. Hay.

Reference having been made to the probable return to England of the Rev. T. K. Weatherhead on Medical Certificate, and to the expected return of the Rev. J. Welland to Calcutta, in the ensuing autumn, it was resolved that the Rev. D. T. Barry, now Secretary at Calcutta, be invited to proceed to Bombay to take charge of the Society's work there during Mr. Weatherhead's absence.

Reference was made to the present position of the Cathedral Mission College, Calcutta, in respect of the staff of Missionaries at present working in it, and to the great necessity of reinforcing it, Mr. Dyson, Dr. Baumann, and Mr. Bell, the three European Missionaries who had formed the Missionary part of its staff having all been obliged to leave for England on sick certificate. To fill their places there was no Bengal Missionary available, and those places were being temporarily filled by Dr. Hoernle as Acting Principal, and Mr. Hodgson and Mr. Williamson. Of these three latter Missionaries, Dr. Hoernle belonged to the North-West Provinces Mission, Mr. Hodgson had been appointed by the Calcutta Corresponding Committee to Jubbulpore to set Mr. Champion free for work among the Gonds, and Mr. Williamson had been specially designated by the Parent Committee for the Gond Mission. Mr. Hodgson and Mr. Williamson were both anxiously waiting to be set free for their own special language and work. The Rev. J. Welland, being present, expressed his strong sense of the valuable work which the Cathedral Mission College was doing, and the obligation the Society was under to maintain it in efficiency; and the Secretaries were directed

to seek for two competent Missionaries to take part in the working of the Cathedral Mission College.

A letter was read from the Rev. B. Clark, Umritsur, accepting the appointment of Secretary of the proposed Lahore Corresponding Committee of the Society. Also a letter from the Rt. Rev. Bishop French, accepting the office of Vice-President of the Society, thereby becoming a member of the same Committee. General MacLagan, H. E. Perkins, Esq., C.S., Baden Powell, Esq., C.S., J. D. Tremlett, Esq., C.S., and the Rev. J. A. Stamper, were appointed to seats on the new Committee.

Letters having been read from the Rev. A. B. Hutchinson, Hong Kong, respecting the management of certain schools at Hong Kong, supported by R. Baxter, Esq., the Committee agreed to take over one of the said schools, namely, the Baxter Memorial School, being built upon the Society's land, and regard it as part of the Society's Mission.

*Committee of Correspondence, June 4th.*—Reference having been made to the death of the Rev. Crauford Tait, the only surviving son of the Archbishop of Canterbury, it was resolved that this Committee desire respectfully to convey to His Grace the Archbishop of Canterbury the expression of their deep sympathy with him and his family in the bereavement which in the inscrutable wisdom and love of God had fallen upon them, and to assure his Grace of their heartfelt prayers that he might be effectually sustained under his severe trial by the comforts of the everlasting Gospel which had brought life and immortality to light, and which had proved to so many throughout the world a source of consolation under affliction unknown before.

Reference having been made to the death of the Right Hon. Russell Gurney, the following minute was adopted:—

"The Committee are deeply sensible of the loss which the Church Missionary Society and the friends of Missions have sustained in the death of Mr. Russell Gurney. They feel that it is impossible to estimate aright the value to the Mission cause of the open and steady support of its interests by one who in every circle was respected for his integrity and unostentatious piety, and admired for his high ability and distinguished services, while his kindly readiness to give the Committee the benefit of his influence or services in matters of importance makes his loss a very real one to the Society. In all the labours for the welfare of West Africa, especially in sustaining the efforts for the crushing of the slave-trade, Mr. Gurney took an active part; and when, in 1868, the Committee commenced an effort for the abolition of the East African slave-trade, they found in him a ready and sympathizing helper. He supported the motion for inquiry in the House of Commons in 1870, and was Chairman of the Committee appointed on that occasion. In the subsequent action taken by the Committee in connexion with the abolition of the East African slave-trade they could always look for advice and help to him, while in more recent matters of great importance he was just as ready to assist and advise. The Committee would earnestly pray that others may be raised up to supply the loss thus sustained, not only by themselves, but by the Mission cause."

The President was requested to forward a copy of the above Minute to Mrs. Russell Gurney, with an assurance of the Committee's deep sympathy with her in her affliction.

The minutes of the Victoria Nyanza Sub-Committee were read, reporting letters received from Mr. Mackay and Dr. Baxter, and sanctioning action

thereon—also reporting progress of the party proceeding to Uganda by way of the Nile.

With reference to the minute of May 21st, Mr. S. Trivett, a student in the Institution, was appointed to Missionary work in the diocese of Saskatchewan, and recommended to the Bishop of Saskatchewan for immediate ordination.

The Committee accepted the offer of the Rev. Eugene H. Thornton, Curate of Wyvenhoe, for Missionary work in connexion with the Society.

The Rev. T. P. Hughes, having been requested by the Panjab Missionary Conference to seek an opportunity of representing the claims of Beloochistan as a Mission-field to the Parent Committee, was in attendance, and gave information thereon. He also dwelt upon the importance to be attached to Missionaries being set apart for special nationalities, and showed that a Missionary stationed at Dera Ghazi Khan would have large opportunities for reaching the Beloochis. Reference having been made to the recent appointment of Mr. Andrew Jukes to work as a Medical Missionary with the Rev. G. M. Gordon, and to Mr. Gordon's great interest in the establishment of a Mission at Dera Ghazi Khan for the Beloochis, as evidenced by his having recently paid over Rs. 10,000 to the Calcutta Corresponding Committee towards this purpose, the Committee expressed their willingness that Mr. Jukes should be designated to Dera Ghazi Khan with a view to evangelistic work among the Beloochis, to which it is hoped his medical skill will be subsidiary.

With reference to the closing of the Mohammedan Mission in Bombay, and the retiring therefrom of the Rev. J. G. Deimler, consequent upon the report of the joint Estimates and Finance Committees of July, 1877, an appeal was read from Mr. Deimler, dated September 15, 1877, pointing out results which had been attained in the Mohammedan Mission, and earnestly pleading for the resumption and strengthening of the Mission. The Rev. J. G. Deimler, being in attendance, set fully before the Committee the position of advantage already attained in the Bombay Mohammedan Mission, and the Rev. T. P. Hughes strongly pleaded for the resumption of the Mission in consideration especially of the present circumstances of the Turkish Empire. It was resolved that Mr. Deimler be assured of the Committee's deep interest in his Mohammedan work in Bombay as now set before them, and refer the question of its resumption to the General Committee.

A letter was read from Mr. W. Briggs, the Society's Lay Missionary at Multan, offering himself for service in the Nyanza Mission. The Committee appreciated the spirit which had prompted Mr. Briggs's offer, but felt precluded from accepting it.

The Secretaries reported that letters had been received from Ceylon stating that the Tamil Cooly Mission Committee were satisfied with the explanation given by the Committee in regard to the guarantee given to the Bishop.

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## NOTES OF THE MONTH.

### ORDINATION OF MISSIONARIES.

At an Ordination, held by the Bishop of London on Trinity Sunday, June 16th, at St. Paul's Cathedral, the following were admitted to Deacons' Orders:—Messrs. Henry Dunsterville Day, Henry William Eales, Charles Henry Vidal Gollmer, John Grundy, Thomas Aitken Haslam, Thomas Kember, and Joseph Ingham Pickford—all of the Church Missionary College—and Robert Elliott, B.A., of



Trinity College, Dublin, and the C.M. College.—The Rev. A. Schapira, of the West Africa Mission, was admitted to Priest's Orders at the same time.—The Rev. J. B. Bowen was admitted to Priest's Orders at Freetown, Sierra Leone, by the Bishop of Sierra Leone, on Dec. 23rd, 1877; and the Rev. Patrick Bruce to Priest's Orders, by the Bishop of Rupert's Land, at Red River, on May 1st, 1878.

## DECEASE OF MISSIONARIES.

*Nyanza*.—Mr. W. C. Tytherleigh died at Magabika on April 10th.

## RETURN HOME OF MISSIONARIES.

*Mediterranean*.—Rev. J. T. and Mrs. Wolters left Smyrna on May 3rd, and arrived in Germany on May 17th.

*North India*.—Rev. Dr. C. and Mrs. Baumann left Calcutta on March 18th, and arrived at Berlin on May 1st.—Rev. G. T. M. and Mrs. Grime left Benares on April 24th, and arrived at Southampton on May 25th.—Rev. H. Stern left Bombay on May 1st, and arrived at Milan on May 27th.

*South India*.—Rev. R. C. and Mrs. Macdonald left Madras on April 22nd, and arrived in London on June 1st.—Rev. V. W. and Mrs. Harcourt left Madras on March 21st, and arrived in England on June 1st.—Rev. J. and Mrs. Harrison left Madras on April 27th, and arrived in England on June 8th.—Rev. J. and Mrs. Sharp left May 8th, and arrived in England on June 14th.

*Ceylon*.—Rev. G. F. Unwin left Colombo on April 13th, and arrived in London on May 15th.

## Contribution List.

*In the following list of receipts from May 11th to June 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.							
Bedfordshire: Great Barford	3	4	6	Deptford: St. John's	60	0	0
Clophill	18	9	9	Greenwich: Parish Church & St.			
Roxton	1	13	1	Mary's	64	0	0
Berkshire: Grove	12	9		Sheerness	4	13	3
Letcombe Regis	1	0	0	Tunbridge Wells, &c	400	0	0
Winkfield	5	5	0	Lancashire: Accrington Church & Altham	33	6	5
Cheshire: Stockton Heath	1	1	0	Clitheroe	45	3	9
Woodhead	3	8	0	Lancaster, &c	56	18	1
Cornwall: Illogan	2	15	0	Liverpool, &c	568	14	10
St. Just in Roseland	3	0	0	St. Mary Magdalene	31	6	6
Cumberland: Maryport	8	9	9	St. Helen's: St. Thomas	3	19	9
Newton Arlosh	19	17	8	Middlesex: City of London:			
Derbyshire: County Fund	13	2	0	All Hallows the Great and Less	11	0	0
Devonshire: Northam	6	17	0	St. Stephen's, Coleman Street	12	0	0
Woolfardisworthy, West	1	1	0	Hampstead	35	0	0
Dorsetshire: Blandford	29	13	0	Haverstock Hill: St. Andrew's	1	1	0
Compton Abbas	12	14	7	South Kensington: St. Paul's	10	0	0
Corfe Castle	3	18	0	Knightsbridge: All Saints'	62	8	3
Corfe Mullen	5	6	1	Pinner	10	10	0
Hilton	9	3	8	Southgate	53	11	2
Langton Herring	1	2	0	St. Peter's, Eaton Square (for Krish-			
Shaftesbury: St. James	6	6	0	naghur)	4	0	0
Woolland	1	1	0	Norfolk: Hapton	14	0	0
Essex: Shalford	2	13	2	Northamptonshire: Sudborough	3	16	0
Gloucestershire: Borough of Stroud	39	16	9	Nottinghamshire: Carlton-in-Landrick	17	13	0
Bourton-on-the-Water	5	2	4	Sturton-en-le-Steeple	4	0	6
Cheltenham	49	0	0	Oxfordshire: Ambrosden	11	6	0
Tewkesbury, &c	21	8	6	Shropshire: Hodnot	28	11	0
Hampshire: Blendworth	20	0	0	Smethcott	2	15	8
East Hampshire	23	18	2	Somersetshire: Selworthy	2	14	0
Portsmouth: Christ Church	10	0	0	Spaxton	7	15	0
Isle of Wight: Carisbrooke	20	0	0	Westonzoaland	2	16	7
West Cowes: Holy Trinity	21	15	1	Staffordshire: Burton-on-Trent: Holy			
Channel Islands: Guernsey	50	0	0	Trinity Juvenile Association	8	6	0
Hertfordshire: Watford	70	10	3	Fazeley	13	10	0
Kent: Beckenham: St. Paul's	10	0	0	Stone	17	13	0
St. Mary's, Shortlands	23	1	7	Wednesbury: Parish Church	8	1	2
				Suffolk: Woodbridge	11	0	0

Surrey: Brixton: Christ Church.....	8	9	2
Croydon.....	22	5	0
Dorking.....	9	2	9
Herbham.....	2	2	0
Merton.....	34	2	9
Mitcham.....	21	9	9
Nutfield.....	24	19	4
Richmond.....	44	14	10
Streatham Common: Immanuel Church	39	11	0
Wimbledon.....	44	9	3
Warwickshire: Coleshill.....	29	7	3
Leamington.....	77	9	11
Sheldon.....	26	6	8
Westmoreland: Kendal.....	50	0	0
Long Marton.....	4	2	4
Willshire: Heywood.....	1	0	0
Worcestershire: Pedmore.....	14	9	6
Yorkshire: Beverley.....	42	16	1
Bilton.....	12	6	11
Chapelthorpe.....	12	6	
Hanging Heaton.....	16	8	0

## ASSOCIATIONS IN WALES.

Brecknockshire: Glasbury.....	3	14	0
Carmarthenshire: Carmarthen.....	12	17	8
Pembrokeshire: Rudbaxton.....	5	8	6

## IRELAND.

Hibernian Auxiliary.....	500	0	0
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## BENEFACTIONS.

Barker, Rev. H., N.S.W.....	10	10	0
Bazett, Lt.-Col. C. Y., Reading.....	20	0	0
Borrodale, J. H., Esq., Worthing.....	5	0	0
Buchanan, Misses.....	10	0	0
Colville, Misses, Hyde Park.....	10	0	0
Dennett, Miss Jane, Tunbridge Wells.....	5	0	0
E. B.....	5	0	0
E. F.....	50	0	0
Friend.....	200	0	0
Gaviller, Wm. Esq.....	10	10	0
Heydon, B., Esq., Brighton.....	10	0	0
Hoare, C. R. Gurney, Mill Lane.....	5	5	0
Johnson, Robt., Esq., Lockerbie.....	5	5	0
J. W.....	13	0	0
Kemble, W., Esq.....	10	0	0
Lambert, Miss, Gt. Malvern.....	20	0	0
Lawrence, Mrs. Lucca.....	20	0	0
Magor, late Mrs.....	20	0	0
Marchant, T. W. Esq., Deptford.....	5	0	0
Outram, Dowager Lady.....	10	0	0
Prance, Miss Elith, Hampstead.....	15	0	0
Prov. iii. 9 (for India).....	50	0	0
R. B.....	30	0	0
Somes, Mrs., Annerly.....	5	0	0
Thankoffering from C. P., Clifton.....	20	0	0

West, Miss, Red Hill.....	20	0	0
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## COLLECTIONS.

Aston, Mr., Children's Missionary Box...	1	0	0
Barter, M. and M., Freshford.....	2	5	0
Greaves, Mrs., Juvenile Missionary Sale of Work at Compton.....	6	0	0
Holloway: St. Mark's Seasholders' Sun- day-school (Jubilee Fund).....	10	0	
Hyde: St. George's Sunday-schools, by Mr. Thomas Slater.....	3	4	7
Kennington Sunday-school Juvenile Missionary Association, by Mr. E. Sears	1	10	0
Van Heythuyzen, Miss, Kington Hill ...	10	0	

## LEGACIES.

Buckoll, late Mrs. Jane: Exors., F. T. Haggard, Esq., and Rev. E. J. Rhodes	1000	0	0
Clarke, late Gen. A.: Extriix. and Exor., Mrs. H. F. Clarke & E. S. Clarke, Esq.	100	0	0
Curtis, late Miss Ann.....	18	17	5
Dodgson, late Thos., Esq.: Exor., J. H. Dodgson, Esq.....	50	0	0
Erskine, late Miss C., of Venlan.....	100	0	0
McAlister, late Mrs. Mary: Exors., J. Corbett and T. Turner, Esqrs.....	19	19	0
Walker, late Wm., Esq.: Exors., Messrs. T. Walker, M. W. Walker, W. T. To- pott, and W. Walker.....	19	19	0
Wilkinson, late Miss H.: Exor., W. Tay- lor, Esq.....	50	0	0

## FOREIGN CONTRIBUTIONS.

Cape of Good Hope: Cape Town.....	11	18	11
Corsica: Ajaccio.....	5	11	8
Tasmania.....	17	6	6

## EAST AFRICA FUND.

Southgate.....	30	0	0
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## DEFICIENCY FUND.

Brown, Miss, Broadstairs.....	1	0	0
Cope, Rev. W. R.....	5	5	0

## NIGER STEAMER FUND.

Southgate.....	12	2	1
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## VICTORIA NYANZA FUND.

Anon., 30th April, 1878.....	5	0	0
Buxton, Lady, Cromer.....	100	0	0
C. M. C. ....	105	0	0
Howard, Lady Charlotte, Tunbridge Wells.....	5	0	0
Kemble, W., Esq.....	10	0	0
Southgate.....	30	0	0
Witherby, Mrs. S.....	10	0	0

The Secretaries thankfully acknowledge the receipt of Parcels of Apparel, &c., for North-West America from—

Mrs. Nesham, Grove Road, Brixton.  
Mrs. Warwick, Kilsby, Rugby (3).  
Mothers' Meeting, St. Peter's, Cheltenham  
per Mrs. Goodhart.  
Mrs. Duke, Chichester (3).  
Mrs. Maxwell, High Roding.  
Rev. R. Hunt, Midway Grove (2).  
Lady Glyn, Ewell.  
Mrs. Riach, Blackheath.

For the Frere Town Mission, from Mrs. Maine, Sowerby, Thirsk.  
For Mrs. Sharkey's School, Masulipatam, from Coral Fund, per Mrs. Batty.

Mrs. Cobb, Tunbridge Wells (2).  
Archd. Hunter, Bayswater.  
Miss Waddington, York Place, Portman Sq.  
Miss Cox, Kensington Park.  
Mrs. Isaac, Dewsbury.  
Mrs. Henly, Caine (2).  
Miss Smith, Hampstead.  
Mrs. Hawksworth, Brixton.  
Mrs. Thompson, Nottingham.

**NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.**—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

*All goods received for the N.-W. America Mission have been sent out; no further shipment can be made this year.*

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## VALEDICTORY DISMISSAL OF MISSIONARIES.

**O**N Tuesday, July 2nd, the usual dismissal of missionaries proceeding to various fields of labour took place at the Church Missionary College at Islington. A large company of friends and supporters of the Society was present on this most interesting occasion, in addition to many members of the Committee, among whom were Colonel Bruce, Colonel Channer, Colonel Elliott, General Sir William Hill, V.P., A. Lang, Esq., Rev. Prebendary Auriol, Rev. W. J. Chapman, Rev. Uriah Davies, Archdeacon Hobbs, Rev. R. J. Knight, Rev. J. Rooker, and other friends, lay and clerical. The chair was taken by Capt. the Hon. F. Maude, R.N., V.P., and Treasurer of the Society. The Instructions were delivered by the Honorary Clerical Secretary. The departing missionaries were then addressed by the Rev. Canon Hoare of Tunbridge Wells, and commended to the favour and protection of Almighty God by the Rev. G. Blisset. The following is the list of the missionaries dismissed. The Instructions addressed to each will explain to the friends of the Society the nature and responsibility of the duties assigned to each of them:—

*Mr. J. A. Alley . . .	Port Lokkoh, . . .	West Africa.
Rev. A. Schapira . . .	{	Yoruba Mission, . . .
*Rev. C. H. V. Gollmer . . .		
*Rev. T. A. Haslam . . .		
Rev. H. K. Binns . . .	{	Rabbai, . . . East Africa.
Mr. R. J. Bell . . .		
*Rev. H. P. Parker . . .		
*Rev. H. D. Day . . .	{	Calcutta, . . . North India.
*Rev. R. Elliott . . .		
Rev. T. P. Hughes . . .		
*Rev. A. Lewis . . .	{	Punjab, . . . " "
*Mr. A. Jukes . . .		
Rev. T. Kember . . .		
*Rev. H. W. Eales . . .	{	Tinnevely, . . . South India.
*Rev. I. J. Pickford . . .		
*Rev. John Grundy . . .		
*Rev. W. Andrews . . .	{	Telugu Mission, . . . " "
Rev. J. Sidney Hill . . .		
*Mr. W. Goodyear . . .		
*Rev. S. Trivett . . .	{	Ceylon.
	{	Hong Kong, . . . China.
	{	Nagasaki, . . . Japan.
	{	New Zealand.
	{	Stanley, . . . N. W. America.

## INSTRUCTIONS.

DEARLY BELOVED IN THE LORD,—Although these gatherings come round periodically, year by year, and frequently throughout the year the Committee

Those marked thus \* are going out for the first time.

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are engaged in taking leave of one and another for the Mission-field, yet there are few who would be disposed to say that these meetings lose by their repetition in interest or in solemnity: nay, rather, as the area of missionary work widens—as the obligation to evangelize the whole world takes stronger hold on the consciousness of the Church of Christ—as more strenuous efforts are made to storm the great strongholds of darkness—and as, at the same time, the spirit of Antichrist reveals itself in opposition to the simple preaching of Christ and Him crucified—as prophecies receive their fulfilment—as signs are multiplied of the nearer coming of the Son of Man—it cannot but be in the spirit of ever increasing seriousness and earnestness of purpose that we meet after the manner of our meeting to-day. As the Committee have words of special instruction to address to each of you, and as Canon Hoare, an old friend of the Society, has kindly consented, in the name of the Committee, to address a few words of exhortation, any words from the Committee of general application will be few.

There are those here who will remember that in the solemn charge addressed by the Bishop to those who are admitted, as some of you have been very recently, to the higher office of the Christian ministry, the following words occur:—"We have good hope that you have weighed and pondered these things with yourselves long before this time, and that you have clearly determined, by God's grace, to give yourselves wholly to this office whereunto it hath pleased God to call you, so that, as much as doth in you lie, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way." The Committee would commend these heart-stirring words to every one, be he ordained or unordained, who has been called of God to fill the office of a missionary. If this *whole-heartedness*, this concentration of every power upon one object, is expected in those who undertake the Christian ministry at home, even more, if possible, is it expected in those who are called to be ambassadors for Christ abroad. They must be emphatically men of one thing—they must be prepared to make any sacrifice, and to take any amount of trouble, if only they may make full proof of their ministry, and at last render up their account with joy. The Committee are persuaded that there is not one amongst you who are gathered here to-day but desires above all things to be an efficient missionary; they would therefore make a few suggestions in reference to points of practical importance, which experience has proved to be essential, but which, alas! experience has also proved to be often regarded as secondary.

First among such things *the Committee would desire to lay stress on the acquisition of the language of the people to whom you are sent.* Some of you might think the suggestion so obvious and so common that there is no need to refer to it. The Committee, however, know too well that such is not the case; and because at the outset a young missionary does not go forth with the determination that he will master the language, his missionary course proves, comparatively speaking, a failure; he goes halting all his days. In the first year or two, then, unless of course the Committee have appointed you to some special service (and even then the language of the Natives will be a subject of longing desire), let the acquisition of the language be your first concern. Only a few weeks ago a young missionary was giving an account of the way in which he had been spending the past winter, and he writes thus:—He had only been out a few months, and he enumerates three items of work among the people, and he then concludes, "4th.—Spare time spent in learning language." This example is mentioned just to be

avoided. You notice he gives the language the last place, and he gives it his spare time.

That is the temptation. Therefore let it be impressed upon all your minds that, whatever may be the pressure of the work around you, nothing but the most dire necessity must be allowed to draw away your thoughts from the language, or your whole future work will suffer. If you should go to a mission where there are examinations in the language, do not aim merely to pass the examinations with credit, but that you may *master* the language—that you may tell to those about you—not with stammering, broken accents, but (so far as a foreigner may, and it is wonderful what dogged perseverance, linked with a prayerful spirit, will do in such a matter) in their own mother tongue—of the wonderful works of God.

With a view to this, the Committee would warn you against the use of an interpreter; the practice is very attractive, as it enables the missionary so soon to tell to the heathen the thoughts to which his heart burns to give utterance, but it is apt to be a snare—it is apt to become what the use of translations (“cribs” as they are called in school parlance) is to a school-boy; he learns to lean on them; he ceases to realize the necessity for constant effort, and the result is fatal for his success in scholarship.

Further, be not content with your lessons with your munshi or teacher, but, as soon as is possible, get among the people themselves; listen to the way they speak, and practise what you have learnt. These words to some of you may have a disappointing sound. “For three or four years,” you will be disposed to say, “we have been preparing for the work, and must we have one, two, three years’ preparation more, before we can have our hearts’ desire, and tell to the heathen the unsearchable riches of Christ?” To a great extent it must be so; but do not be cast down. A man in this country who is to heal the bodies of men is not permitted to begin practice until five years at least have been spent in special training; therefore do not grudge the time, if five years and more are required to fit you for the highest work that lies within the reach of sinful men. Remember that your Lord and Master began to be thirty years of age before He came forth from the quiet of Nazareth, and He had no language to learn.

And do not think that it is the lips only that preach. In a letter received this very week from one who stands high in the military profession, there occur the following words addressed to some of your brethren in the field:—“Are you missionaries? So am I. The letter must be one that he who runs can read—the Life.” Yes, the life will be preaching long before the lips; and, remember, the sermon of a holy life will live and bring forth fruit when the teaching of the lips has long passed away.

Therefore, while giving yourselves earnestly to the study of the language, take good heed to your daily lives that Christ shine forth in them; and even though you should be called to the presence of your Master before you have opened your lips, you shall not find in, the Day of the Lord Jesus, that your missionary life has been in vain.

Another occupation should also accompany the study of the language, which is only secondary in importance, and that is *an earnest, diligent effort to get as thorough a knowledge as possible of the history, literature, religion, and habits of the people among whom your lot is cast.* The chief secret of power is sympathy, and nothing so conduces to this as an intelligent and appreciative knowledge of the people whose hearts you want to win. No people of the earth are so obtuse but they will

soon see whether they are loved or despised—whether they are really longed after or whether they are only preached to, and the success will be accordingly. “If I were asked,” said our beloved Native brother, Mr. Saththianadhan, addressing, a few weeks ago, at Cambridge, a meeting of the members of the University, “What were the three requisites for a successful missionary, and I were to reply after the manner of the great Demosthenes, I should reply, the first requisite is love, the second requisite is love, and the third requisite is love. It is love makes the successful missionary.”

Another point the Committee would refer to for the sake of those especially who are placed among teeming populations—do not be discouraged or depressed, or allow your energies to be squandered upon a multitude of things, because you cannot do everything you would, but be content with doing what you can. There are thousands round you hurrying to destruction; the fields are white unto harvest; the harvest is great and the labourers are few; and you are oppressed and overwhelmed with the greatness of the work. Let them all be laid at the feet of your God in prayer; but meanwhile remember that your work is not to deal so much with masses as with individual souls—souls are brought to the Saviour one by one.

There is a valuable thought for the missionary abroad as well as for the home worker contained in the line of the hymn,—

“More careful—not to serve Thee much,  
But to please Thee perfectly.”

Again, *do not despise helps* for the maintenance of your spiritual life. This was specially dwelt upon by the Committee on this occasion last year, and they would commend to you a perusal of the counsel then given. Of all men a missionary has need to guard against the influences that press upon him on all sides. There is everything around him calculated to deaden his spiritual perceptions, and yet the success of his work depends on his keeping these perceptions bright and clear. Therefore let pains be taken that no opportunity be lost for spiritual converse; and if Christian friends be absent, let the spirit be refreshed by communion with saints in glory, through some such biography as that of Henry Fox or Robert Noble, or Brainerd, or McCheyne or Hewitson. Above all, let the word of God be in deed and in truth the man of his counsels. Through the written word let him hold converse with the incarnate Word, and he shall find how true it is that “as iron sharpeneth iron, so doth the countenance of a man his friend.”

One word more; of the things that make a successful minister at home—a prominent place has been given to *trial*, and it must be so also with the missionary abroad. If it has not been so already, be assured that, in some form or other, your missionary spirit will be tried, and probably in some unexpected way. Therefore the Committee would say to each one of you, “Hold fast that thou hast, that no man take thy crown.” “Keep thy heart with all diligence, for out of it are the issues of life.”

Be sure that the enemy is ever on the watch to get an advantage over you; therefore count yourself only safe when keeping close to your Saviour's side.

And when He cometh, as the Chief Shepherd, you shall receive a crown of glory that fadeth not away.

The Committee first address the brethren who are called to follow their Lord to the coast of West Africa.

*Sierra Leone.*

You, Brother ALLEX, are appointed to the Society's old station at Port Lokkoh, with a view of being associated with our brother Burtchaell, who left this country on account of failing health, and has happily reversed the usual order of things by finding both health and energy return in West Africa. The Committee trust you may find the climate as suitable for you as it has proved to Mr. Burtchaell, so that at length, after many disappointments, Port Lokkoh may be permanently occupied by witnesses for Christ. They are sure, dear brother, from what they have heard of your character, that you will go with the resolution on your part to cling to your post as long as God permits you. The occupation of Port Lokkoh is important, not only because it is in itself a populous town, but because it is a centre of trade with the interior, so that the representatives of many tribes are met with there in considerable numbers.

The Committee would repeat the hope they expressed in taking leave of Mr. Baker for this post last year, but who, much against his will, has been forced to return, that it may be with the future of the Timneh Church as it was with the Church at Thessalonica; that from it may sound forth the Gospel into the regions beyond; and may you, dear brother, by the grace of God, have your full share in bringing about this result! You are doubtless feeling your weakness for such a work as lies before you; yet you may go forward with a full courage, as feeling that the Lord has set before you an open door, and no man can shut it.

*Yoruba Mission.*

It is a source of much satisfaction to the Committee that they are able to send a reinforcement of three brethren to the Yoruba Mission. Although this number does not supply the vacancies made in the ranks within the last few years, yet it will be an evidence, the Committee trust, that their desire is to prosecute this interesting and hopeful Mission with vigour.

You, Brother SCHAPIRA, are appointed to take charge, for the present, of the Breadfruit Church at Lagos, which is left without a pastor by the appointment of our brother, Henry Johnson, to be Archdeacon of the Upper Niger. The Committee describe this appointment as a temporary one, because they hope a suitable Native pastor will soon be found for this Church; meanwhile, they believe it will prove to be a charge in which your gifts will find special scope, inasmuch as Lagos now contains a considerable number of professed Mohammedans, who, first by James Johnson, and more recently by Henry Johnson, have been regarded as specially the care of the minister of Breadfruit Church. Your work in this direction at Sierra Leone, which was only too short, encourages the Committee to hope that your knowledge of Arabic and your connexion with the Holy Land will enable you to do good service at Lagos in the name of the Holy One of Israel.

Although the Services at Breadfruit are in English, the Committee hope that you will at once commence the study of the Yoruba language, so that you will be ready to go forward into the interior when the call comes. May your spirit, your teaching, and your success be that of your great countryman, the Apostle of the Gentiles, even as you are a partaker of the same faith and hope, and rejoice in being a servant of the same Lord!

Your name, Brother GOLLMER, has been long associated with the Yoruba Mission, and in the Yoruba country is not only known but loved. The Committee share in your father's joy that you should have been led to desire to walk in his steps, not simply because they were his, but because, as the Committee trust, you have heard calling you to the life of a missionary the voice of your Heavenly Lord.

You are aware that the Committee have appointed you to the charge of the Training Institution at Lagos, in which young men are prepared as school-masters, catechists, pastors, and evangelists in the Yoruba Mission. For the last ten years this work has been carried on with much efficiency by Mr. Buckley Wood, but he now asks to be relieved of it that he may devote himself to evangelistic work. The Committee hope that some arrangement may be made by which the Training College and the Grammar School may be made mutually helpful, but on this point we expect to hear from the brethren at Lagos. It would not be easy to exaggerate the importance to the whole Mission of the work entrusted to you. Just as it is true that "like pastor, like people," so it is also true that "like teacher, like scholar." As, therefore, the future teachers, pastors, and evangelists of the Yoruba Church will, most of them, come under your immediate influence, it will, under God, rest very much with you whether the Natives have a clear view of and a strong grasp upon the great doctrines of the Gospel, or whether their views be cloudy and their hold feeble. It will, under God, very much rest with you whether the tone of the Native agents be high, and spiritual, and aggressive, or whether it be low, worldly, and perfunctory—whether, in fact, the religion of the Lord Jesus be a power in the land, or whether it be little more than a name.

The Committee doubt not you are ready to say, "Who is sufficient for these things?" But they rejoice in the rejoinder which the Apostle who asks the question supplies, "Our sufficiency is of God." The sense of insufficiency proves to the believer a source of strength rather than weakness, inasmuch as it drives him to lean the more upon the grace that is in Christ Jesus, in the spirit of him who said, "When I am weak, then am I strong." The Committee trust, dear brother, that it may be thus with you, and that, knowing the grace that is yours in Christ, you may go forward watchfully and prayerfully, yet rejoicing greatly that such an opportunity is given you for spreading the kingdom of your Lord.

You, Brother HASLAM, have also been appointed to this Mission, to fill the office, if God permit, of an evangelist. Although your father's name is not connected with mission-work abroad, it is one upon which God has put honour in connexion with evangelistic work in this country, and the Committee can hardly desire a better thing for you than that you may tread in the same path abroad, and with the same blessing that has marked your father's course amongst us here.

What the Committee have urged upon your brother Gollmer in regard to the special importance of his work is also true, in a measure, of that which is entrusted to you. It is a stimulus to watchfulness, and supplies a powerful motive for aiming at a high standard of devotedness, to remember that in every department of missionary labour the position of the European missionary must be more or less that of a leader and exemplar to the Natives. It is not likely that the Native evangelist will rise to a higher level of devotedness, of self-sacrifice, than his European brother. It is of the first importance, there-



fore, to watch against the appearance of self-indulgence, or self-pleasing, or love of ease, and rather to aim at being in this respect a living epistle of Christ, who "pleased not Himself," whose life was the exemplification of this one word, "My meat is to do the will of Him that sent Me, and to finish His work." Your first work on reaching your destination will be the acquirement of the language. You will doubtless be able to render some help in other ways from the first, as the Mission is grievously undermanned just now; but you will not forget that the language claims the first place, as that upon which your future efficiency so much depends. The Lord make you in all respects a labourer that needeth not to be ashamed!

#### *East Africa.*

You, Brother BRUNS, will soon be returning, the Committee trust, with your usefulness doubled by her help who has cast in her lot with yours, to the East Africa Mission.

You have already spent two years among the Wanika people, and to them the Committee desire that you should return. It meets also with their full approval that you should carry out your own desire of devoting yourself more especially to the work of translating the sacred Scriptures into the Kinika; this will not, of course, preclude your taking a part in Evangelistic work; indeed, your translational work cannot be what it ought to be unless you mix freely with the people, picking up their idioms and modes of expression, and testing by actual experience the accuracy and property of the words you are employing.

The testimony that the Committee have received to the reality of the work among the Giriama people, among whom the Lord has been pleased to put so much honour upon His own word, makes them very hopeful that He has His purposes of grace and blessing towards the Wanika people; and as in speaking of the Yoruba Mission they have magnified the office of him who is charged with the training of a Native agency, so in the Wanika Mission, at its present stage, they feel they cannot exaggerate the importance of the work of the translator, who is charged with supplying the people with the lively oracles of God. In the spirit that should influence such an one, and the advice that is needed for doing such efficiently, the Committee cannot do better than commend to you the advice of the small pamphlet by the Rev. R. B. Girdlestone, the late Translational Secretary of the British and Foreign Bible Society, entitled *Suggestions for Translators, Editors, and Revisers of the Bible*.

May the Holy Spirit, by whose co-operation holy men of old wrote as they were moved, be with you in your important task, and while preparing the divine mould for the poor Wanika, that the image of God may be restored to them, may your own mind and heart and spirit and life be moulded more and more according to Christ Jesus the Incarnate Word! Happy, indeed, shall you be if this word may have its fulfilment in you, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

#### *Bengal.*

The Committee are thankful, Brother BELL, that your health has been so far restored by your stay in England as to admit of the hope of your returning this autumn to Calcutta. You go back to your old post in the Cathedral Mission College, where your help is greatly needed. The Com-

mittee look upon that College as a great and blessed agency for bringing home the revealed truth of God to the hearts and consciences of undergraduates of the University of Calcutta. If there is one word which the Committee would wish chiefly to say to you now, it would be to impress affectionately the necessity of setting great store upon the daily opportunity of unfolding the Word of God to the students in class. The Committee cannot but feel assured that that quickening Word must have found, and must be finding, its way home to the hearts of some young men taught in the College. Very thankful would they be to be able to supply some competent missionaries to follow up and help forward the impressions produced in the College, and they will keep it in mind. Be assured, dear brother, that the Committee very heartily appreciate the faithfulness and devotedness which have characterized your work during the eighteen years of your connexion with the Society. They will follow you with lively interest in your daily work, and their prayer will be that you may ever have the Word of God dwelling richly in yourself, and that you may be helped to teach it with power, and that you may have the joy of yet finding many who have been born again by it under your teaching, to be your joy and crown of rejoicing in the day of Christ.

The Committee take leave of you, Brother PARKER, to-day, with feelings of hopeful and prayerful interest. They have appointed you to the onerous post of taking part in the important duties of the Secretaryship of the Calcutta Corresponding Committee. You will also assist in the ministrations and pastoral charge of the Old Church; the Society having always thought it desirable to secure, if possible, to their Secretaries in the Presidency towns of India, the opportunity of exercising the ministry of souls. On your arrival in Calcutta you will at once take your part in the duties of the Old Church, and in the discharge of them you may well consider that you are exercising a great, if indirect, influence on the great missionary work which is sending you forth, for every soul quickened under your ministry (and it is the Committee's earnest hope and prayer that this may be the character of your ministry) must tell with power upon the winning of India to Christ.

In the duties of the Secretariat you will for some time be necessarily a learner, for there is much to be learned. It is the Committee's hope that the health of our esteemed and experienced Brother Welland, who has for some years past so ably discharged those duties, may admit of his returning to Calcutta this autumn. He is not with us to-day, though he is present with us in Spirit, and taking deep interest in our solemn proceedings. On him, for some time, will devolve the chief conduct of the business of the Secretariat, while you will have the opportunity of gradually making yourself acquainted with the modes of conducting business, and with missionary plans, and will at the same time be rendering him assistance in such ways as may be agreed upon.

The Committee would ask you generally to realize that you have been appointed to a sphere of special and solemn responsibility in regard to the missionary work of the Society in North India. Seek that in humility, in self-denial, in readiness to endure hardness, in patience, in the exercise of a forgiving and loving spirit, you may be an example to many. You will be brought into much happy and affectionate intercourse with all our honoured missionary brethren in North India. Take pains to make yourself thoroughly acquainted with their respective works and plans. Make it your joy to be their helper for Christ's sake, and their sympathizer in every joy and sor-

row. Try to make every letter you write a means of profit and edification. May it be yours to enter into the great Apostle's spirit when he said, "I endure all things for the elects' sakes." The Committee affectionately commend you, dear brother, to the God of all grace, that He may fit you for the work which lies before you, and may make you an honoured instrument for the advancement of His own cause in North India.

It was natural, Brother DAY, for the Committee to have thought of India as your sphere of labour. Your father held an important military command in that country, and the desire has been put into your heart by the Holy Spirit of God to make it the land of your own adoption, and to spend and be spent for it in the Gospel. The place to which the Committee have appointed you is the great city of Calcutta—a city which may still, alas! be described, like Athens of old, as full of idols. The Committee have often been reminded of late that there is in Calcutta a great lack of vernacular preachers—that is, a lack of that class of European missionaries who are thoroughly conversant with the vernaculars of the people, who are deeply impressed with a belief in the power of the preached Word of God, who delight to preach it everywhere, in lanes and alleys and bazaars.

The Committee's desire for you, dear brother, is that you should be a vernacular preacher in Calcutta. They believe that this work is of great importance, that it ought to be done, that the reproach, so far as there is ground for it, ought to be wiped off. They would ask you, then, to be content with nothing short, God helping you, of a thorough mastery of the language, a mastery of it which will enable you to bring home the truth intelligently to the minds of the people. It is for us to take all pains and labour to bring it home intelligently to their minds. The Holy Spirit will bring it home to their hearts. They would also ask you to study carefully the history and the habits and the modes of thought of the people. As far as possible, make yourself one of them for the Gospel's sake. Seek to be a scribe instructed unto the Kingdom of heaven, bringing forth out of your treasure things new and old. Be a deep student of God's Word written, for there is the armoury from which the true weapons of your warfare must be taken. To this work the Committee appoint you. Definite plans may follow after you have gained the victory over your first great difficulty—the language. May He who teacheth our hands to war and our fingers to fight, make you a workman that needeth not to be ashamed, counting not your life dear unto yourself that you may win Christ

#### *Santal Mission.*

Our beloved brethren in our interesting, and, by God's help, prosperous Santal Mission, Brother ELLIOTT, have of late been earnestly pleading with the Committee for the addition to their staff of a missionary brother acquainted with medicine. They are far removed from European medical assistance, and they think at the same time that Santalistan is one of those regions where the influence of a Medical Mission would be powerfully felt. The Committee, after much consideration, and knowing that for some time your own mind has been drawn in that direction, have come to the conclusion to designate you to the Santals, believing that the Lord has work for you there. You have the medical skill, acquired in the University of Dublin, where also you have obtained your degree in arts; and now, after a course of theology in this College, you have been admitted to the sacred office of the Ministry.

To the Santal Mission, then, on behalf of which so much interest has been awakened and so many prayers called forth, you are designated. You will lend your utmost efforts at the outset to the study of the language, and you will be able to take counsel with Mr. Storrs and the other brethren of the Mission as to how you may be able to turn your medical skill to the best account for the help of the Gospel. With regard to all your medical plans, the Committee would say but one thing, and they rejoice to believe that it meets with a hearty response in your own feelings. That one thing is this—Do not sink the character of the evangelist, the minister of souls, in that of the mere medical practitioner. You do not go to the Santals as a philanthropist, but as one whose business it is to convert souls to Christ. Do not look upon your medical work as an end, but as a means to an end. Do not measure the success of your work by the number of cases to which you are able to afford relief each day. Your hospital or dispensary will attract men to you—be sure that you use your power of attraction in order that you may give them the one only Divine remedy for the deep disease of the soul. The Committee send you forth in the name of the Great Healer of Souls. May He be with you evermore, and may the Holy Spirit make your testimony to Jesus strong and abiding, to the salvation of many souls!

*Punjab.*

Again, Brother HUGHES, after a brief stay in this country, you are proposing to return, at the close of the year, to the scene of your various labours in your far-off home in Peshawur beyond the Indus. The Committee thank you for your efforts, during your brief sojourn amongst us, to arouse the missionary spirit in England, and they are sure that your efforts have not been and will not be in vain. It is unnecessary to allude to your work, for your addresses have made it familiar to very many, and on behalf of it we doubt not that many prayers will go up while you are far distant from us. The Committee have no instructions to give you further than to ask you to go forward in the Lord's name as you have been already doing. May the God of all grace cause your bow to abide in strength, and may the arms of your hands be made strong by the hands of the mighty God of Jacob! To Him the Committee affectionately commend you and yours.

The Committee, Brother LEWIS, were glad to accept your offer of yourself for the work of an itinerating missionary in the Punjab. You go to a field where much earnest toil has been expended, and where the promise of fruit is great. May your presence in the Mission, and your faith and patience and care for souls, be helpful and strengthening to all the brethren! An earnest request has come from Amritsar that you may be willing to take charge, for a time at least, of the extended educational work there which Mr. Baring, now removed to Batala, had so efficiently superintended. To this you have cheerfully assented. On your arrival in the Mission, you will be placed at once in communication with Mr. Clark, the Secretary of the recently appointed Lahore Corresponding Committee, and will be able at once to enter on your work. May God make all grace abound toward you, that, having all-sufficiency in all things, you may abound to every good work!

You, Brother JUKES, have been led to lay your medical knowledge and experience as an offering at the feet of the Lord Jesus Christ for service in India, and for this purpose are willing to give up an important position

attained as a medical practitioner in England. "The Lord is able to give thee much more than this." Already you have a devoted brother, the Rev. Worthington Jukes, labouring in the trans-Indus frontier station of Peshawur, and to you it is to be assigned to make proof of the openings which may exist for the Gospel in another trans-Indus station—that of Dera Ghazee Khan. For several years past a loud call has been reaching the Committee from friends in the Punjab to commence a Mission in the hitherto unreached region of Beloochistan, and it has been represented that a missionary stationed in Dera Ghazee Khan would have, as an initiatory step to taking up the Mission in stronger force, abundant opportunities for conveying the Gospel to the Belooches. Your offer of yourself, and the generous pecuniary help supplied by one who is himself a missionary abundant in labours, have enabled the Committee to take this step practically into consideration, and they have designated you accordingly as a missionary to the Belooches. Before actually taking up your residence in Dera Ghazee Khan, it will be well for you—and it falls in with your own expressed wishes—to gather some missionary experience by residence with your brother at Peshawur and with Mr. Gordon in his itinerating work. But on this and all other points of detail the Lahore Corresponding Committee will now be at hand to give you counsel.

It is a solemn thing, dear brother, the commencement of a new Mission. If the foundations are not laid deep, the superstructure cannot be expected to be strong and lasting. And the only true foundations of a Mission are souls converted to God by the Holy Spirit blessing the testimony to Jesus. There is no short cut and no new or modern way to the laying these foundations of a Mission. We must seek with pains and labour and patience to preach the Word of God intelligibly to the apprehensions of the people, and then we must look with faith to the blessed Spirit of God to cause our seed sown to spring up. In your work in Dera Ghazee Khan you will have a powerful auxiliary to your evangelistic work in your medical skill. But the Committee would remind you, as they have reminded Brother Elliott, that you are not to sink the character of winner of souls in that of the healer of bodily disease. Your medical skill will in time attract many a weary and heavily-laden one to you. Let them be attracted that they may learn from you the one and only Divine remedy for the healing of the soul. The Committee will watch your work with deep and prayerful interest, and they now affectionately commend you for the work which lies before you to the watchful care of our ascended Lord and Saviour.

#### *Tinnevely.*

Thirteen years have passed, Brother KEMBER, since you went out first to take part in the Society's educational work in Palamcottah. You earned for yourself there a good report from the brethren in the Mission, and from all who had knowledge of your work; and nearly three years ago the Parent Committee invited you to England, to prepare yourself by study at their Islington College for the work of the ministry. You have been now admitted to that sacred office, and the Committee have appointed you to a work—than which, in its bearings on the welfare of the work generally, there can be none in the mission-field more important—the work of training promising Native Christians for spiritual work in the Mission. Circumstanced as Tinnevely is, the theological class must embrace in its aim a very wide scope. There are men to be trained as the ministers and evangelists of the growing Native Church; and in this light, and keeping in view the true prosperity

of the Native Church, how deeply responsible and important does the work now committed to you appear! Then, again, there are men to be trained as evangelists for the Society's own Itinerating Mission in Tinnevely. And indeed, we may add, there are spiritual agents to be trained for the Tamil Missions of the Society generally.

To this work, dear brother—with the great importance of which the Committee are deeply impressed—you bring a thirteen years' experience of what the work requires. You bring to it your careful study of the last three years in theology, and a good knowledge, at once ready to your hand, of the Tamil language. The Committee thank God, most of all, that you bring to it a high tone of spiritual character, and a simple, trusting dependence for grace and strength on our great and living Head. Further details of the work which the Committee now entrust to you will be supplied, after consultation with yourself here, to the Madras Corresponding Committee; and the Committee would now only solemnly commend you to God for needful grace to be given you for your work and witness for Christ in this important sphere.

#### *Telugu Mission.*

The Committee have appointed you, Brother EALES, to the Society's Telugu Mission in South India, leaving it to the Madras Corresponding Committee to fix your precise location in that Mission. The Telugu Mission is one whose foundations were deeply laid in faith and patience and prayer by those early fathers of the Mission of happy memory—Fox, Noble, Sharkey, and others, and where great and earnest (and withal successful) toil has been expended by their successors since. May you be a worthy follower, in faith and patience and steady labour, of those who have gone before, and may the Lord reward your work! The Committee at present lay only one chief charge on you—that you seek diligently and perseveringly to obtain a thorough mastery of the language, believing, as they do, that a missionary (unless, indeed, specially appointed to work where the vernacular is not needed) can have but little efficiency unless he is able intelligibly and forcibly to convey Divine truth through the vernacular to the apprehensions of the people. They commend you affectionately to the loving favour and protection of Almighty God for the work He has assigned you.

#### *Ceylon.*

The Committee are sending you, Brother PICKFORD, to a Mission that has for the last two years been often in their thoughts with unhappy associations—the Mission in the Island of Ceylon. The difficulties alluded to are not yet altogether removed, though they are, it is hoped, in process of removal. But, however that may be, certain it is that the blessing has not been withdrawn from the Society's labours in that island; and that every department of the Mission, and every group of Native Christian congregations connected with the Mission, is still instrumental, in the goodness of God, to bring sinners not only from heathenism into the visible Church, but also, so far as man can judge, from spiritual death into life-giving communion with the Saviour.

The Committee will not, on this occasion, further designate the work in which you will be employed, than by naming the language (Tamil) which you will have to acquire, and the missionary (Brother Rowlands) with whom you will, in the first instance, be associated. In doing so, the Committee not only authorize, but also definitely instruct, you to postpone every other branch

of missionary work to that of acquiring a thorough practical mastery of the Tamil language.

It is a satisfaction to remember that you are nearly related to one whose name you bear, and who laboured for several years with much zeal among the Tamil people, spending part of that time in Ceylon itself. From him you have doubtless already received valuable advice ; and the memories which he has there left behind him will conciliate a favourable reception in several quarters when you enter upon your work.

The Committee pray that you may be a comfort and help to dear Brother Rowlands in the sorrow of his bereavement, and the trials of his work, and that both of you, though sowing at times in tears, may, as well here as hereafter, abundantly reap in joy.

#### *China.*

It is with feelings of true regret that, while Africa takes its three new men, and India twice that number, the Committee have only been able to allot one to the great and important field of China, especially as the retirement through ill-health of two faithful men from that land, the return of one at least of whom must be very doubtful, leaves the little band connected with the Society weakened and overtaken beyond its strength. Moreover, the Committee cannot forget that last year China received no reinforcement at all. They would therefore desire to give expression to their full intention to set apart a large number, if God permit, for China another year, as well as to their readiness to send out more in the present year, if such should offer themselves for China.

You have been appointed, Brother GRUNDY, to be connected with Mr. Hutchinson at Hong-Kong, where the work is marked by slow but steady growth, both on the island itself and on the mainland. Of course your first work will be the acquisition of the language, to which you must set yourself in right earnest, so that, if possible, you may be prepared to take charge of the work when Mr. Hutchinson leaves it, which will probably be before long, for a visit to this country.

In your study of the language the Committee trust that, for the present, your wife will consider herself a fellow-student, as there is much important work that must languish until a qualified lady be at hand to superintend it.

You will find trials and temptations in your work inseparable from a British colony such as Hong-Kong, but you will remember your Saviour's injunction to "watch and pray." And, so doing, remember, you shall receive power, and you shall thus be a witness unto your ascended Lord—of the truth of His religion and the power of His resurrection life—unto the uttermost parts of the earth.

#### *Japan.*

The Committee's instructions to you, Brother ANDREWS, were prepared last year, and printed with those delivered to the other brethren, so that they will not repeat them. They are glad to believe that the delay in your going out will not be without its compensating advantages, inasmuch as it has led to the establishment of your health, and also given you the opportunity of gaining some ministerial experience with one of the Society's oldest and most faithful friends. It also enables you to take with you one who, the Committee trust, will prove a true fellow-helper in the work of the Lord. May His rich blessing rest upon you both, and may He give you both, if it please Him, a full share in the high privilege of winning Japan for Christ!

*New Zealand.*

There is no Mission of the Society which, in the mysterious providence of God, has passed through greater vicissitudes than that which has been conducted in New Zealand. Its long apparent fruitlessness, the first faint glimmerings of visible success, the rapid progress that soon followed, the perplexing difficulties that retarded the organization of the Native Church, the disastrous effects of the war, the sad apostacy of many of the Maori Christians, and, lastly, the favourable reaction which, beginning in the extreme north, seems now to have extended to every district—all these things are well known, not only to the brethren whom the Committee are now sending out, but to most, if not all, of the friends that have assembled here to-day to express their sympathy and to offer up their intercessory prayers.

As regards the *future* of the New Zealand Mission, the Committee are full of hope. The chief visible grounds of this expectation are the evident signs of God's grace bestowed on the Native pastors, the manifest zeal and spirituality of many among them, and their acceptability among their fellow-tribesmen. The Committee are resolved to do their utmost towards keeping up a supply of such faithful men for the time to come, by maintaining, in due efficiency, Preparandi Classes and a Central Theological College. But they are convinced that these Native brethren will be benefited by further support from English Christians, not so much in the way of authority and superintendence, as of friendship, example, encouragement, and fraternal advice.

With these views the Committee cannot but rejoice, Brothers HILL and GOODYEAR, that they are able to send you out, full of zeal, they trust, and of the Holy Ghost, to gladden the hearts of the elder missionary brethren, now labouring there, by your youthful ardour and hopeful faith. Hold them in honour for their works' sake. Esteem them very highly in love. If a junior missionary sees anything in existing plans that seems to him erroneous, he should remember that, in such cases, the probability, though not always the certainty, must be that the seniors are right, and the juniors often mistaken. Be very earnest in prayer in their behalf, and believe that the prayer is heard.

And if considerate affection and affectionate consideration are needed towards your European brethren, the same temper is at least equally requisite in dealing with Maori fellow-Christians. Remember that the object aimed at is not to make the Maori Clergy and Laity compliant and obedient to European advice or command, but to render them able, under God, to advise and command themselves. Endeavour as far as possible to act before them so that they may rightly take you as examples. By the grace of God be enabled to say to them, "Be ye followers of us, so far as we are of Christ,"—and remember that one absolutely essential preliminary is a thorough mastery of the Maori language.

You, Brother Hill, will be associated with that zealous and ardent labourer, Brother T. S. Grace. Respect his large experience and his prolonged and abundant labours. Derive all the benefit you can from his counsels, and let it be your earnest and believing prayer that God will enable you both to work in mutual love and successful co-operation.

You, Brother Goodyear, are to be associated with Archdeacon Williams. Going unordained with a view to receiving Holy Orders, you will be at first, at least, in a position of more evident subordination. For several reasons you will feel this to be no disadvantage, and the Committee feel that, as far as



human judgment can discern, you could not be in better circumstances than those in which you are to be placed, having, as your immediate earthly guide, Archdeacon Leonard Williams, and as your Bishop, one whom the Committee would ask permission still sometimes to designate as their dear brother, EDWARD STUART.

Farewell, dear brethren, and while you "hold your heads to the other stars and breathe in converse seasons," may the same "*Sun of Righteousness*," in whose rays you are now walking, ever shine upon you "*with healing in His wings*"!

#### *North-West America.*

You, Brother TRIVETT, are appointed to the Society's N. W. American Mission, in answer to the earnest appeal of the Bishop of Saskatchewan in behalf of the unevangelized Indians of his vast diocese. It is arranged that, in the first instance, you should go to the Society's old station at Stanley. The Committee hope that your residence at Stanley will, at the most, not be extended over two years, and you will then go forward to the Saskatchewan Plain to commence new work among the Indians there who are now settling upon Reserves. You are fully aware of the privations inseparable from such a life as you are being called to, and of the need of enduring hardness as "good soldiers of Jesus Christ."

But the Committee have good confidence that you, and your wife also, have counted the cost, and that you will rejoice, amid your journeyings and your wanderings, to realize that you are in a special manner followers of the Good Shepherd, who left the ninety and nine in the wilderness, and went after that which was lost until He found it.

Let the poor Indians have your love. Consider that you are to them the witness to the yearning of the Great Father to have them return home to Him, and in the day of the Lord Jesus you shall not be without those who shall be your joy and crown of rejoicing.

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

(Continued from p. 416.)

### CHAPTER IV.

#### CHANGES AMONG THE HINDUS.



THE changes that have taken place in the North-West Provinces of India, among the Hindus, have chiefly taken place among the educated classes, and among those who live in large towns and have come in contact with Europeans. The views of the masses in the country—their rites, customs, idolatry, and mode of life, to the very plough they use—are just the same as they were centuries ago; for there are thousands of Hindus who never heard of and never saw a missionary, nor ever heard a word of God's truth, and I myself have travelled through regions teeming with population who had never heard the sound of the Gospel.

But though the mind of the educated Hindu has changed, their outward institutions, their books, idols, customs, and caste are unchanged.

The Brahmans continue to adhere to their four Vedas, and call them eternal, although they know well that these books contain the names of men who lived in time, and allude to facts which took place among mortals. The majority of the Hindus, like many Europeans, have a very indefinite idea of the contents of the Vedas; but as these books are now translated, I hope we shall soon have them in Hindi; and many will be surprised to find that, after all, the chief contents of these books are hymns and invocations to the so-called elements.

The Vedas, with the Smritis and Puranas, form the fundamental authority of the Hindu religion; yet, strange to say, the Shasters, or six systems of philosophy, which acknowledge to have derived their views from the Vedas and other sacred books, are more studied by the pundits in Benares than the Vedas, and are considered superior to them. The learned Pundit Nehemiah Nilkaut Ghose says, in his *Refutation of Hindu Philosophy* (page 2), "These dogmas, contained in the Shasters, concerning God; the world—its origin; the soul—its bondage and emancipation, and so on, are, as it were, the root and life of the Hindu religion, while the narratives and tales and ritual matters of the Vedas, Smritis, Puranas, &c., are being viewed as its branches."

To enter into the subjects of these philosophies would be out of place. I would merely say that the chief end of the *Nyaya* and *Vaiseshika* seems to be to prove that there is a Deity, whilst the *Sankhya* and *Yoga* seem to acknowledge no God, and the *Mimansa* and *Vedanta* no creation.

There are two admirable books on these six schools—the one written by the Rev. N. Nilkaut Ghose, the other by the Rev. Professor Banerjee, formerly of Bishop's College, Calcutta. The former states the contents of the Philosophies, and then refutes them, and the latter makes the followers of the six schools refute each other. Both books are published in English, and should be carefully studied by every missionary. They are excellent books.

The religion of the mass of the Hindus is contained in the eighteen Puranas, which contain the present system of idolatry. These Puranas contradict each other grossly, and contain stories which are better left untranslated. I never met a pundit who had seen all the Vedas, Shasters, and eighteen Puranas together; they would require a large library for these books and the commentaries on them; the latter may be termed legion.

The text-books of the Hindus in the N. W. Provinces are the *Ramayan* and the *Mahabharat*.

The *Ramayan* relates the conquest of *Lanka*, or Ceylon, by Ram, who is represented as belonging to the Solar race, or the Descendants of the Sun. This book is publicly read by the pundits in the thoroughfares of the city of Benares, and the readers of it have always numerous hearers.

The *Mahabharat*, or "the great war," relates the fight between the Pandus and Kurus, cousins—both families belonging to the Lunar race or Descendants of the Moon.

The Pandus were five brothers, and are described as being all that is good, although not perfect, and the hundred Kurus as all that is bad. The fight was a terrible one. The five Pandus, however, gained the day, because the god Krishna was with them, and the hundred Kurus were vanquished because god was against them. But after the Pandus have gained all that they can desire, are they satisfied? No! earthly greatness could not satisfy their immortal spirits; they therefore call out, "Excelsior," leave their comfortable but sad home because of the slaughter that has taken place in their families, and seek rest, peace, and happiness in the higher regions of the Himalayas, the abode of the gods.

This view of the story is lost on the common people. They dwell on the exploits of Krishna, Arjun, and Bhim, and others; we Europeans, too, are charged with dwelling on the outward fight only, without perceiving the deep moral lesson conveyed by these books.

All the Hindus in the upper provinces of India, both old and young, learned and unlearned, know something of the story of Ram; and we have an annual festival and play to perpetuate the event. The *Ramayana*, which contains the story, is also, as I stated before, a book which is publicly read by pundits; and they always have numerous and attentive hearers; and the more outrageous the story becomes, the more the people like it.

The people are told by the pundits that those who listen to the reading of the *Ramayana*, or the history of Ram, obtain forgiveness of their sins, and finally salvation!

When I conversed one day with a pundit on the close of the story of the *Mahabharat*, I said, "The end of Yudishtir and party seems to have been that one after another perished in the snows of the Himalayas, just as is now the case with the faqirs, who go on purpose to the Himalayas to perish there. Theirs was a kind of suicide, arising from the same cause as that of Ram in the story of the *Ramayana*." "Ah!" he replied, "you Europeans generally look only at the surface of a subject. You overlook the moral lesson taught in the *Mahabharat*, and therefore you do not comprehend it. See who the Pandus were—everything that was good; and consider who the Kurus were—everything that was bad. The fight, in fact, was between the good and the bad, or virtue and vice. The wicked prevailed at the beginning, but the good in the end, because god (Krishna) was on their side. But when they had obtained all that this world can give, and found nothing in it that could satisfy them, they sought and obtained it in the abode of the gods." "Well," I replied, "but consider that Mount Sumeru, the abode of Indra, does not exist; nor are the Himalayas the abode of the gods; they are inhabited by human beings like yourself, except the snowy peaks; and behind the Himalayas there are countries like the one we are in." "If you believe so," the pundit said, "then take the whole as an allegory."

The great moral lesson taught in the *Ramayana* and the *Mahabharat* is no doubt a true one—that this world, with all its riches, pleasures, and glory, cannot satisfy an immortal spirit. Ram, Sita, Lakshman,

and the Pandus, with Draupadi, needed something more ; they needed Christ to make them happy ; and, if the Hindu gods require Christ, how much more their worshippers !

Most of the educated Hindus, though they outwardly adhere to idolatry, reject the Puranas as unworthy of God, and they state this openly ; and, if the truth were known, they have, in our days, little faith in the whole of their gigantic system of idolatry. We need not wonder at this, considering the amount of light that is spreading in Hindustan. The mind of the educated Hindu, in 1872, is certainly not what it was in 1842, much less what it was in 1832, when I arrived in India.

Various causes combine to effect this change, and it is useless for the Hindus of the old school to attempt to interrupt the progress of enlightenment, and to arrest the march of intellect among their sons.

The Government has done much to raise the people. Besides the labour and money expended in the intellectual training of the people, they have enacted a number of useful laws to ameliorate the outward and social condition of the Hindus.

The proclamation of September 1st, 1858, which I had the pleasure of hearing read at Lucknow, says that Government servants are not to interfere with the religion and the religious rites of the people of India ; but can this be carried out ? No ! Government cannot abstain from interfering. They have interfered, and constantly do wisely and beneficially interfere, with the customs and the religious rites of the Hindus.

*Sati*, or the burning of widows, has been abolished long ago. *Sati* was not known in the Vedic times. It happens, though, that now and then a widow is burnt ; but then those who are implicated in such transactions are severely punished. Thus, in 1854, a *Sati* took place in a village only twelve miles from Benares. I happened to visit the village soon after this event. On inquiring about the sad occurrence, I received the following information :—A rich Brahmin died, leaving his young widow in possession of his property. Some of her relatives *who would have been her heirs*, loving her much, wished consequently to see her soon reunited to her beloved husband in the other world ; they therefore persuaded her to perform *Sati*. The funeral pile was erected, but, fearing that the young creature might fail in carrying out her laudable resolution, they caused a straw mat to be made. The young woman ascended the funeral pile under the usual ceremonies, and, being seated near the body of her husband, with his head in her lap, the fire was kindled, and at the same moment the large straw mat was thrown over her and set fire to, so that escape was impossible. She was burnt to death with her husband's corpse.

The magistrate of Benares was soon on the spot, some thirteen or fourteen persons were apprehended, and the guilty ones received from five to fifteen years' imprisonment with hard labour. I do not think that any received capital punishment. But it is an awful fact in the sight of Brahmins, that capital punishment is inflicted, and holy

Brahmins are executed for murder, contrary to ancient customs and the positive law of Manu, and in spite of the proclamation.

*Widows* in our days may *re-marry*, which to many old Hindus is a sad fact. When the law was first promulgated a rich Babu said to me, "I hope that this law will not be made known to our wives; for, should they hear that they may re-marry after their husband's death, our lives will no longer be secure; for if a woman has a brute of a husband, as many such there are, she can easily poison him, and no one will be the wiser for it. The knowledge of this law must be kept from our wives till they are properly educated, and have had higher principles instilled."

Wherever it has been possible, Government have discontinued their connexion with idol temples, shrines, and other religious trusts. This, however, is, in the eye of a Hindu, a very sad fault, if not downright wickedness—for is it not the chief duty of Government to take paternal care of the holy Brahmins? and, therefore, ought they not to take care of Hindu temples and the incomes of the Brahmins? It is a fact that, since Government have given up the charge of the temples, the incomes of Brahmins arising from temple endowments have greatly diminished; the present collectors of the revenues of temple lands require, I suppose I may state, at least fifty per cent. for their trouble.

Whilst, however, great changes have taken place among the educated classes, and the condition of the people throughout India has been ameliorated, the masses of the people who never heard of Christ, and scarcely ever saw a European besides the collector, remain as ignorant and superstitious as their forefathers were.

Thus, in 1854, I visited a temple in Marweri. The Rev. D. Mohun, at that time my catechist and fellow-labourer, but now pastor of the Native Church at Allahabad, accompanied me in my itinerating journeys. We heard of three eminent idols belonging to this temple, whose clothes were said to be worth ten thousand rupees. We went to the spot and met the chief priest of the temple, who had heard us the day before; he was just engaged in putting the mark or sign of his god upon his forehead, and was much displeased with us for coming to his place, as that was holy, and our presence polluted it. He, however, soon regained his good humour. His three idols were Krishna, Balraw, and Subhadra. They were indeed elegantly dressed, with pugries or turbans too, and their clothes were undoubtedly very costly. In winter they are dressed in warm clothes, lest they should feel the cold, and in the hot season a man is constantly employed in fanning them, lest they should feel the heat too much. I praised the beautiful clothes of the idols, which pleased the old Gussain, and he said, "Yes, yes, look at them, and my gods are as powerful as they are beautiful. If you doubt the fact, make a trial. Get up on the pinnacle of this temple,"—pointing to one opposite to where I stood—"and throw yourself down. If you survive, I will believe that your God is stronger than my gods are; if not, you must acknowledge my gods to be superior to yours." I replied, "It would be difficult for me to get on the top of that temple"—pointing likewise to it, for it was very high; moreover, if in jumping down I broke my

neck, I should not be in a state to acknowledge the great power of his gods. "There is a much easier plan," I continued, "by which this question may be decided. You let me go into the temple to fight your gods. You see I am alone, with nothing but my stick, and they are three—three to one—and, you know, I do not pretend to be a god. If they turn me out, I will acknowledge their superiority, but if I conquer them and turn them out of the temple, then you must acknowledge the superiority of our God." He and his disciples burst into a hearty laugh, but he would not consent to my making the trial; his disciples, of whom nine were present, said, "There would be no question as to who would obtain the victory."

On the same tour we visited the Keoti waterfall. We left Mungava early in the morning, and went across the fields in a *dhooli* (a litter). I walked the greater part of the way. The country through which we passed was densely populated, and I saw masses of people whom the Gospel for the present will not reach. My heart almost failed me as I went through the numerous villages. The field truly is large, but the labourers are few. We preach morning, noon, and evening, and cannot reach one man in a thousand.

We reached the waterfall in about four hours. As we drew near to it, we walked along the dry bed of a brook. The scenery was beautiful. Masses of blackened sand-stone were piled to the height of some 150 to 200 feet—perhaps even more. On the right side of the brook stands a fort, or something like it; on the left a *shiwala* (a *Shiwa* temple). From this place we distinctly heard the roar of the water, and we proceeded on. Climbing over huge masses of blackened rock, we approached the cataract, and certainly the sight richly repaid us for our trouble. The basin into which the Keoti falls is upwards of 500 feet wide; in the rains, of course, much wider. The water rushes perpendicularly some 300 to 400 feet down, and, before it reaches the bottom, becomes white spray. The water in the basin below appears to be a beautiful green, and the cataract is thereby rendered more picturesque. Standing on the brink of the basin, above the clear blue sky, below the white clear stream, rushing fearlessly into its own element, and assuming an emerald colour as it reaches the lower waters, one feels an inclination to rush after the stream. How great is God! How glorious are His works! Yet what are the objects of adoration here—who is the god worshipped? A number of grey and blackish pebbles, collected into a heap! And thus man, with all this grandeur before him, with immense boulders piled up in gigantic masses, collects a contemptible heap of pebbles from the bed of the river, and says to them, "Thou art my God!"

Still deeper did I feel the degrading superstition of man in the vicinity of the Nerbudda marble rocks, near Jubbulpore. We went one day to see them. A boat had been prepared for us, and we embarked on the Nerbudda, steering between the masses of white marble. The boatmen took us into a reach of the river, where neither the ingress nor the egress of the river could be seen from the boat, and which thus forms a natural temple of God. There we sat; above us the blue vault

of the temple, its sides from 80 to 100 feet high, composed of white marble; below the green floor. We felt awed, and simultaneously burst out singing, "From all that dwell below the skies!" How grand and majestic the whole scene was! Yet, on leaving this majestic scene, I met an old, withered, shrivelled, grey-headed faqir worshipping—what? Those glorious, stately masses? No! Or an idol made of white marble? No! but an idol made of cow-dung!! I could scarcely trust my eyes, and asked the old man, "What becomes of your god when it rains?" "It melts away," was the answer. "And what do you do then?" "I make another."

Not far from him we met another devotee seated on iron spikes. I had seen many devotees practising self-torture, but never saw one before sitting on spikes. He sat on a kind of table about a foot and a half high, four feet long, and three feet wide. The spikes around where he sat were about four inches in height, far apart, and very sharp; but, wishing to know how the spikes were under him, I ordered the man to get off his seat. He obeyed, and I found that the spikes under him were very close together, and very blunt; so that, considering the quantity of clothes he sat upon, it did not appear to me that the hardship of sitting on these spikes was very great.

I asked the man why he had chosen to sit on spikes. His reply was the usual one, viz., "To please God." I spoke to him of the love of God, and that He did not at all require such practices, and then pointed out to him salvation through the Lord Jesus Christ.

(*To be continued.*)

## NYANZA MISSION.—LETTERS AND JOURNALS.

(*Continued from p. 428.*)



Now turn to Mr. Wilson's letters. The first is the one forwarded by way of the Nile through an agent of Colonel Gordon's, referred to in our June number (p. 381). It bears, as will be seen, several dates, beginning with Nov. 21st, and ending with Dec. 30th, when the sad news from Ukerewe had just reached Uganda:—

*From Rev. C. T. Wilson.*

*Rubaga, Uganda,  
Nov. 21st, 1877.*

I am still alone, and have no very recent news of Smith and O'Neill, the last being a letter from Smith, dated October 8th, in which he spoke of his intention of exploring the Shimeyu river and Jordan's Nullah before his return here; but I expect them every day now, as the time Smith said he should be away was three months,

and now nearly four have expired. As this has been my first experience of living in solitude, I have felt rather lonely at times, but lately I have had good company in the shape of five months' letters and papers, which Smith forwarded to me by an Arab, who, however, took them up to the palace instead of bringing them to me, and I have had the greatest difficulty in getting them from the king, having had, as it were,

to drag them, one by one, from him; he has a number yet, and when I shall get them I don't know.

And now I must tell you something about what I have been doing lately. There are both encouraging and discouraging things to relate, as might be expected; for, wherever any good work is going on, Satan is sure to be busy trying to hinder it; but stronger is He that is with us than he that is against us, and I feel sure that there is a good work going on in the hearts of two or three at least. The old chiefs are opposed, rather, to our coming here, and have persuaded the king to turn me out of the house which he built for us, and to send me to live half or three-quarters of a mile further off, because they do not like my being so near the palace, though I am a mile from it. An old chief came about a week ago to tell me, and wanted to turn me out there and then, but as the only accommodation he could offer me and my five Wanguana consisted of two filthy little huts, and as the king had said nothing to me about it, I refused to go, and said I must see Mtesa first. Accordingly, the following morning, I went to Mtesa's baraza, or court; there were a number of the old chiefs present, and, after a little preliminary conversation, I asked the king if he had sent the chief on the previous day to turn me out. He said yes—that his chiefs did not like my being so near the palace. I pleaded that I was not near, and that Speke was allowed to live quite close to the palace. The chiefs got angry, and chimed in then; they said it was a different matter, that Speke only came for a time, but that they did not want white men in Uganda at all, they wanted to keep it to themselves; they did not like either Speke or Stanley's coming here, and if white men must come, they wished them only to come as traders, and not to remain in the country. I saw, then, that it was no use resisting; for though Mtesa does not share their feelings about white men, yet he is evidently afraid of them, and feels that he must, in a measure, give way to them. I asked the king, however, to build me a decent hut to live in, before he sent me out, and to this he agreed, being the only concession I could get from him. So I am still in the old house, but the new one

will be finished in a few days, and we shall have to turn out.

The Arabs, too, are not at all friendly disposed towards us, and try and prejudice Mtesa against us by telling the most abominable lies about us, and our behaviour towards other countries. I have had a little trouble from Mtesa himself. I think I told you that, when we first came, he tried hard to get us to promise to make him guns and gunpowder, which, of course, we refused to do. For a long time he did not allude to it again, but about two months ago he began talking about it again, and bullied me terribly, to try and make me promise to make or give him these things, adding now cannons. For some weeks he could hardly talk of anything else, and brought it up every time I went to see him. I, however, always gave him the same answer; that we had nothing to do with fighting; that our mission was one of peace, and our object in coming was first to teach the Waganda of Christ and the way to heaven, and next to teach them such useful trades as would make his country rich and prosperous; that guns and gunpowder would only make his country poorer, as they were costly and brought no return. He has not said anything about it just lately, so I hope he sees it is no use bullying us about it.

And now I must tell you something about the Sunday services at the palace. Of course, as in all tropical countries, we are early here; so, about half-past seven every Sunday morning, I set off for the palace, the fact of its being Sunday being announced to the public by the king flying his flag from the flag-staff by his palace. This flag is a non-descript sort of thing, consisting of pieces of red, blue, and white calico sewn together. Arrived at the palace, I generally have to wait for the king; as soon as he is ready, we are assembled in one of the rooms of the palace. The service begins with a chapter from the Old Testament. I read three or four verses in English, and Mufta then reads them in Kiswahili—the king generally translating into Kiganda. I then explain and comment on the verses just read, and answer any questions that may be asked; then three or four more verses are read and explained, and so on till the chapter is finished. A chapter is then read and



explained in a similar manner from the New Testament, and I give a short address, consisting principally of a sort of summing up of what we have just read, and drawing particular attention to anything of special importance. I have adopted this plan, as I find it keeps the people's attention better than reading longer portions at a time, and also gives them more opportunities for asking questions, of which I am glad to say they avail themselves pretty freely. We then conclude with some prayers from the Prayer-book, in English and *Snahili*, the people (except the Arabs) all kneeling and joining in the "Amen."

The people, as a rule, are very attentive, and seem to take an interest in what is read, especially in our Lord's parables; and the hearty expressions of assent which come from them, when anything comes to them with special force, are very pleasant to hear. I was much pleased last Sunday with what the king did. The passage from the New Testament was the raising of Lazarus, which was listened to with unusual attention. At the close, after speaking of our Lord's power and willingness to save all who came to Him, I urged them to come to Christ at once, while there was time. As soon as I had finished, the king took it up and spoke most eloquently to them, telling them to believe in Christ now, saying they could only do so in this life; when they were dead, it would be too late.

These services are attended only by what may be called the aristocracy of Uganda; but it is a great thing that in so young a Mission we can give some, at any rate, the opportunity of hearing regularly the Word of God; and we have God's promise to encourage us, that His Word shall not return unto Him void. I, of course, do not confine my work to Sundays, but whenever I go up to the king's court, which I do several times each week, I take my Bible, and generally contrive to read or say something about religious matters. At these courts the attendance is more mixed, and there are people present from all parts of Uganda, so that one cannot but hope that the seed thus sown may be carried far and wide, to spring up in due time to God's honour and glory.

A *Kisuhili*-speaking catechist, if such could be spared from Mombas, who could also act as a school-teacher,

would, I feel sure, be very useful here. *Kisuhili* is spoken by many at the court here, and, as trade increases, will be more widely known. *Kiganda* also resembles *Kisuhili* so closely in its construction, that an intelligent person who knew the latter thoroughly would have but little difficulty in learning the former. Some of the coast men with me, who knew not a word of *Kiganda* when they came here, and who are quite illiterate, have picked it up in a surprisingly short time, and I have myself made greater progress in it than I should have done had I been wholly ignorant of *Kisuhili*.

The educational prospects of the Mission here are, as far as I can tell, now promising. The *Waganda* are a very sharp, quick-witted race, and their skill in imitating articles of European manufacture, as far as their imperfect tools permit, is most surprising; indeed, in this respect they far surpass anything I have seen among the other tribes I have met with, or anything I have heard or seen of the West Coast negroes, and they deserve the title of the Chinese of Africa. I have never seen anything to surpass their basket-making, and they are very skilful in working in metals, iron, copper, and brass; they also dress skins beautifully; and in time, when improved mechanical appliances are introduced, their manufactures will probably take a good place in the markets of the world.

The country, too, is promising in an agricultural point of view. Rice might be grown to almost any extent in its swampy valleys, while on higher ground "*kasoli*," or native Indian corn, of good quality, grows luxuriantly. A species of bean, resembling the ordinary French bean of our English gardens, bears large crops. Onions grow well, and the European seeds I have sown are mostly doing well; while the inevitable plantain grows everywhere, forming the chief food of the people.

I hope, soon after Smith's arrival, to go on to *Karagué*, as I think it is important to establish the Mission there, if possible, during *Rumanika*'s lifetime, besides having the advantage of the *mafundi* from the coast to build a house. *Rumanika* is highly spoken of by the Arabs here, and large quantities of wheat and rice are said to be grown in *Karagué*—an additional reason for

soon opening communication with that country; for it will be far more satisfactory to those living here to be able to get a constant supply of grain from there, and at a reasonable price too, than to have to depend for food upon the caprice of Mtesa.

*Dec. 15th.*

I have no tidings yet of Smith, and am beginning to get anxious rather about him and O'Neill. I hope they are not ill or in any trouble.

Last Sunday there were some Wanyoropresent at the service, ambassadors from Kabba Riga, king of Unyoro. I gave a somewhat longer address than usual for their benefit, speaking pretty fully of our need of a Saviour, and of our Lord's atonement for us. How far they understood or not I cannot say, for I am told that Kinyoro is quite a distinct language from Kiganda, and do not know whether they could speak the latter, but I think it is probable they could; and I hope the words then spoken may not be lost upon them, but that the bread thus cast upon the waters may hereafter be found.

It has occurred to me that it would be a very good thing if one or two of any artisans, who may be sent out here, would get a little knowledge of watch-making, or rather mending, and bring with them a few watchmakers' tools, and a small supply of parts of watches that are the most liable to breakage, as main-springs, hair-springs, glasses, hands, and also some keys. I have two watches, and Smith has, I believe, two or three, which are all useless for want of trifling repairs, which we have neither the skill nor the tools to effect.

I must now ask you for a black-board and a few slates. I have four pupils—two men and two boys—whom I am teaching to read and write, and I expect to have more before long; and a black-board would be a great help, as the only thing of the kind I have is an ordinary piece of wood, on which I write, and make my pupils write, with a charred stick. I may as well ask for one for Karagué also, for when I get there, which I hope will be before very long, I trust I shall be able to begin teaching at once, especially as Mackay brings me a companion. I should have begun teaching here long ago—indeed, Smith and I did make an attempt when we first came, but the king would not let

us have anybody to teach. My present pupils have come of their own accord, and asked me to teach them.

I hope Mackay will bring the printing-press with him, as I trust before long to have acquired sufficient Kiganda to make a few simple translations for the people to learn to read from. I tried translating some verses from the Bible the other day, but found I was hardly advanced enough for that yet.

*Dec. 22nd.*

I am still alone, and have no news of Smith and O'Neill, and expect I shall have a solitary Christmas. I am beginning to get a little alarmed about them, as Smith has been away so much longer than he intended. I shall wait, however, till the month is ended, and if by that time I have no news of him, I shall ask Mtesa to send some men to Ukerewe to see what has become of them. I shall, moreover, be in a very awkward position if he does not come soon, as I only brought a few clothes with me from Ukerewe, thinking I should soon get the rest, and they are fast wearing out, and have already begun to tax my tailoring skill to make them look respectable. I trust, however, that I shall not be reduced to wearing goat-skins like Robinson Crusoe, or even mbugu bark clothes like the Waganda. My money, too, is all gone—i.e. cloth, cowries, and large beads; for Mtesa has not supplied me for the last three months with food as liberally as he did at first, and has sometimes left me and my men for a whole week without anything to eat, in spite of my requests for food; and, consequently, I had to buy at a high price too, in defiance of the law here which forbids the people to sell to a "stranger," as they *will* call me. I have some small beads and brass wire still left, but it is not coin of the realm, and won't pass current here. My medicines, too, are fast disappearing under the frequent demands made upon them by the people; and I never refuse, if it is a case which lies within my knowledge, or for which I have suitable medicine, as it is such a powerful means of getting a hold on the people; and they believe, as a man said to me the other day, that "Killa mzungu mganga" ("Every white man is a doctor").

*Appropos* of the food question, it only

shows how necessary it is for us to become independent of the palace altogether, if it is possible. As far as I can see at present, those here will have to depend largely upon Karagué for rice and wheat (which will always be the most important articles of food here) till a better system, both of trade and agriculture, is introduced here.

*Dec. 29th.*

At last my letters are to go, and that too by the Nile. Dr. Emen Effendi, whose name you will doubtless have heard, has arrived here, and has kindly offered to send letters for me in a week's time to Mruli, from which they will be forwarded to Cairo, and thence to England, where, he says, they will arrive in about two months' time. The doctor told me he had orders from Colonel Gordon to give us all the assistance in his power.

I have heard to-day that O'Neill has arrived at Mtemi (the village at which Smith and I landed) with the dhow, and will probably reach here to-morrow. Smith, the king told me, was not with him.

I believe Mtesa intends very shortly to send the ambassadors, of which I spoke in a former letter, to England. He mentioned it again to me a day or two ago, and I told him, if he was really going to send them, they would do well to start soon, so as to reach the coast before the masika or wet season. They will have power to conclude a treaty with the Queen, I believe; and though I have no doubt that those at the head of affairs in England would see that any such treaty was drawn up in a liberal and comprehensive spirit, yet may I draw the attention of the C.M.S. Committee to the following points, which should, I think, be specially provided for; and may I ask your Committee to use their influence to get them inserted in any such treaty? First, perfect liberty to all Mtesa's subjects to attend school for religious and secular education. Second, that all Europeans re-

siding or staying for a time in Uganda be allowed to buy and sell food and other articles. (This is to make them independent in the matter of food, so that their supplies may not depend on the liberality, or rather caprice, of Mtesa). Third, that all Europeans resident in Uganda be allowed to acquire land, and to build suitable houses for themselves.

I hope to see Mtesa to-morrow morning, and obtain a definite answer about these ambassadors before I have to close this letter.

*Dec. 30th.*

I have to conclude this letter with sorrowful tidings, and to add two more names to the martyr-roll of missionaries. Our brothers Smith and O'Neill are no more; they have been foully murdered by Lukonge, king of Ukerewe. While at baraza this morning, Hassani, our interpreter, who was with Smith and O'Neill at Ukerewe, suddenly appeared, and said he had just arrived from Ukerewe, that both Smith and O'Neill were dead, and most of the Wanguana. Mtesa does not believe the news, and wishes to send men to make inquiries. To-morrow I am off in the *Daisy*, to learn what I can about my poor companions' fate, and to meet Mackay, who is on his way from Unyanyembe.

Hassani tells me that Smith explored both the Simiyu and Jordan's Nullah. The former divided soon into two branches, up one of which they went for two days, and up the other (the eastern branch) for seven days, and then it became a mere string of ponds. The country they passed through was uninhabited, and swarmed with game, elephants, buffaloes, &c. Jordan's Nullah they found to be a deep, narrow inlet of the Nyanza; it took them seven days to reach its most southern point, where the people assured them they were only three days from Unyanyembe, and that the fishermen there were in the habit of taking their fish to Unyanyembe to sell.

On arriving at Kagei, Mr. Wilson wrote letters to send *viâ* Zanzibar. They reached this country some weeks before the foregoing one, and communicated the account of the death of our brethren which was embodied in the Report read at Exeter Hall, and in our June number. The following is Mr. Wilson's account of his perilous voyage across the Lake:—

From the Rev. C. T. Wilson.

Kagei, Usukuma,

Jan. 15th, 1878.

I arrived here safely last Saturday, after a perilous passage of eight days.

Mtesa wished to send some of his men with me to Kagei to find out the truth of Hassani's story, and ascertain the fate of the two Waganda who were with Smith.

On the Tuesday (Jan. 1st), the men who were to carry our things to Mtemi, where the boat was, came to my house, and the headman who was to accompany me to Kagei. Mtesa also sent me four goats, to provide me and my men with food on our way to Kagei, and I then heard a story which shows how lightly the sin of murder is still regarded in Uganda. The page who generally brings me messages from Mtesa came in charge of the goats, and began boasting to me that he had just killed his father. It seems that he is son of a chief, and, being discontented with his position as a royal page, wished to become a chief himself, and said so to Mtesa. "Oh," says Mtesa, "if you wish to be chief, kill your father, and then you will be." And the lad did so. The young murderer, who is only about eleven or twelve years old, came boasting and bragging about it in the highest glee, just as a boy might who had caught a big fish or shot his first rabbit.

*January 2nd.*—We left Rubaga for Mtemi, and reached the latter place about noon on Thursday, the distance being twenty-six miles; the rest of the day was spent in collecting provisions and getting the *Daisy* ready for sea.

*Friday, 4th.*—As soon as it was light we were astir, and the *Daisy* having been brought close to shore, we were all soon on board, and, hoisting our flag, rowed away from the shore. We kept among islands all day, our general course being S.S.W. The Mganda chief who was with me understood Kiswahili, and was able to give me the names of a good many of them; and I took compass bearings, which enabled me roughly to fix their positions. In the afternoon we encountered a swarm of small gnat-like flies; the water for many miles was thickly strewn with them. As night came on, we were still among the islands, and, as there was neither wind nor moon, I decided to anchor near a small island for the night. The island

was thickly wooded, and I landed to see if any game was to be found, but saw only some large horn-bills and fish-eagles. There was a most luxuriant growth of ferns, five species being new to my collection; and of three I secured good specimens, the others being too large for my drying apparatus.

*Saturday, 5th.*—About midnight I was awoken by an approaching storm. It was pitch dark, except during the flashes of lightning which followed each other in rapid succession, while the wind howled and roared through the forest on shore. The island was curved, and partially sheltered us, but, the storm increasing in violence, the men got afraid lest the *Daisy* should drag her anchor and drift on to the rocks which lined the shore, and asked me to let them go further out. I reluctantly consented; they, however, in the darkness took us on to what a sailor would call "soundings," where there was a heavy ground-swell, which made our boat pitch fearfully, while every now and then a larger wave than usual sent gallons of water all over us. As soon as it was light enough for us to move safely, we weighed anchor, and, crossing a bar, found we might have had much better quarters on the other side of the island had we but known it. The storm had now ceased, though rain was still falling fast, and, as there was a good breeze, I determined to take advantage of it, and steered for the open lake. The wind dropped soon after we got clear of the island, and it became a dead calm, the sun coming out with great force, and we lay like

"A painted ship upon a painted ocean."

The men rowed, but we did not make much progress.

*Sunday, 6th.*—There was hardly a breath of wind all night, and when we awoke in the morning some islands which were in sight behind us at sunset were still visible, we having made only four miles during the last eleven hours. The day was bright and hot, with only occasional puffs of wind; and though the men rowed pluckily, it was very slow work. Our meat was done, and I tried to shoot a kamhari fish, an immense creature which we saw lying asleep on the top of the water, but

was unsuccessful. We saw numerous swarms of flies all day like clouds of brown smoke, many of them assuming the most fantastic shapes. In the evening one of these swarms came rapidly towards us in a dense compact cloud; and when the men saw it, they seized their oars, and rowed hard for half an hour to get out of the way. At night (at Hassani's suggestion) I got the men to row several hours by promising them a bullock when we got to Kagei.

*Monday, 17th.*—When daylight appeared, an island was seen on the horizon to the south. We had a fair breeze, and for a few hours made good progress towards the S.E.; then the wind shifted, and blew right in our teeth. I tried tacking, but we made little way. Storm-clouds now began to gather, both in the S.E. and N.W.; the wind, too, was increasing; and having noticed in Uganda that storms which came from a northerly direction were always severe, I was anxious to escape from this one if possible: so, having noticed an island to the west of us, I decided to run for it, hoping thus either altogether to avoid the storm, or at least to find shelter under the lee of the island; so, turning the *Daisy's* head round, we made for land. The wind was half a gale now, and we flew over the water with all the canvass we could carry spread, racing the two storms which were now fast approaching. That from the S.E. reached us first. We held on our course as long as we dared, reefing first, and then furling the sails as the storm increased in violence; but at last there was nothing for it but to run before the storm to meet the other from the N.W., and soon we met it. The sea was fearful when the conflicting waves encountered one another, and our little boat was tossed about like a cork, and I thought every moment she would go down. The crew, who are all nominally Mohammedans, were terribly frightened, and called on Allah to save them. I raised my heart in silent prayer to our Heavenly Father, and He heard and answered. After half an hour's intense suspense and anxiety, the storm began to abate, and when it finally cleared up we found ourselves no great distance from the island seen in the morning. The storm left a good breeze behind it, and we steered for the island; the sun, too, came out, and we were able to dry

our saturated clothes a little. Soon after sunset we reached the island, and, finding a sheltered bay, after a little trouble in getting an anchorage, on account of the great depth of water, we took up our quarters there for the night, thanking God for His gracious care over us during the day past.

*Tuesday, 8th.*—Before daylight a violent thunderstorm came on, and, though well sheltered from wind and waves, the rain drenched us, and, as all our firewood was done, we decided to land as soon as the rain ceased, and dry our wet clothes; so about eight o'clock we moved from our night-quarters and rowed to the south-west corner of the bay, where was a good landing-place. As we got near the shore, we saw a number of antelopes running away through the grass; so, as soon as I could, I took my rifle and went to see if I could find anything to replenish our larder. I only, however, saw one animal—a springbok—at which I tried a long but unsuccessful shot. I went on to the top of the island, which in the centre rises about 1000 feet above the surface of the lake, and is bounded on nearly every side by precipitous cliffs 800 or 900 feet high. I got a good view from the top of a long stretch of the coast of Uzinja. The island is uninhabited, and abounds in birds and game. I saw numerous tracks of buffaloes and antelopes. Returning to the boat, I found our things spread out to dry, and the men busy getting breakfast ready; so, while waiting, I had a bathe in the lake. This island will some day become an important place, on account of the excellent harbour which this bay will make. It is well sheltered, and very deep. I found a depth of thirty feet close in-shore. It is but rarely visited now, I should think, judging by the tameness of the birds. About two o'clock, breakfast being over and our things dry, we left the island. We had a little wind, which, however, died away at sunset, and it became a dead calm.

*Wednesday, 9th.*—The calm continued all night. The men rowed a good deal during the morning, and about noon we had a slight thunderstorm, which helped us a little. There was a fair amount of wind during the afternoon, which, however, as yesterday, died away at sunset. In the morning I was rather disturbed to see what I have never before seen on the Nyanza, viz. waterspouts. Three

were in sight together at one time. The men rowed a good deal during the earlier part of the night.

*Thursday, 10th.*—There was a slight breeze after the men ceased rowing, yet when morning appeared no land was in sight. The men were getting discontented at being at sea so long, and requested me to try another course; so, though I was steering the shortest course for Ukerewe, yet, as our provisions were getting low, and there was a good easterly wind, I turned the boat's head southward, as I knew we could not be far from land in that direction, and, sure enough, in about half an hour two points of land appeared—one on the port-bow, the other on the starboard. They rapidly increased in size as we went merrily on, under a famous breeze. More land appeared, and as we got nearer the men recognized the nearest land as Kome—a place where Smith found himself on his return to Kagei last August, and where he bought provisions. A few miles from shore we passed some low ridges of rock, rising a little out of the water, and very dangerous at nights or in foggy weather. As we got near the land, we altered our course more to the east, and on passing a headland the Natives from whom Smith had bought on the former occasion came running to the shore, having recognized the boat, and invited us to land; but I did not wish to lose the breeze, and so kept on. There was a fair breeze all night.

*Friday, 11th.*—There was a strong breeze in the morning, but too easterly to help us much, especially as the *Daisy* cannot sail near the wind. We passed a fine rocky headland, where the Natives came in crowds around, with bows and arrows and spears, to stare at the strange apparition. At ten o'clock the wind died away, and during the rest of the day there was a dead calm. The men rowed, but there was a decided current to the west, which prevented our making much real progress. About sunset a breeze sprung up, and we made good way till about eleven o'clock, when we anchored near the villages of Muanza, as navigation was rather dangerous, owing to rocks here and there, and the moon had now set. The Natives here on a former occasion came in their canoes, and tried to attack the *Daisy*, and so we kept a good watch. Just as I was dropping off

to sleep, an alarm was raised that the canoes were coming; up jumped everybody, the crew seized their guns, and were going to fire at two stones in the water, which one of the silly watch had mistaken for canoes. Hassani and I quieted them, and we heard no more of the canoes.

*Saturday, 12th.*—We were astir early, as all our food was done, and we were anxious to reach Kagei early. We kept close inshore, and were accompanied by a crowd of Natives, who ran, shouting and yelling, after the boat. Entering a little bay, we came upon three big hippopotami, which were playing about in the water as we rounded Speke's Observatory hill, which hid Kagei from our view. We saw four Uganda canoes coming towards us: they were immense things, with thirty or forty paddlers each. They had left Uganda the same day as we did, but had taken another course, and fared better than we had; they were on their way back to Uganda for further orders, as they had learnt that the two Waganda who were with Smith, and whose fate they had been sent to learn, were safe, and on their way home. In a short time we reached Kagei, quite a crowd being gathered on the shore of the little cove to greet us. My first inquiries were for Mackay, as I half expected, from what Hassani had told me, to find him there, but there was no news of him. I then made my way up to the village, and the first person I met was Sisamani, one of our carpenters, who was with Smith, and supposed to have been killed with the rest. I immediately demanded his story, which only confirmed beyond a doubt the sad news of Smith and O'Neill's death.

So much for my journey and arrival at Kagei.

I was very busy the next few days, as the *Daisy*, after the knocking about she had got, wanted several repairs; three oars had been broken, and had to be renewed. I also had a hedge put round the little graveyard—a fence, which Smith had put, having been carried away. I had also the stores to look over, and letters to write.

Apocrops of the *Daisy*, I must say that I think she is hardly safe for crossing the open Lake, and that one of the first things our carpenters should do is to build a decked boat larger than the *Daisy*, and of superior sailing

powers; a boat somewhat on the lines of the *Highland Lassie* would suit as well, though she ought not to draw so much water. I think the best place to build such a boat would be on one of the wooded islands of the coast of Uganda; large timber is plentiful on them, and close to the water, too, which will be a great gain in matter of labour; and the southern coast of the Lake, contrary to Commander Cameron's surmises, is remarkably destitute of timber, and what little there is heavy and unbending. The *Daisy* will be exceedingly useful for coasting and short trips, or, when we get another built, she might be transferred to Little Windermere, as we are sure, sooner or later, to want a boat there.

On Wednesday, 16th, some men whom Smith had sent to Unyanyembe to meet Mackay returned, having heard of Smith's death, and with them two men, Mbruhi Feraza and Mohinna, whom Mackay had sent off on Nov. 15th with a large batch of letters and papers, among them one from yourself, for which I heartily thank you, and trust I shall not forget the warning you gave me "to put the first thing first." I think I have tried, however imperfectly, to do so at Uganda. I hope, as soon as Mackay and his companions (the news of whose coming greatly cheered me) arrive in Uganda, to go myself to Karagué.

When I return to Uganda I hope (D.V.) to make a more organized attack on the language. I shall offer Mufta a dollar a month to come regularly for so many hours a week to teach me, whereas hitherto I have been de-

pendent on his irregular visits, and have not given him any fixed remuneration, only a present now and then.

I have been much surprised these last few days, on listening to the conversation of the Wasukuma, to find that many words which differed from Kisuahili were the same as in Kiganda. You express a wish in your letter to Smith to see a specimen of Kiganda (or as the Waganda themselves call it, Ruganda), so as I have part of my vocabulary with me, I will copy it and send it you. I have discovered several very interesting philological facts in reference to Kiganda, Kisukuma, Kisuahili, and these cognate East African languages. Kiganda will, I expect, be found to be tinged with the idioms of the North African class of languages. Dr. Emen Effendi tells me that the limit of Kinyoro is the Somerset River (Kinyoro being cognate with Kiganda); after that the type of language, Kidi, Bari, &c., changes completely. It will be very interesting to see how far west this Kisuahili class of languages extends. I must, however, leave this subject for another letter, when I have more time. I shall be very glad to get the Kigogo vocabulary of Clark's, and I should be very much obliged if you could send me a grammar or vocabulary of the Kafir language.

I was very glad to hear that the Committee wished to make the Missions on the Nyanza self-supporting, and I think that, with a duly-qualified layman to look after it, there would be no difficulty whatever in doing so in a year or two, either in Uganda or Karagué, even if we had to buy land, which I do not anticipate.

These letters were finished from a place near Unyanyembe, whither Mr. Wilson went to obtain cloth:—

*Camp in Jungle near Unyanyembe,  
February, 8th.*

You no doubt will be much surprised to see that I am so far from Kagei. In the first place, on looking over the stores at Kagei, I found there was scarcely any cloth, very few beads, and those of a kind useless at Kagei; and the other stores, wire and cowries, no good in Usukuma; so, as it was absolutely necessary I should get some more, and that soon, I thought I could go more quickly to Unyanyembe, and very probably more cheaply, than my men could; secondly, I wished to

consult with Mackay as to our future plans. Thirdly, I wished to send a letter to Rumanika, telling him we hoped soon to come to see him. I found the roads in a fearful state, and this has made me longer on the way than I should have been. The whole distance is about 280 miles, and I have been nineteen days on the road, including three whole days' rest.

I arrived here yesterday, intending to go on to Unyanyembe, but, on stopping at a village about a mile to the east of this, I was told there was a Mzungu

camping near, and that he was waiting to see me, so I set off to find him. He was Mr. Morton of Zanzibar, who was on his way to the coast; he had heard of my being near, and had sent a messenger to meet me, whom, however, I missed. He received me most kindly, and told me

that Sheik Said-bin-Salim, the Wali of Unyanyembe, had been turned out, and had had to retire to a small village near here.

I have satisfactorily arranged this morning for a supply of beads and cloth from Said-bin-Salim.

A later letter has since come from Mr. Wilson, dated Uyui, near Unyanyembe, Feb. 14th, but it does not contain any information worth printing. He has since, we believe, gone back to Uganda.\*

## NARRATIVE OF JOURNEY TO METLAKATLA.—A RACE WITH WINTER.

BY THE RIGHT REV. THE BISHOP OF ATHABASCA.



ON the 8th of October, 1877, I left Dunvegan, on Peace River, by canoe, to ascend the upper part of Peace River, the weather being very cold and frosty. All the latter part of September the frost and snow had been more severe than I had ever known it before at the same season, so that winter had decidedly the first start in our race. Ice had already been drifting in one of the rivers through which we were to pass, and as we mounted Peace River we occasionally met ice coming out of the tributary streams. On October 13th we reached Fort St. John's, and were kindly entertained for the Sunday by the officer in charge, leaving again on Monday, the 15th. From this point we left the frost behind for a full fortnight, and were fairly ahead in our race. Every day, however, we were expecting to be again overtaken by our competitor after the sharp burst he had already given us, and we arose from our couches anxiously every morning, foreboding signs of returning ice or snow. On the 17th we reached Rocky Mountain House, where we found all the Indians assembled, and for the first time I found no sick in the camps, which I attribute to their unusually liberal use of soap and water, as compared with the tribes further north. From thence we crossed, on land, the twelve-mile portage to pass the Peace River Canon, and left again in canoe on the 19th.

After eleven days' hard work, poling against the stream, we arrived at MacLeod's Lake Fort on 29th October. In passing the Parle Pas Rapid, our canoe turned once, and drifted down the stream, but, being a large one, descended safely. The next rapid we ascended more easily, and met with no further accident. On the very morning, however, that we left Parnip River, the ice began again to drift thickly to meet us, and, had we been only a few hours later, we might have been inconvenienced by it, showing us that stern winter was still close on our track. Most of the time that we were passing through the gorge of the Rocky Mountains, the weather was foggy; but, when the mist

\* P.S.—Mr. Wilson arrived safely in Uganda March 26th. Further particulars in our next.



cleared, we saw the bold crags and hilly heights closely overhanging the river in snowy grandeur. The mountain terraces and picturesque scenery on this route have been described by Canadian explorers.

We were hospitably received at MacLeod's Lake Fort by Mr. Mackenzie, the officer in charge, and I had an opportunity of seeing the Indians. We stayed there two days, and, leaving on the 31st, we had to round, in our canoe, the corner of the ice which was already beginning to stretch across the lake. From this point we crossed by land the portage of eighty miles to Stuart's Lake, the ground being frozen hard the whole way, but no snow or ice. We reached Fort St. James on November 3rd, and spent four days there, pending arrangements to proceed by canoe. Meanwhile, heavy snow-storms and the ice in the bay threatened soon to bar our further progress, and it was hard to persuade the Indians to undertake so long a trip. By invitation, Divine Service was held in the Fort on Sunday, this region having never before, so far as I am aware, been visited by a Protestant missionary, and Mr. Hamilton, the Hudson Bay Company's chief officer there, has brought up a family of ten children without having, for more than twenty years, any opportunity of seeing a Protestant minister. On 7th November we left Stuart's Lake again in canoe, and on the 14th arrived at Fort Babine, after one or two very snowy days. All the Indians of this region, being under the influence of Romish priests, were naturally suspicious of a Protestant missionary. However, they treated us well. From Babine Fishery we took again the land-trail across the mountains to Skeena Forks, and here winter was upon us once more. When we started on the portage, the snow was some inches deep; and as we ascended the mountain, it deepened continually, till we had to dig out our camp to sleep in a foot and a half of snow, and without snow-shoes the walking was heavy. We were invading winter's own domain on the mountain-tops, and it was little wonder if he was severe with us. The next morning, however, as we descended the western slope of the hills, the snow diminished every hour till we camped at night in the grass without a vestige of snow remaining, and only saw stern winter frowning down on us from the heights behind.

On arriving at Skeena Forks, Mr. and Mrs. Hankin kindly gave us lodging, and he told us that, till the previous year, the Skeena River had never been known to continue open so late, being generally frozen the first week in November, and it was now the 17th. We therefore started again to descend the Skeena by canoe on the 18th, thinking the ice might yet drift down on us from behind; and one night winter made yet one last effort to overtake us in a heavy snow-storm; but as we approached the mild breezes of the Pacific coast, he would venture to follow us no longer, and on 23rd November we safely reached Port Essington at Skeena mouth, and, after spending one night there with Mr. Morrison, a journey of twenty-five miles by canoe, along the coast to the north, brought us safely to Metlakatla on the 24th, this being the tenth canoe we had sat in since leaving Dunvegan.

The most remarkable thing is that from this time winter seems to have entirely disappeared from this part of the world, and hardly a

trace of him has been seen, so that we begin to think he may be detained in Europe for a debt owing there some seasons past. Up to the present time, 31st January, the weather at Metlakatla has been mild; rain, with fitful gleams of sunshine, and rather wild winds. I have made two or three trips along the coast by canoe, but have decided to await the steamer before crossing the sound to Queen Charlotte's Island.

I should add that the character of the scenery continued mountainous and rocky throughout our whole route, the height of the mountains rather increasing till we approached the coast, the highest peaks being on the portage between Babine Lake and Skeena Forks. At the same point the trees change most remarkably from the dark forbidding pine to the graceful cedar, and the people also change from the Chipewyan race that stretch, like their own pines, from the shores of Hudson's Bay to the more lively coast-tribes that fringe, like their cedars, the shores of the Pacific.

I think I am able to trace a very faint resemblance between the language of the coast-tribes and those of the interior, but the likeness is very distant and obscure. The habits of the Natives here are partly those of the forest Indians, and partly those of the Esquimaux. In temper and in skill the coast-tribes differ much from the Chipewyan, but I see in them a strong likeness to the northern Indian tribes that I have visited west of the Rocky Mountains.

The constant use of their large cedar canoes is the chief characteristic of the coast Indians, and the indented coast, studded with islands, is very favourable for canoeing. This rocky coast abounds with shellfish and salmon, which form the chief of the Natives' sustenance, and at the mouth of the Naas River is caught, in large shoals, the oolikon, a small fish about twice the size of a sardine, and so full of oil as to burn like a candle. This fishery, and that of the salmon, form the summer employ of the Natives, except such of them as are engaged by Europeans to work at the mines or in the exportation of salmon packed in tins. In winter the Natives are engaged at their homes in their villages, collecting firewood, and hunting deer and fur animals more like the inland tribes. Just now many of them are off seal-hunting.

The Indian houses are large—built, roofed, and floored with split cedar boards—the fire in the centre, with an opening above for the smoke. They have large cedar boxes to contain their clothes and movables. They eat various cakes made of sea-weed, poplar bark, herring spawn, or bitter berries—their condiment being seal oil, or the grease of the oolikon fish. They are now very well dressed in European clothes, though twenty years ago they were wrapped in nothing but blankets, which they obtained from the Hudson's Bay Company in exchange for furs.

It is very singular that these blankets are still used by the Natives for money, as a medium of exchange, being the most inconvenient substitute for coin that could be found, I should suppose, in the whole world.

# RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

### III. THE PUNJAB.

#### Amritsar (*continued*).



CONTINUING our review of the Amritsar Mission, we next take up the work of some of the leading Natives. The printed Report of the Second Meeting of the Punjab Native Church Council held in December last (see June *Intelligencer*) contains the Reports presented to the Council by the Native Clergy, the Honorary Lay Catechists, and the other Native laymen who undertook at the First Meeting of the Council to do Christian work of various kinds. We have selected five of the most interesting for insertion here.

#### *Report of Rev. Mian Sadiq, Pastor at Amritsar.*

It is a matter of thankfulness and great joy that during the past year God in His grace and mercy has preserved His chosen flock in Umritsur from all perils and dangers from without and within; and not only so, but that His blessing has rested upon the Church; so that, during the past year, 28 people have been received into Christ's fold. Of these, 11 are adults and 17 children.

Morning and evening services have been held as formerly. At the Sunday services the average attendance has been 300. On Wednesdays, however, it has been somewhat less than 100, including the non-Christian attendants.

In addition to the usual Church services, especial meetings have been held for prayer and praise. A Native Christian Young Men's Association has been commenced, through the endeavours of F. Tucker, Esq., O.S. The meetings are held on Sundays, in "Schumaun's Jhunda," at which there is an average attendance of from eight to twenty

young men. Prayer and praise and the study of God's Word are the object of these gatherings. As an incitement to the study of the Scriptures, rewards are sometimes offered for essays, &c. Much blessing has resulted from this Association. Mr. Rodgers has a singing-class twice a week for young men. Miss Wanton and Miss Smith have carried on a Sunday-school for the Christian children, who have been greatly benefited. Mrs. Clark has had a Bible-class for women on Mondays, at which there has been an average attendance of twelve. She has also very kindly taken charge of the Christian widows.

Lastly, it gives me great pleasure to be able to state that one of the converts who was baptized last year at Batala, who endured much persecution for the sake of Christ, has left his Government employment and emoluments, and is now studying at the Lahore Divinity College, where he is making good progress.

#### *Report of Rev. Imad-ud-din, Christian Moulvie.*

Before rendering my account I would say, in all truth, that I know myself to be exceedingly unworthy, sinful, weak, and unprofitable. Whatever work I have done has been through the grace of God. Nearly a year ago I returned from Agra to Lahore, and here my work has been of three kinds, of which I proceed to give some account.

I.—When I had leisure, especially after four o'clock, I used to go out and

visit different people. Sometimes I paid friendly visits to members of the congregation, and tried to arouse some of them, when I found occasion to do so. Sometimes, again, I had interviews with non-Christians, and spoke to them about the Gospel whenever I had the opportunity to do so; but one meets with very few who care for the things of eternity, whereas there are many who love the world, and do not believe

in the life to come. However, even from among these God calls some; and there are some who hear and understand, but tell no one about it, perhaps because they have not the courage to bear suffering, and renounce all they hold dear for Christ's sake. In Lahore, although the Brahmo Somaj, the Aryan Somaj, and the Mahommedans do to a certain extent resist the Gospel, there is a great change in men's minds. I lived in this city in 1866, when I was baptized. Now-a-days, the Christian religion is no strange thing here, as it was then, and people have come to entertain a good deal more respect for it than they had formerly. The establishment of the Divinity College in Lahore was an excellent and suitable arrangement. In my opinion the Gospel attracts more attention among the cultivated than among the common people. I refer especially to those Hindus and Mussulmans who are employed in various offices.

II.—My second work has been to take one service and one sermon on Sundays, at the Anarkali church, and sometimes I have preached at the Divinity College when called upon to do so.

III.—My third work relates to books.

(a.) I have revised a new book, called "Taqliat-ul-Taliqat," which I had written last year, and which has been now printed. This is an answer to the "Taliqat" of Munshi Chiragh Ali, of Lucknow, a work written to controvert the "Tawarikh-i-Mahommedi."

(b.) A third edition of my "Tahqiq-ul-Iman" was about to be issued, against which the Lahore Mahommedans had written a large work called "Syarat-ul-Insan." I have this year carefully read the "Syarat-ul-Insan," and found that it is not likely to do us any injury, so I have revised my book, and sent it to be printed, with some useful additions.

(c.) Nine years ago I wrote the "Hidayat-ul-Muslimin," in answer to the great Mahommedan work written at Agra, by Moulvi Rahmat Ullah and Doctor Wazir Khan. There was not the slightest point on which objections might be raised against Christianity that they left unnoticed, and their work was a grievous stumbling-block for the weak. Its two authors, having joined the mutiny in 1857, were obliged to leave India, and went to Mecca, but their book was circulated in this country. When the "Hidayat-ul-Muslimin"

was written, it proved of some use to the preachers of the Church and also to some Mussulmans. But some Mussulmans took it to Mecca at the time of the Hajj to the two authors above-named, in the hope that they would answer this answer to their own work. But they gave no answer; they merely read it, and said no more about it. After waiting long, two replies to the "Hidayat-ul-Muslimin" were written by others, viz., "Uqubat-ud-dalin" by Moulvi Mansur Ali, which contains a great deal of abusive language about myself, and treats the Christian religion with unreasoning contempt, but is no real reply. There were certainly some things in it that deserved an answer. The other reply is "Tanzih-ul-Furqan" written by Moulvi Sayad Mahommed of Agra. This is a large work, and its author is a respected and learned Mahommedan. As a second edition of "Hidayat-ul-Muslimin" had to be issued, I carefully read the works of both these Moulvis, and inserted answers to all their serious objections in the "Hidayat-ul-Muslimin," striking out at the same time, whatever was superfluous in the former edition. This involved my going through the whole work over again, and I had, moreover, to read several Arabic books, that my account of the Quran might be quite accurate. Now, the "Hidayat-ul-Muslimin" is not only an answer to the "Ijaz-i-Iswi," but also to the "Uqubat-ud-dalin," and the "Tanzih-ul-Furqan"—in fact, to all Mahommedan objections whatever—and this has been done so concisely, that the size of the book has been but little increased. It will contain about 400 pages, and I trust that it will be of lasting benefit to the Church. By the grace of God this book is now finished, and has been sent to the press.

(d.) This year I have also finished the Commentary on the Acts. This is a very large work which I have been writing for two years, and on which Mr. Clark had previously been engaged for three years. This book, too, has been sent to the press.

(e.) This year I have also written a new tract, of about 36 pages, in defence of the true religion of God. It is especially designed for educated people, but has not yet been brought before the brethren.

(f.) This year I have also been charged with the task of examining all Urdu books (both in the Persian and Roman characters), to see which were useful and worth preserving, and which required revision, and which were no longer needed, or were altogether useless. I have accordingly examined 358 books and tracts, of which I found 333 to be good and useful. These I placed in a separate book-case, after entering some account of each of them in a register. Eleven books seemed to me to require revision, and these I placed in another book-case, after writing my opinion of each of them also in a register. Fourteen books seemed to me worthless, or, at least, no longer required; and these I placed in a third book-case, after writing something about each of them in a third register. In this work of revision I am still occupied, and it will probably be a long time before it is finished, and I hope some good may result from it.

(g.) Besides all the above occupations, I have not yet finished revising and correcting the proofs of my books which are passing through the press. And I have also to carry on correspondence

with many, both friends and enemies of the truth.

So, then, this is all I have done during the year.

Now I submit to the brethren my opinion as to the books which are most required in this country:—

1. Full commentaries on the Word of God are required in this country, not only brief commentaries, such as the "Annotated Paragraph Bible," although that, too, is a good book. But those who know only a very little wish to know a great deal. My wish, therefore, is that, if spared, I may, during the coming year, write a commentary on St. John, in connexion with Mr. Clark, for the benefit of the public, similar to our commentaries on St. Matthew and the Acts.

2. It would contribute much to the strengthening and establishment of the Native Church if the writings of Josephus were translated; and, in like manner, translations of Ignatius, Irenæus, Eusebius, and other Fathers, whose works are of such importance to the Church, should by all means be made.

#### *Report of Mr. Imam-ud-din, Catechist at Batala.*

I.—With sorrow I express that this year I have not been able to perform my duties (referred to in Resolution XXI. of the Report of the last Meeting of the Church Council) with as much zeal as I had wished. The reason was that my beloved wife departed this life in this year, leaving an infant behind, thus causing me a sorrow that will not be removed until I shall see her again in heaven.

II.—I have written very little for newspapers, but I have composed, compiled, or revised, the following books, viz.:(1.) The Parable of the Sower. (2.) The History of Jesus Christ. (3.) A Tract on the Sabbath, and (4.) On the Sacrament.

The Book No. 2 has been already published, by the help of Mr. Bateman, and of the Rev. E. M. Wherry, of Loodiana. It is a translation of "The Life of our Lord," by the late Mr. Henry Carre Tucker.

III.—For a long time I have desired to compose a book containing Christian Gazals, or Native poems, because there are few such books in the vernacular.

No one Native author has written any such work singly. Moulvi Safdar Ali Khan, Extra Assistant Commissioner, however, with great labour, has edited an interesting and useful tract, named "Gizal-Ruh," containing Gazals by Christian writers in this country.

In my opinion such books are very useful, and I am trying to prepare a work of this kind. Nearly 200 pieces of poetry have been already composed, and most of them have already been published in papers, &c. With God's help I hope to finish this work next year.

IV.—Another important work before me has been to write separate tracts on each of the parables and miracles of Christ. I am sorry, however, that this year I have not carried on the work with the same zeal as I had intended at first. Only one tract, on "The Parable of the Sower," has been finished. Another, on "The Tarea," is nearly finished. By God's grace I will try and carry on this work during the next year.

V.—By the help of Mr. Bateman I had, while schoolmaster in the 32nd Regiment, translated nearly half of a

book, written by the late Archdeacon Pratt, of Calcutta, in reply to the objections of the Atheists of Europe. But since that time I have never again had the opportunity of remaining with Mr. Bateman, and the unfinished translation is still with me. It would be well if some able member of the Board for vernacular publications would take up

this work, because such works are very necessary for the highly-educated young men of the present time in this country.

I earnestly wish that, if possible, from the commencement of the next year, a monthly religious magazine may be begun.

*Report of Mr. Mya Das, Tahsildar of Mukhtsar, and Honorary Catechist.*

When I think of the very solemn question asked me,—“Mention all you have tried to do for the Lord Jesus during the year.”—I feel I have not acted as I ought to have done, and that many a day and hour of my leisure time has been made a sacrifice to that great and monstrous enemy of man, viz., “Idleness.” However, the little, very little, which the “willing spirit” caused to be done through the “weak flesh” may be summed up in the following brief account:—

While at Muktsar I was enabled to speak of the salvation as it is in Jesus to several persons on a few occasions. One of them seemed to be so much struck with the truth that he composed a few “Ghazals” (verses) in praise of our Lord, which were published in the “Nur Afshan.” I gave away some books and tracts to a few inquirers, and explained to some the Scriptures as well as I could. There is an English-speaking faqir living near Muktsar, with whom I have had a long correspondence as to the truth of Christianity. The Rev. Mr. Bateman has also seen him. It would occupy too much space to copy the correspondence here, but I may say that I tried to bring home to the intelligent, yet, alas! slothful man, the responsibility he was under to his Creator for wasting the talents entrusted to him, in seclusion, so that he is dependent on the charity of others, while not only all his limbs are sound, but he also possesses a good knowledge of about three languages. Although, humanly speaking, the case may appear to be a hopeless one, still the correspondence has not been yet ended, and the hopes are still felt that the word spoken in season and out of season may bring forth fruit in God’s own time.

So far as I have been able I have tried to lead men to know the “truth” as it is in Jesus by some means or

other. Sometimes I have asked some one to copy a paper which I had written for publication in a Christian newspaper; at other times I have spoken to my friends on suitable occasions, when my acquaintances have come to pay me a friendly visit.

I may also mention that when the Rev. J. C. Bose was away, I conducted the worship at Ferozepore for a few Sundays.

A young Mahomedan, who lives about twelve miles from Ferozepore, often comes to me to discuss religious subjects. I had private prayers with him, and am greatly obliged to our worthy friend, the Rev. Mian Sadiq, the pastor at Umritsar, for answering, by post, a few questions put by the young man, and also for very kindly sending me the book, “What think ye of Christ?” in Urdu, which I am sure must do good to the man, whose difficulty is the divinity of our Lord.

I have finished the translation of the first book of “Thomas A Kempis” in Urdu, and have arranged with the Rev. J. P. Ellwood, of Faizabad, to edit this work together with him, by correcting each other’s translation. I have also revised the translation of about eighteen of the Bible Picture Books of the Christian Knowledge Society for the Punjab Religious Book Society. One of the Rajahs of the Punjab, who read English with me long ago, wrote to me trying to point out, in an indirect manner, that I had made a mistake in embracing Christianity, to which I wrote a suitable reply, humbly “giving an evidence of the hope” in me.

The only collection made by me during the year was on behalf of the famine-stricken poor of Madras—it amounted to Rs. 233, which sum I sent to Rev. E. M. Wherry, of Ludhiana, who very kindly published the list of subscribers, and my request to them in the “Nur Afshan,” and forwarded the money.

I have also superintended the sale of books at the branch depôt of this place. I conclude with a prayer that I

may, if spared another year, be able to improve the time, and be more active than I have hitherto been.

*From Report of Rev. Bhola Nath Ghose, Pastor of Narowal.*

As this is our first report submitted to the Church Council, it may not be out of place to begin by mentioning that the Narowal Church, built at a cost of about Rs. 2000, was a pure gift of Mr. Bateman's own personal indefatigable zeal and exertions, from whatever sources the money may have been derived. It was first opened for Divine Service three years ago, and the occasion was really one of much holy rejoicing and great thankfulness to God, inasmuch as the first foundation was laid of a permanent Church of Christ in the heart of this stronghold of heathenism, and close by Hindu temples and Mahomedan mosques. Ever since then the stated services—two on the Sabbath, and one in the week—have been regularly maintained in it.

The whole number of members, including all those who, though they have left Narowal, yet as Narowal Christians, and as contributing to Narowal Church funds, should be considered members of this Church, is 35. Of this, 17 men and 7 women are communicants, and 11 are children. But the congregation in regular attendance, for some time past, has been only 4 men and 4 women, who are all communicants, and 4 children—in all 12. This number, however, sometimes is increased

on holidays; and then there is a goodly gathering of many brethren. And it is a matter of much thankfulness to God that they are growing in brotherly love and unity of spirit. Both the pastor and the congregation owe much of their edification, and growth in grace and strength, to the fatherly care, admonition and counsel of Mr. Bateman, who has visited them many times during the year.

There have been during the year three baptisms—a woman and two children.

A Mahomedan (Sayud), aged upwards of forty, who can read the Scriptures in Urdu, has placed himself under instruction for some months as a candidate for baptism. He had long been associated with Paulus, the first Narowal convert, and father of the Rev. Mian Sadiq, and with other Christians, and had ceased to have any faith in Mahomedanism. He, however, lacked courage enough to make an open profession of Christianity, though openly declaring in its favour before Mahomedans, among whom he lived long in this state of mind, and from whom he suffered some persecution, which forced him to come out at last.

Another inquirer is a Hindu faqir, whose heart seems to have been really drawn to the Lord.

Lastly, we must give an interesting letter from Mrs Elmslie, who, during the past four or five years, has had charge of the Boys' and Girls' Boarding-schools, and has superintended the Bible-women, &c. She is now at home for a short period of well-earned rest:—

*Report of Mrs. Elmslie.*

It is now fifteen months since I left the mission bungalow and came to live in the girls' orphanage in order to see more of the children individually, and to economize funds, which were low. Finding the great advantage of more personal intercourse, I have since then taken possession of a corner of the boys' orphanage also, where I can spend some hours of every day, and watch the little fellows at their work or play, and help the elder lads with their studies. Formerly the children obeyed me of necessity, but feared me much. Now they

take a pleasure in pleasing me, and, instead of constant fault-finding, I have the joy of very frequently being able to praise and reward.

Two of the elder girls now take part in the work of the school, and prove satisfactory teachers. Two who have been married during the past year are also trying voluntarily to make use of the knowledge they have gained for the good of their less favoured neighbours and relations. The household work is all done by the children themselves, taught by their monitresses and moni-

tors, i. e. the elder girls and boys, of whom ten have obtained this dignity. The boys also cook their own food, care for the oxen, draw the water, work in the garden, and make and mend their own clothes. They are not naturally industrious, but they are learning to be so. All the faults of English Arabs are to be found also in Indian orphans when they first come under Christian training, but, thanks to the grace of God, those faults and sins are being overcome; and it is the testimony of a young zealous civilian, who kindly interests himself in those boys, that "one could not find a nicer set of boys anywhere."

My whole family gather for prayers at six in summer and seven in winter in the large schoolroom of the girls' orphanage. Beginning with the creation, and going through the Bible, I select daily such passages as are interesting to the little ones, as well as to those of seventeen and eighteen, asking questions so as to secure continued interest. We pray (extempore) for just such things as are needed as a family. This lasts twenty minutes, when all go off to their gardens to work in winter or to school in the summer.

The Bible-classes are taught by myself, but all of the secular teaching is carried on by Native teachers, with the help of a lady from the Delhi Normal School in the girls' orphanage. The lessons in the *Church Sunday-school Magazine* are invaluable as helps in Bible-teaching. I have now used "The Journeyings of Israel in the Wilderness," and its sequel, which leads up to the life of David; also "The Lessons from the Life of our Lord," and the Acts of the Apostles; and would be very glad if I could hear of any others of the same series. With the younger classes, Barth's "Scripture Stories" and Mrs. Mortimer's books are in use.

Thirteen girls and five boys are now members of the Bible Reading Association, of which Mr. Richardson, of Stepney, is the head. They voluntarily separate themselves for reading and prayer together every evening—the girls, with their favourite "Annie" at their head, and the boys with their leader "John." The younger girls, following example, may also be seen in little groups gathered round the beds in the long

dormitory, repeating texts of Scripture to each other, and praying with and for one another.

I find it a good plan to have boards containing the names of all the boys and girls hung up in their dormitories. The moonshi in charge of the boys, and the girls' matron, put marks at the children's names according to their conduct; and on Saturday evenings those boards are examined by me, and the child who has no bad mark at his or her name receives a reward. Last Saturday I was distributing those rewards among the boys, and called up a little lad of ten, called Yuhanna, against whose name there was no bad mark; his eyes filled with tears, and he did not come near, and at last stammered out his reason. Play had tempted him away from his work (driving the oxen at the well), and he felt that he did not deserve the tempting new shoes I was offering. Was it not nice to see conscience at work? The elder boys (monitors) come to me for prayer on Sabbath mornings. We sing Mr. Sankey's hymns at the harmonium, have a short Bible reading (at present our study is the Tabernacle, with its wonderful types), and one of the boys prays. I am pleased to see consciousness of sin fairly awakened in some, and its natural consequence—a longing for more knowledge of Christ and likeness to Him.

Mr. Tucker has lately organized a Young Men's Christian Association with two branches—one European, and one Native Christian. This is a great boon to my elder boys. Two of those lads are now engaged in the Christians' store; while three, who show an aptitude for learning, are continuing their studies in the higher classes of Mr. Baring's school. Two have gone lately to learn agricultural work at the Christian settlement of Clarkabad.

There is frequent anxiety about individual children, but there is as frequent cause for rejoicing too, and the blessed hope that the life-giving Spirit is at work in the midst of us; then, if He blesses, who can hinder? May He grant life for the dead, light for the blind, liberty for Satan's many captives!



## CHINA MISSION.

## Province of Fuh-Kien.



S in our May number we noticed Mr. Wolfe's Annual Report of the Fuh-Kien Mission under the head of "The Month," it is unnecessary now to offer any prefatory remarks in presenting it *in extenso*. We earnestly commend its deeply interesting details to all our readers.

*Report of the Fuh-Chow Mission of the C.M.S. for the Year 1877.**General Remarks.*

The past year has been one of great suffering and distress to the people of this province, especially in the neighbourhood and prefecture of Fuh-Chow. Famine and pestilence have been abroad, and doing their deadly work all over the land. In Fuh-Chow and its neighbourhood alone, over 10,000 people are supposed to have fallen victims to the terrible scourge of cholera. Thousands more have been hurried to death and destruction by the calamitous floods, which again this year have rushed over Fuh-Chow and its vicinity, and have resulted in great distress to thousands of the surviving population. Famine has been keenly felt in many parts of the province, and many of the poor have suffered greatly from hunger and want. I am glad to be able to say that the foreign community of Fuh-Chow nobly and liberally came to the rescue of the famishing population, and appointed the three missions here, the almoners of their bounty to the Chinese.

This suffering and distress, of course, in a measure, affected unfavourably our mission work, and caused us no small amount of anxiety. But we praise the Lord that our own lives, and the lives of the Native Christians, have, for the most part, been precious in God's sight. Only one or two of the Christians have been taken away by cholera, while two others of them have been drowned in the flood. The judgments of the Lord are abroad upon this land. It has been our earnest prayer all the year that this people might learn righteousness, and be led to know their only Saviour and deliverer, our Lord Jesus Christ. And we have reason to believe that God has not turned a deaf ear to the prayers of His servants. Many of the people have cursed bitterly their gods, though they have not forsaken them; many others,

especially in the country, have been convinced of the utter inability of their gods and idols to help or deliver them, and have been led to listen favourably to the Gospel of truth. Our reception all over the country by the people has been of the most cordial and pleasant character.

There has been on the other hand, however, a deep and a bitter hatred shown towards us everywhere by the haughty gentry and official classes. Here and there we have found a friendly mandarin, but, as a rule, the hostility and opposition from these classes have been very great, and have exceeded anything that we have known in the years that are past. These gentry, backed up and supported as they are by the mandarins, have opposed us at every step, and have caused us a great deal of trouble and anxiety during the year. A retrograde policy, with respect to intercourse with foreigners, has been inaugurated here, and vigorously pursued by the present Viceroy, who is most bitterly inimical to foreigners, and I fear matters are becoming serious. This policy, as might be expected, has had a disturbing influence on our work all over our mission. According to this new policy, converts to Christianity have no civil rights. The toleration clause in the Tientsin Treaty is contemptuously ignored, and the authorities during the year have manifested a supreme disregard for right and justice where Christianity and Christians have been concerned. All this opposition has tried me very much, and, in spite of my efforts to the contrary, has caused me very deep anxiety and depression of spirits. It has frightened away from our churches and chapels hundreds of apparently earnest inquirers, and some who were candidates for baptism. But, notwithstanding all this, we rejoice to know

that the cause of Christ in this place is growing stronger and stronger every year. The progress of our work during this year has given us very great encouragement, though not unmixed joy. Two hundred and seventy-four adults and sixty-six children have been admitted to baptism, and a goodly number of inquirers and candidates for admission attend our various chapels.

#### OUT-STATIONS.

We have opened a few new out-stations in important towns and villages during the year, and, had we the men and means at our disposal, we could have multiplied them tenfold, especially in the quiet country villages, which are comparatively free from the hostile influences of the gentry and *literati*. The present number of out-stations in connexion with this mission is eighty-seven. In consequence of the opposition above mentioned, we were compelled to abandon three of our out-stations noted in last year's list. I regret to say that the continued barrenness of spiritual results in the Chui-Kau station has at length determined us reluctantly to give it up, after eleven years of apparently useless labour and expense. We have taken steps, however, to open a station instead in a large village a few miles further west on the opposite side of the Min, and where, with the blessing of God, a favourable reception is likely to be given to the truth. We have also abandoned Teng-Sang as a station, but we have occupied two others instead in the same district. We have also determined to reopen Ming-Ang-Teng at the earnest request of the little band of Christians there, and we earnestly pray that the success which characterized its early history as a mission may, through the blessing of the Divine Spirit, rest upon it again. It is a place of much open wickedness and gross sin, it being principally occupied by soldiers and official underlings. We are willing to give its inhabitants another opportunity of obeying the blessed Gospel of the grace of God.

The entire mission is now divided into twelve districts as follows:—1. *Lo Nguong*; 2. *Ning Taik*; 3. *Hok Ning Foo*; 4. *Southern Ku Cheng*; 5. *Central Ku Cheng*; 6. *Western Ku Cheng*; 7. *Kiong Ning Foo*; 8. *Tong Ping Foo*; 9. *Hing Wha Foo*; 10. *Taik*

*Wha*; 11. *Lieng Kong*; 12. *Fuh-chow and Vicinity*, including two Hienas. Two, and sometimes three, of these districts are at present superintended by one head catechist, while the whole twelve are visited and superintended by ourselves, the English missionaries.

#### *Lo Nguong.*

In consequence of the severe and long-continued illness of the Rev. Su Chong Ing, which has, as I write, resulted in his death, the *Lo Nguong* district, of which he had charge, has not had the advantage of that more careful supervision which has been bestowed upon the districts of Ku Cheng and Ning Taik. Still the work has made fair progress. In each of its eleven stations some advance has been made. Though the city itself has been quite barren of results, the city congregation has been somewhat increased. There were thirty-eight baptisms during the year, and the Lord's Supper was administered to over eighty communicants on the occasion of my last visit towards the end of the year in December.

Very few of the female members of this congregation are able to attend the public services in the church in consequence of the long distances they have to walk and their own crippled feet. A great desideratum in this and in all our stations is an intelligent female agency to teach the women.

The active work of preaching to the heathen has also suffered during the year, owing to the ill-health of our now departed brother. The book depôt has been in operation, and, though but few except the Christians have availed themselves of its privileges, the curator has kept the little chapel in the depôt open for preaching and conversation, and many, through his means, have heard the Word of God. The Romanists in the neighbourhood have given the Christians much trouble, and the persecutions on the part of the heathen gentry and magistrate have considerably harassed the converts during the year, and have kept many inquirers from joining the Christian ranks. The magistrate of Lo Nguong publicly flogged one of the Christians for no other reason but because he refused to worship at the tombs of the ancestors, and in open court maliciously denounced Christianity, thus inciting the people to acts

of violence against the converts. All this hostility, coming as it did from the fountain-head of power and authority in the district, has had a very unfavourable and deterring influence on our work all over this part of the mission-field.

The work at *Seu Hung* and *Tong A* has made considerable progress, and, though there have not been many baptisms in these places this year, a goodly number have joined the congregations, and are preparing for admission by baptism. The catechist, *Hong Huak*, who has had charge of *Seu Hung* for the last eight years, has this year been sent to take charge of the work at *Achia*.

*Wong-Pwong* and *Iong Tung*, two stations in this district, have during the year given us very great encouragement. At the latter place the converts, about sixty in number, have subscribed \$100, and, with the help they received from us, were enabled to purchase a large house to serve as a church. There have been thirteen baptisms at *Wong-Pwong*, and altogether a deeply interesting work has been going on there during the year. There are some very earnest exhorters at work in this station, voluntarily assisting the catechist.

*Achia* has been disturbed during the year by the intrigues and the all-pervading influence of the hostile gentry; but it has made steady progress notwithstanding, and seven have been added by baptism.

*Oh Iong* has not made very much apparent progress during the year; only twelve have entered the Church by baptism. This is accounted for by the fact that we had, from certain circumstances, been compelled to abandon our little chapel there, and remove several miles away to another place. We have again returned, and God has wonderfully provided a suitable chapel for us in the old village. The catechist in charge also, I regret to say, has been in very bad health. He is now replaced by another.

#### *Ning Taik.*

This district now contains twelve outstations, in most of which considerable interest has been manifested during the year. At *Chek Tu* there have been nine baptisms, and the people have shown a great readiness to listen to the

public preaching of the Word. The severe opposition of former years seems to have subsided a little. *Lek Tu* also has made an advance. Nine have been baptized, and, as at *Chek Tu*, the people show an encouraging willingness to listen to the Gospel. The older stations of *Sioh Chuo*, *Ting Sang Ka*, *Ni Tu*, and *Sioh Iong* have not been destitute of encouragement, though the number of baptisms at these places have been very small compared with former years. A large class of women has been formed at *Sioh Chuo* by the intelligent and energetic young wife of the catechist in charge. This young woman is the eldest daughter of our beloved brother *Su* just departed. The congregation at *Sioh Chuo* continues steady, and several have this year joined the inquirers' class. This little congregation has not yet succeeded in erecting their church.

The flock at the comparatively new station of *Chung Iong* has greatly increased during the year, and twenty-one have been baptized. Here also the catechist's wife, assisted by a very excellent Bible-woman, has formed a class for women, and a large number attend, and altogether a most deeply interesting work is being carried on at this station. Other surrounding villages have asked for teachers, but we have found it impossible, and, in one or two cases, inexpedient to comply with their requests. Our object is, if possible, to open a station as a centre of light to many surrounding villages, and not to send a catechist, even if we could afford it, to every village that may ask for a teacher.

#### *Ku Cheng.*

The progress in the *Ku Cheng* districts, though not so striking as last year, has given us much encouragement and cause for thankfulness to God. Persecution has continued more or less all the year round, and a good deal of excitement has been produced by the hostile attitude of the new magistrate towards the Christians, and a large number of those who last year had placed themselves under Christian instruction at the various stations have left us in consequence. But a goodly company of men and women have continued with us whom we have reason to believe are influenced by love for the truth. The city of *Ku Cheng*, the headquarters of the central district in this

Hien, has had the advantage of the judicious and energetic labours of the Rev. Ting Sing Ki during the year. The city congregation has been enlarged by forty-eight baptisms, though a good many inquirers and candidates for baptism who worshipped with us in the church at the beginning of the year, left before the end, not, however, we earnestly hope, "to walk no more with us." There are altogether fifty stations in the entire Ku Cheng Hien, twenty-six of which are within the central district, and are carefully superintended by Mr. Ting. The progress made in some of these stations has been much greater than in others, but very few have been altogether destitute of interest and encouragement, while in several of them the Lord has been manifestly working.

At *Ngu Tu*, very great interest has been excited, and the inquirers have increased during the year to eighty or ninety. More than forty men attend regularly at the service and keep the Sabbath, and have become candidates for baptism. Recently, three influential men have joined this number of learners, and great hopes are entertained of a large ingathering of souls in this place. May God grant the full realization of these hopes! These three men just mentioned had taken a leading part in the collecting of funds for the erection of a large idol temple in the neighbourhood. They were the moving spirits in its erection, but, as they had it nearly completed, they declared it to be the work of the devil, and abandoned it altogether. They attended the services and prayer-meetings in the chapel, and placed themselves on the list of learners and candidates for baptism. They now attempted to undo the work which they had been the chief instruments of inaugurating. They tried to persuade the people to pull down the temple, and even made an attempt themselves to lead in its demolition, but they found it much more difficult to destroy the devil's work than they had found in erecting it. The heathen would not listen to them, and they were even threatened with violence should they make any further attempts on the idol temple. These three men had frequently heard the truth from the catechist and exhorters, and no other motive can be discovered for their sudden conduct,

after all the trouble they had taken in connexion with the temple, except that which they themselves declare, viz., that they had discovered the truth to be with the Christians! We shall watch with great interest the future of these three men, and the outcome of this incident, which has created so much excitement at this place.

The catechist here is one of our late students, and is a very earnest and intelligent young man. His wife is also a very interesting and active woman. She is doing a very good work among the women, forty of whom have formed themselves into a class under her instruction. This catechist and his intelligent wife, in their heathen state, practised the "curious arts" of necromancy; but when they became converted some years ago, they, like the Ephesians of old, who "used curious arts," brought the collection of their valuable books together, and burned them. May it be said in connexion with their present work, as it was once said of the same work at Ephesus, "So mightily grew the Word of God and prevailed!" Nineteen have been baptized during the year at *Ngu Tu*.

*Sek-Lek-Tu* is another station in this district, in which much encouragement and success have been vouchsafed. The little chapel has become too strait for the numbers who now attend. Twelve have been baptized this year, one of whom is a literary graduate. The friendly feeling manifested here by all classes in the village towards Christianity is also very encouraging. It was recently proposed by the Rev. Ting that the usual monthly district meeting of workers should be held at this station in February next, instead of at Ku Cheng city. The difficulty of house-room presented itself at once, the chapel being too small for such a gathering. One of the head men of the village, and a heathen, at once came forward and offered the use of one of the large ancestral halls for the meeting. He has removed all the idols and other insignia of idolatry out of sight, and has, at his own charges, undertaken the expense of getting it ready for the occasion. May he soon be brought to worship the Saviour, and cast in his lot with the people of God!

At *Ku Iong* also considerable interest has been manifested, and many from the

surrounding villages have placed themselves under instruction. The catechist—the old Ang Iong tailor—has been busily employed during the year superintending and teaching the various classes which have been formed in three or four of these villages.

The *Lau Ah* congregation has not given us the encouragement this year that we had anticipated from it. A few have been baptized, but two unworthy members have been expelled. Looking over the twenty-six stations of this district, and the work that is being carried on in each, we cannot do otherwise than praise God for what He is doing; and though there have been some drawbacks during the year, and causes for deep sorrow and disappointment, the general review of the work and its progress in this district is decidedly encouraging and full of hope.

The *Southern district* of Ku Cheng, of which Ang Iong is the centre, and Sia the head catechist, contains twelve stations. The progress at *Ang Iong* has been steady and satisfactory during the year; twenty-eight have been admitted to baptism, and there are at present a fair number of inquirers and candidates. Most of the stations of this district have made decided progress during the past year, and fill us with hope. *Cho Iong*, a comparatively new station, having been opened only twelve months, has a class of forty inquirers, twenty of whom are ready for baptism on the next visit of the missionary.

*Tong Liang* has given us joy, and anxiety, and again cause for thankfulness during the year. The head man, who was one of the duly constituted gentry class of the district, became a believer in Christ some two years ago. His eldest son also believed and manifested great interest in the spread of the truth in his immediate neighbourhood. The father, as soon as he was converted, determined to build a church in his village, which he did principally at his own expense. It was finished about the beginning of May last, and we were invited by our dear friend to come and formally open the church for Divine Service. This we did on Sunday the 13th May. It is a very pretty little church, and on the occasion it was appropriately decorated. There was a very nice congregation, and, after the second lesson, I baptized two adults

and two children, the latter being the youngest son and grandson of our friend. Mr. Lloyd and myself were filled with joy at what we had been privileged to see and take part in, and left the village greatly encouraged with reference to the progress of the Lord's work in this place. During the summer the interest increased, and between forty and fifty individuals attended the services in the new church. Our friend was full of enthusiasm, and about the end of September came down to Fuh-Chow to consult with me about plans for a school which he wished to establish in his village. I promised to do what I could to forward his views, and to bring the matter before the Conference, which was to assemble early in October. He returned home, saying he regretted that he could not be present at the Conference, but that his eldest son would represent him there. We did not, therefore, expect him down. But on the last day of the meetings he suddenly made his appearance at the Conference. The same evening he was attacked with cholera, and, notwithstanding all our efforts to save him, died the following afternoon (Sunday). I rejoice to say that he died full of peace and faith. A few minutes before his death, he asked his son and those around him to engage in prayer. They all knelt down. He lifted himself up as if to join in the prayer, but after a few seconds he lay down with a sigh, saying, "I am too weak," and his blessed spirit passed away during prayer to be for ever with the Saviour. His eldest son was with him the whole time. His death was a great sorrow to us all, and filled us with anxiety on account of his wife and younger son. These members of his family never believed in the Saviour, and they were rather violently opposed to the erection of the church, and all the other plans in favour of Christianity which the father and his eldest son inaugurated. Now that her husband was about to be taken home dead to her from Fuh-Chow, we fully expected that both she and her younger son would take some violent measures against Christianity and against the eldest son, and probably demolish the little village church standing within their compound, and greatly hinder the interesting work going on in the neighbourhood. The Conference earnestly

prayed on Sunday evening for the widow and her younger son. In public and in private they were constantly prayed for, and God was asked to turn this apparent calamity into a great blessing to His own cause in Tong Liang, and to the family of our deceased brother. On the following Thursday morning, accompanied by several of the Christians, the funeral procession commenced its mournful journey to the distant village of Tong Liang, among the wild and romantic mountains of Ku Cheng. The poor woman was overwhelmed with grief on receiving her husband's corpse. But our prayers respecting her and her younger son have been signally answered. She never uttered a word of reproach, except against herself, for not having attended to her husband's exhortations to her to become a Christian while he was alive. "He is now gone to heaven," she said; "I must strive to go there too." Her younger son is also wonderfully subdued, and both are earnestly striving to become Christians. The poor widow especially shows great anxiety, and exhorts all who are within her influence to become Christians and prepare for heaven. Thus have our prayers been answered beyond our most sanguine anticipations. It is meet and right that we praise the Lord. The progress in this district has been marked during the year, and we look forward with much hope to the future.

The *Eastern district* of this Hien has not been so encouraging this year. Sang-long-Chong is the head-quarters of this missionary district. There are only six stations open in the district. Most of the Christians, about fifty in number, belong to the village of Li Iong, where at present there is no chapel. The converts walk to Sang-long to service, about four English miles. The work at Li Iong was at one time full of hope, and even still not without encouragement; but persecution has been so severe and persistent, and the Chinese authorities have refused to interfere to stop it, that many became alarmed and disheartened, and discontinued to attend the church. Among the Christians of Li Iong, however, there are several very earnest men who have made real sacrifices for the cause of Christ, and where such men are found the work cannot be looked

upon as discouraging. We hope next year (D.V.) to be able to give a more encouraging report of this deeply interesting and thickly-populated district.

### *Kiong Ning Foo.*

This district, *Kiong Ning-Foo*, is under the superintendence of the Rev. Ting, the Native missionary at Ku Cheng. At present it contains only two stations, which on the whole have given us encouragement during the year. The opposition of the gentry and officials of this Foo has been very great, but our reception by the people everywhere has been most cordial and pleasant. It is a libel on the Chinese people to say that they hate missionaries, whether Native or foreign. All the hate and opposition to foreigners and Christianity come from the small but dominant class of gentry, the leading members of which, all over the country, are ex-mandarins. We have been expelled from the city of Kiong-Ning-Foo, and at present I can see no prospect of a re-occupation of this most important place. But we are determined, by the help of God, to draw our missionary lines closely round the walls of this hostile city by planting stations in its densely-populated villages, as God may give us the means and opportunity for doing so.

### *Iong Ping Foo.*

This district is superintended by Sia, the Ang Iong catechist. It contains seven stations. Most of these were occupied towards the end of last year. I regret to say, we are still kept out of possession of our chapel in the city of Iong Ping, and the authorities in Fuh-Chow have shown so much opposition and bad faith in reference to this case, that I have nearly given up all hopes of ever getting it back. As the work in most of these stations is comparatively new, the progress is naturally slow. The people, however, are friendly, and receive the catechist very cordially.

At the older station of *Nang Sang*, the progress has been considerable: about thirty meet together on Sundays and other occasions to worship God. The opposition of last year has completely subsided. The people, now that they know something of Christianity, are not so easily led away and deceived by the hostile representations of the gentry.

Nang Sang is a large and important place, and should Christianity take root here, it would have an influence on all the surrounding districts. The station of Chong Hu-puong, within the same district, has given us much anxiety, and has called forth much prayer during the year. The opposition from the leading gentry has been most bitter and persistent, and the hopeful and promising work commenced here about thirteen months ago has been completely stopped. It is a very large place, and we still hold on, hoping almost against hope. Not one now dares to come to our chapel, and the catechist is much discouraged. The gentry have put out placards threatening death against any one who should become a Christian. The work then in this district, as in that of Kioung Ning Foo, has yet to fight its way. But we know the difficulties which our holy faith has already encountered and overcome, and the victories it has already achieved, and we cannot for a single moment lose faith in its divine power, and in the certainty that it shall yet subdue the pride, and overcome the prejudice and the opposition of China, and bring her gentry and people willing subjects to the feet of Jesus, drawn thither by love.

#### *Hok Ning Foo.*

This district, still confined within its city walls, has been under the charge of the Rev. Tang. I am sorry to say we have not been able to occupy any of the large towns or villages in this district during the year, chiefly from want of the suitable men, but also from the want of sufficient money. Romanism abounds in the large villages in the northern parts of this Foo, and we have not been able to take a single step in advance. This is not as it ought to be, but the responsibility of this state of things rests not with us. We have not the means to go forward. The first-fruits have already been gathered in the city of Hok Ning Foo. Four have been baptized this year, and several others attend the services, and profess to keep the Sabbath. Compared with most of the other cities embraced by our mission in this province, the success vouchsafed in this city has been encouraging, and the interest seems deepening every visit we make to it. One of the converts brought to Christ

in this place died early in the year, and left behind him a cheering testimony of his faith in Christ. He refused all connexion with idolatry during his illness, received the ministrations of the Rev. Tang with much gratitude, and died with the sacred name of Jesus on his lips.

#### *Liang Kong.*

This district has given us very little encouragement during the year. The city has proved a barren field. There has not been a baptism here during the year. Preaching in the chapel and in the streets have been carried on with more or less activity, but no results have appeared. There are five stations in this district besides the city. Two of these have been only very recently occupied. At the *Tau-Ka* station, which is in charge of the old catechist Chuo—formerly of Sioh Chuo, in the Ning Taik district—a very interesting work was commenced about two years ago. A large number attended regularly the little chapel, and much real interest was manifested by the people. But here, as in so many other places, the gentry, by their threats and opposition—and in this instance backed up by the officials—have frightened away the people from the chapel, and are now endeavouring to turn us out of the place. Yet, in face of all this opposition, a few have boldly confessed Christ, and have been admitted by baptism into His Church.

The *Tang Jong* station has not given us as much satisfaction this year as in some former years. There has been seven baptisms during the year, and there are several inquirers. But the Christians have not manifested that spiritual life which we earnestly desire to see in them. The church at this place has been finished during the year. The magistrate of the district at first refused to allow the sacred name of Jesus to be placed over the entrance, and, summoning the catechist before him, demanded of him by what authority he erected the chapel at Tang Jong, and threatened to have it taken down. I at once wrote to this official stating that he could take the chapel down if he were so minded—that, of course, the Christians would not resist his authority, but reminding him, at the same time, that the toleration of Christianity was provided for by the laws of the

empire. We heard no more threats from him of pulling down the chapel!

### *Hing Wha Foo.*

This is a district south of the Min, and only recently occupied by this mission. It lies on the way to our Taik Wha district, and is one of the most thickly populated districts in the province. We occupy at present two stations here—one in the Foo city, another in Hang Tau. The latter is a very large town, having a much greater population than the city itself. There have been four baptisms at Hang Tau during the year, and at present there is a class of between thirty and forty inquirers. There are seven inquirers in the city station. Hing Wha is the stronghold of Buddhism in Fuh-kien. This favourite form of idolatry is in a very flourishing condition in all the large towns and cities! Its temples are large and beautifully built, are kept in capital repair, and are constantly filled with the devotees of *Sik-Kia*. May the day be not far distant when Christianity will have supplanted this false system of devotion not only in these temples, but in the hearts and affections of this people!

### *Taik Wha.*

This district contains three stations, viz., *Taik Wha City*, *Pe-Hu*, and *Ku-Iong*. Taik Wha City has not been very successful during the year, but Ku-Iong and Pe-Hu—especially Pe-Hu—have manifested some interest in the truth. There are six inquirers and two baptized at Ku-Iong, and a class of thirty-five candidates and inquirers at Pe-Hu. Ten have been baptized during the year at Pe-Hu, and altogether the work in this region promises to be very successful in the future.

### *Fuh-Chow and Vicinity.*

The city and district of *Fuh-Chow* still present a hard surface and a barren soil. Only one has been added to the Church this year by baptism from heathenism. Preaching has been carried on in the chapels and streets by the catechists and students, but the huge city of Fuh-Chow still turns a deaf and indifferent ear to the message of salvation. But we hope now that, as one of our number takes sole charge, and gives his undivided ener-

gies to the training of the large number of students, the city work—at least as far as the C.M.S. is concerned—will be brought into greater prominence, and we hope, with the blessing of God upon our efforts, be prosecuted with greater success.

### ANNUAL CONFERENCE.

It was held this year in the middle of October. There were nearly 300 present from the different stations—a much larger attendance than we have ever had yet. It assembled in the Back Street Mission Church, as we had no other place large enough to hold it. The morning and afternoon sittings were devoted to the discussion of important subjects bearing upon our mission work, e.g. Church discipline, women's work, school work, and kindred subjects. The evening meetings were entirely devotional. All the members and visitors partook together of the Lord's Supper on the first and concluding Sundays of the Conference. It was a season of great spiritual profit to us all, I have no doubt, and God Himself came very near to us, and spoke to us in a very solemn manner on the last day of our meetings. On the Saturday evening cholera broke out amongst us, and six of our number were stricken almost simultaneously by this terrible disease. About 9 p.m., near the close of our prayer-meeting, an alarming message was brought to us of the condition of the sufferers. We all knelt in prayer, and the whole meeting would have sobbed aloud and created an unpleasant excitement, had it not been restrained by the timely interference of a word of rebuke. We (the missionaries) tried all we could, by the administration of medicine, to relieve and save the sufferers. Through the mercy of God, all recovered except our dear friend of Tong Liang already mentioned. He died on Sunday afternoon while many of us were engaged praying for him. The Sunday evening meeting was conducted by the Rev. Tang, who preached a most earnest, eloquent, and appropriate sermon, such as one seldom has the pleasure of listening to. A few words from myself on the same subject, which filled all our minds and hearts on the occasion, concluded our week of consultation and prayer. The Conference separated with the words of solemn but affectionate warning, "Be



ye also ready," and "work while it is day," ringing in our ears. Perhaps we all needed that these divine warnings should be impressed upon us in the manner they were on the eve of our departure, each to his separate field of labour and conflict, for another year.

#### NATIVE AGENTS.

There are at present ninety-three paid catechists and assistant catechists employed in this mission. There is more than double this number of voluntary exhorters. We require that all the Christians in all our stations do all they can to teach others, or bring them to be taught the blessed tidings of salvation. But the voluntary exhorters are a recognized class of helpers who work under a certain system of rules, and render great assistance to the catechists in the various stations. This large body of men, with a very few exceptions, has given me general satisfaction during the year. Many of them have shown great zeal and intelligence in the prosecution of their missionary work. A few have had to be sharply rebuked. Two, I deeply regret to say, have been expelled for bad conduct, and one has resigned.

The good but eccentric old catechist Sing Sik died during the year full of peace and hope. In the early days of the Lo-Nguong Mission, he rendered good service in that district. Before he became a catechist he was employed as colporteur by the Bible Society, and in this capacity he distributed, throughout this prefecture and that of Hok Ning, many copies of the Word of God, and in his own simple way sowed the good seed of life in many a town and hamlet all over these regions. His simple but earnest speeches at the Conferences were always welcome. His familiar and somewhat uncouth figure was missed at our last Conference, and his earnest words were hushed in death, but we doubt not his voice is heard in the company of the redeemed, singing the "new, new song."

Another earnest and familiar voice and form at our Conferences we shall hear and see no more in our earthly assemblies. The Rev. Su Chong-Ing has been called away to his heavenly rest. His end, as we learn from the Christians who were with him when he died, was perfect peace. Though a young man,

he has done much good service for the Master, and, in the early days of his missionary work, was called upon to show his loyalty to the Saviour. His first employment as a catechist was in the city of Ping-Nang. He was the first to occupy this station, and endured a good deal of persecution from the gentry and *literati* of that place. The chapel was ultimately pulled down, and he had to fly for his life. He held an honorary official rank, for which he had a button. He was degraded from this rank, on the representation of the magistrate, of being a propagator of heterodoxy. He was afterwards for a short time in the students' class at Fuh-Chow, and was subsequently employed as a catechist at different stations. He had charge of the Ku-Cheng station at the time of his ordination two years ago by Bishop Burdon. He was afterwards removed, partly for the sake of his health, to Lo-Nguong to take charge of the congregation in that city, where he continued to the time of his death a few days ago. He leaves a widow and four children entirely unprovided for. May the God of the widow and the Father of the fatherless provide for them and help them! Mr. Su was a man of commanding voice and figure, of great eloquence, and quiet earnestness. He possessed a good knowledge of his Bible, and his sermons were full of scriptural instruction. He excelled in his mode of preaching to the heathen, and he was invariably listened to with attention and respect. He lacked in order and method, and latterly, owing to the nature of his illness, lost the elasticity and energy of former years. Before his conversion he was an inveterate opium-smoker, and the evil effects of this vicious habit left their marks upon his constitution, and no doubt brought him to an early grave. He bitterly repented of his former habits, and was most earnest in his exhortations to opium-smokers, many of whom he was the means of rescuing from this vice and bringing to the Saviour.

In consequence of his death, several changes have to be made. The Rev. Ling removes to Lo-Nguong, and the Rev. Tang takes charge of *Ning Tai* instead of *Hok Ning Foo*. Sioh Cheng Seng takes charge of *Hok Ning Foo*, and Tang Hai Kuong takes Sioh's place at *Chek Tsu*.

The mission has also lost the ser-

vices of the Rev. Wong, who resigned and has set up as a medical man on his own account. He is a true Christian, and will have many opportunities of doing good to the cause of Christ in his new profession. I trust he may embrace these opportunities, and be the means of leading many to the Physician of souls.

#### SCHOOLS.

I regret that we cannot give a favourable report of the success in this branch of our work. It has always been and still is the most unsatisfactory department of our missionary labour. This is owing entirely to the want of appreciation, on the part of the people, of the blessings and privileges of education; even the Christians have much to learn in this respect. It is difficult to make them feel the great importance of educating their children so as to be able at least to read the Word of God for themselves. The great masses are entirely without education, and our work has been principally among the masses. We have very reluctantly been forced to give up the day-schools at *Sang Iong* and *Lau Ah* from want of sufficient scholars. The Christians must be brought to feel their responsibility in this matter. It will require much patience and perseverance on the part of their teachers to educate them up to this; but it is a matter of the greatest importance to the future welfare of the Church, and no missionary can properly neglect it. It is an object well worthy of attention, and will well repay all the labour and patience bestowed upon it. We shall hope to be able (D.V.) to give a more favourable report of school-work next year.

The boys' boarding-school has been fairly progressing. It is now under the care of Mr. Stewart, who will, no doubt, send you his report.

The boarding-school for girls is under the charge of Miss Houston, assisted by Mrs. Wong. It has at present twenty-three girls, all the children of Christian parents. Its original design, viz. to provide Christian and well-educated wives for our catechists, has been fully kept in view, and to an encouraging extent realized during the year. Five well educated young women have been married from it to five of our young catechists, and have accompanied their

husbands into the distant stations of this mission field. Some of them—we trust all of them—are doing a good work, teaching the poor ignorant Chinese women to read the Word of God, the blessed message of salvation. This school has ever, from its very beginning, been liberally supported by the foreign community at Fuh-Chow, and this year has been no exception to this liberality on their part. Several of the girls at present in the school are betrothed to some of our theological students. We attach the very highest importance to the work and object of this school. It is the most efficient means of raising up a number of educated Chinese women, who will, by the help of God, be the means of evangelizing and civilizing the poor, ignorant, downtrodden women of China. Nobody who feels the importance and the necessity of this can do otherwise than uphold and encourage such an institution as this Church Missionary Boarding-school for Native Christian girls. If we had the room and the money, we could get an unlimited number of Christian girls to educate. The Native Church has now abandoned the barbarous practice of cramping the little girls' feet, and the equally bad custom of early betrothal has been decreed against. This is a great triumph, but it has not been gained without much trial and disappointment and pain to the missionary, and a stern unreasoning opposition from quarters where it was least expected. The importance of these measures to the well-being and peace of the future Native Church cannot, in our opinion, be over estimated, and this is our only justification for the pain and disappointment which have sometimes to be endured, by enforcing a strict discipline with respect to these points.

#### NATIVE CHRISTIANS.

There are now, including children, over 2000 Christians connected with this mission all over our different stations. (This number does not include the 800 in *Hok Chiang*.) All these, as far as we can judge, are influenced by no other motive than a desire for the salvation of their souls. In a worldly point of view they have nothing to gain, but everything to lose. They are bitterly hated, and too often cruelly per-

secuted, by the governing and most influential classes of their countrymen, while they are despised as fools by the masses, who cannot appreciate their motives nor understand their principles. If these Christians are not sincere in their profession, then indeed are they rightly esteemed fools by their unbelieving neighbours; for they willingly endure all this shame and persecution for a religion in which they do not believe, and from which they derive no apparent worldly advantage. If they are not sincere, then we know not what sincerity means, and we, too, have yet to understand the principle which enables men to suffer and die for that in which they have no faith. We unhesitatingly believe that there are many among these Christians who would willingly lay down their lives rather than renounce their faith in Jesus Christ. At our late Conference, when discussing the persecutions to which many of the Christians were exposed, this high ground was taken by their representatives, "death before denial of Christ," and we believe they were thoroughly sincere in this. It is true, many of them are weak, and need much teaching and shepherdizing, and often give the missionary much anxiety and care. Some have caused us much real sorrow by their inconsistencies and falls, but others have occasioned us great joy by their faithful lives and triumphant death. Thus it is that joy and sorrow, sunshine and clouds, have alternated.

We have lost twenty-four by death during the year. Almost in every case

we have had evidence that they died full of peace and in the faith of our Lord Jesus Christ. Thirty-one have been expelled for immoral conduct; others for breaking the Sabbath, and absenting themselves from the House of God; and two for having *sold* their daughters to heathen husbands, when Christian husbands were found ready to marry them, but not able to pay a money price for them. On the whole, we have reason to praise God and be thankful for the tone and spirit of these Christians during the year. The contributions to the "Native Church Fund" have been larger this year by \$100 than they have ever been before. We feel, however, that the Christians have not done what they might and ought to have done in this respect. Many of them have, according to their means, given liberally, while others have not given half to the extent of their ability. Still there is cause for encouragement in the advance which has been made in this direction, as well as in others, by the Native Church; and, considering the very hard year that the Christians have passed through—food in some places being at famine prices, and that many of them live from day to day upon what they can earn—we are not disposed, on the whole, to find fault with their pecuniary efforts.

*Contributions of Native Christians, 1877.*—For support of Pastors, &c., \$328:60; repairing churches, \$263:50; helping other churches, \$30:50; offertory, \$44; church building, \$190; total, \$856:60.

There is also an interesting Report from the Rev. R. W. Stewart of his work in the city of Fuh-Chow, especially with the Students' Class, which we hope to publish next month; also a journal from the Rev. Llewellyn Lloyd of a tour round the country districts, for which also we shall try and find space. In the meanwhile we rejoice to say that in a letter just received, dated May 14, Mr. Wolfe reports the re-occupation of the great city of Kiong Ning Fu. The cruel treatment of the Native agents there, and their ignominious expulsion from the city, will not have been forgotten (see *Intelligence*, July, 1876); and it is truly a matter of deep thankfulness that the Lord has again opened the door. Some villages in the neighbourhood were occupied, and at length a man was found who was willing, openly and boldly, to sell them a large and convenient place in the heart of the city. "I now," writes Mr. Wolfe, "specially ask the prayers of the Committee and other friends of the Society on behalf of Kiong Ning Fu, 1st, that we may be able to retain quiet possession of it, and, 2ndly, that a rich harvest of souls may be the result of our entrance into it."

## THE MONTH.

### The Society's Wants for the Current Year.



STATEMENT has just been issued by the Committee with reference to the funds required to carry on their work during the year ending 31st March next. It has often been represented to them that if the Society's friends knew beforehand the sum actually wanted, it would, with God's blessing, not fail to be forthcoming; and a remarkable instance of this occurred last year. As we explained two months ago (June *Intelligencer*, p. 378), the paper entitled "Answers to Prayer are Calls to Sacrifice," which was so widely distributed, virtually asked for just 36,917*l.* more than the preceding year; and (though this is not at first sight apparent) just 36,547*l.* more than the preceding year was actually contributed. There could not possibly be a more significant result of the plainness with which the Society's position was stated. And accordingly, the circular now put forth "to the Presidents, Treasurers, Committees, and Secretaries of the Associations connected with the C.M.S.," states, in plain terms, the amount required to meet the estimates for the current year, as prepared with the utmost care by the Estimates Committee, viz. 200,167*l.* As, however, a margin must be kept for emergencies which are certain to arise somewhere, besides which the year began with an adverse balance of 4300*l.*, it is clear that this amount would not be sufficient; and the Committee have named, as the sum likely to be wanted, 210,000*l.*

What does this mean? It means, speaking roughly, that 6000*l.* more is required for this year than was received last year; and *this* means—remembering that nearly 14,000*l.* specially given to meet the deficit of 1876-7 was included in last year's total—that the *ordinary* receipts from the Society's friends generally must this year be increased by 20,000*l.*

The Committee, in their statement, endorse the Bishop of Cashel's opinion, expressed in his sermon at St. Bride's, that the Society's income would soon need to be raised to 250,000*l.*; and to justify this opinion they briefly review the mission-fields throughout the world, dwelling on the inviting openings everywhere seen, and the loud calls everywhere heard. Special reference is made to the direction in which public affairs are moving in the East. The providence of God seems unmistakably pointing to Palestine, and the Turkish Empire generally, as a sphere for extended missionary enterprise. Surely, when we are all thanking the Supreme disposer of events for the continuance to us of the blessings of peace, it is the very time for a fresh consecration of the substance He has given to us to His own most blessed service.

### Two More Deaths.

EVERY one of the seven numbers of this periodical yet published for the present year, and every one of the twelve numbers for last year, has had one or more deaths to report in the ranks of the Society's labourers, either missionaries, Native clergy, or members of the Committee; a circumstance we believe to be unprecedented in C.M.S. history. Truly the Lord has been solemnly reminding us of the shortness of the time in which we can show

our love to Him by working for the extension of His kingdom in the hearts of men.

Two more names have now to be added to the death-roll. The first is the oldest name on the Society's list, that of Mr. W. G. Puckey, of New Zealand, who joined that Mission in 1823, before there was a single Maori convert. Though only engaged as an artisan, he became a valuable lay missionary, and won the universal regard of the Natives. In a local newspaper, called *Te Wananga*, we find the following notice of him:—

He died in his seventy-third year, on the 28th March, 1878, at his residence at Kaitaia, in the Mangonui district. He has spent all his life in preaching the Word of God to the Maori people. A man of undaunted courage, untiring zeal, tender heart, and ever the friend of sorrowing man; he was ever at the beck or bid of those in sorrow. His power of body and determined will carried him into all parts of the Kaitaia, Mangonui, and Whangaroa districts, at all times in cold, storm, or scorching sun, on his mission of mercy, or to alleviate the afflictions or pain of his fellow mortals. Of all men with whom we have been acquainted, we have not seen one in whose countenance the full glow of true Christian love, and manly truth, and Christian determination, shone out with more halo than on the face of our

lamented friend. He was firm in determination, gentle in action, and an uncompromising enemy of all that was mean, ambiguous, or disloyal to his God or country. He was a perfect master of the Maori language, manners, customs, and traditions. His word was law with the tribes of the Aupouri and Ngapuhi. He had passed through the most critical times of the New Zealand history since 1825, and had conversed with, and had to deal with, such chiefs as the far-famed cannibal, Hongi Hika, with the furious savage Moka, and the wily old priest Kaiteke. His name is associated in the Maori mind with those of their fathers, and deep and lasting is the sorrow of the Maori people for the death of him to whom all looked for counsel, help, and noble example of what a true Christian is.

The oldest living name on the register of C.M.S. missionaries is now that of Samuel Gobat, the venerable Bishop of Jerusalem; and, among those still labouring in direct connexion with the Society, Archdeacon Alfred N. Brown of Tauranga, New Zealand.

The second missionary whose removal to his heavenly rest it is our mournful duty to report is the Rev. W. Ellington, of the Telugu Mission. Mr. Ellington entered the College at Islington in 1856. He was ordained at Christmas, 1859, and in the following July sailed for India; and for eighteen years he proved himself a faithful and industrious missionary. On first going out, he was appointed, with the Rev. W. J. Edmonds, to begin the then newly-proposed Mission to the Kois; but Mrs. Ellington's health prevented his going up to Damagudem, and he was stationed at Bezvara with Mr. Darling. There he remained till 1868, when he took charge of the district work (i.e. as distinct from the town and educational work) around Masulipatam. In our number of May last year appeared a most interesting Report from Mr. Ellington, reviewing eight years' labour in that district. When he undertook it, there were 250 Native Christians in two villages. Now there are 1400 in 28 villages. How, notwithstanding many discouragements, the Gospel has thus steadily made its way, that Report fully details. Last year, Mr. Ellington generously gave up this interesting field of work to go and reside at the remote station of Raghapuram, where the flock of Native Christians were without a shepherd; and it was while upon one of his itinerant journeys in that part of the country that the illness (heat apoplexy) struck him, of which he died at Bezvara on June 12th. He was there with Mr. Alexander, revising the Telugu Prayer-Book.

Much sympathy will be felt for Mrs. Ellington, who had but lately left her husband to make arrangements for her children in England, and to whom the sad news has been a distressing blow. We commend her to Him who bindeth up the broken heart.

The Telugu Mission, too, needs our sympathy. It has lost the oldest of its staff except one, in the prime of life, and in the midst of his usefulness. "Pray ye therefore the Lord of the harvest, that He will send forth more labourers into His harvest."

### Ceylon Mission.

THE following is the Annual Report of the South Ceylon C.M.S. Missionary Conference, drawn up by the Revs. R. Collins, J. Ireland Jones, and W. E. Rowlands, and summarising the work of last year in all the C.M.S. Missions in Ceylon except Jaffna. It should be noted that Anaradhapura, the new station taken up, is the ancient and sacred capital of the island, where is the celebrated Buddhist tree, the *Jaya-gri-mahabodhiwawawai*, "the great, famous, and triumphant fig-tree," said to have been transplanted 2200 years ago from Gaya in Behar:—

The year now passing under review has been in some respects one of exceptional trial to the Ceylon Mission. During it the Mission has been called on to mourn the loss of two of its members, who for many years were connected with it, and who had laboured with loving earnestness in its work. Mrs. Jones was called to her rest and reward early in July, and in the next month Mrs. Rowlands followed her to the Master's presence.

The missionary staff has been further weakened by the absence from the island during the greater part of the year of the Revs. J. Ireland Jones and S. Coles; and by the fact that the Rev. W. Clark has refrained from the performance of clerical duty. On the other hand, there has been an important accession of strength in the arrival of the Rev. H. and Mrs. Newton for the work at Galle Face, Colombo. Messrs. Taylor and Ferris have also been for a time associated with the Tamil Cooiy Mission.

It is a matter of regret that our ecclesiastical relations still continue unsettled—a state of things which has, to a certain extent, had an injurious effect upon the Society's work throughout the island. On the whole, however, the year now under review may be regarded as one affording many grounds for encouragement and thankfulness to God.

One of the most interesting features in our work is the increasing number of

voluntary helpers at several of the stations. At Baddegama alone fourteen persons have thus come forward, at the head of whom is the Modliar, chief Native officer of the district. At Cotta also several Sunday services are similarly provided for.

From exceptional circumstances—for instance, the absence of the Rev. S. Coles from the island—the total number of baptisms reported has been less than in former years; but, in several cases, as at Baddegama, Colombo, and Cotta, where the number of adults baptized have been twenty-six, twenty, and eighteen respectively, we are glad to remark a considerable advance. However, on this and several other subjects, for the reasons assigned above, the information that has been laid before the Sub-Committee is very imperfect.

With regard to contributions, there has been a very marked increase of liberality. The funds of the Tamil Cooiy Mission, all supplied locally, have exceeded the amount contributed in any former year by about Rs. 1500. In connexion with the English congregation in Colombo, the amount subscribed for various objects has also been unusually large. In addition to liberal subscriptions for objects connected with the mission, they have contributed the sum of Rs. 2305 for the relief of the sufferers in the Madras famine. During the last fifteen months this congregation has contributed in various ways no less a

sum than Rs. 15,000. Nor have the Native Christians been behindhand in the support they have given to the Pastorate Funds and Evangelistic work. Thus, at Baddegama Rs. 1079, at Cotta Rs. 1028, and at Colombo, from the Tamil district alone, Rs. 995 have been in this way contributed. At Kandy, where the movement towards self-support has been more developed than in other stations, the amount has reached Rs. 2955.

Under the head of Educational Operations, Mr. Collins reports that Trinity College, Kandy, is in a state of increasing efficiency. The numbers are slightly in excess of those of previous years, and the standard of education has been fully maintained. Four candidates were presented for the Entrance examination of the Calcutta University, all of whom succeeded in passing. Three of these continue as pupils in the College, with the intention of reading for the B. A. examination. At Cotta the boarding-schools, both for boys and girls, are carried on without any expense to the Society, and over 2000 children, about half of whom are girls, are under instruction in that district alone. The number of children receiving instruction in the mission schools at Baddegama is over 1700. At Colombo five schools for girls and infants have attracted a considerable number of Mohammedan children who have obtained a knowledge of Christian truth, which is most gratifying. The girls' boarding-school at Bovella Road, in consequence of Mrs. Rowlands' death, has been temporarily closed, but the boys' boarding-school continues to be in a thoroughly efficient state.

The Kandyan Itinerancy has been more fully established in the north

central province by the occupation of Anaradhapura as the head-quarters of an European missionary. In the southern district, particularly in the town and in the Four Korles, the Gospel seems to be winning its way. The Christians of Talampitiya report a very general spirit of inquiry and readiness to receive the truth in the villages visited by them. This spirit seems to be no longer confined to the lower castes, but to be extending amongst the Vellalas, who have hitherto kept themselves aloof.

In the Tamil Cooly Mission the number of agents employed is larger than at any previous period, and in the southern division several encouraging features are observable. In connexion with this work our warmest thanks are due to those European friends whose hearty sympathy and liberal support have tended greatly to strengthen the hands of the superintendents during a period of unusual perplexity.

The reports from the various stations under review contain examples of the steadfastness of converts under bitter persecution, and of the efforts made by Native Christians on behalf of their heathen relatives. On the other hand we notice with sorrow that through marriages with heathens some of our people, both at Baddegama and in the Kandyan country, have been grievously led astray.

On the whole we think that the state of the Mission amply warrants us in taking courage for the future, while we heartily thank God for what He has accomplished in the past, and we believe that were complete statistics of the Mission before us they would compare favourably with those of previous years.

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### Frere Town.

MR. AND MRS. LAMB having now come home, after two years' most patient and earnest labours for the good of the people at Frere Town, Mr. Streeter is at the head of the settlement. The only other missionaries with him are Mr. Handford, who continues very successfully to carry on the school work, and Mr. Harris, who is to reside at Kisulutini as soon as Mrs. Harris's health allows of it. The Native catechist William Jones is meanwhile in charge of that station. We are glad that the approaching return to East Africa of the Rev. H. K. Binns will again supply the colony with an ordained clergyman.

Some extracts from Mr. Streeter's letters will be read with much interest :—

*April 23rd, 1878.*

I have been up to Rabbai, and have had my old field, which was covered with grass over six feet high, begun, and since there have been four acres planted. From what I could see of the cotton there, it turned out better even than here, and I have had a very good report of the samples left at home; but the time is not ripe yet for cultivating it by a C.M.S., as the Natives won't go in for it themselves. I had at once the people there put on half-time again, and told them they must make the most of it for a few months, as they really would have to support themselves. Jones seems to have the people well in hand, and, as far as I could see, great credit is due to him for the order the place seems in. I was much pleased with the good attendance at morning services and classes, several Wanika being present. The school, too, is looking up; seventeen attend, half of them Wanika. At present they know but little: dodge the alphabet, it puzzles them—but they know it by heart, and several hymns. They ought to be wise in time, as "Solomon" is their teacher. The school at Buni so far seems almost a failure. I reckon on planting out there a few of our freed slaves; have put two with their wives at Banderini, who attend service at Buni, so it will give Isenberg more to do, and I trust be the means of drawing others in. Mr. Harris has been up for twelve days, and is well pleased with the place, and anxious to settle there.

Tom Smith is as useful as ever; he has spent an evening with me, and old vows were renewed. I like Tom—have bought his shamba from him; 'twas always an eyesore—just a choice central plot. It's a bargain, yet does justice to him, and he is quite satisfied. 'Tis well to see him satisfied; he has such a smile, and shows such a set of teeth, that it would be a job to match them in this ivory country. It was a treat to see him handling that new plough, and George said it was quite a pleasure to see him turning the ground right over so nicely by its help and the native ones. I have managed to get in here nearly five acres of rice and two of pogo, and the seven acres of mahogo are doing well. My little farm is nearly complete, and next week I hope to get farther away, settle out the freed slaves to cultivate for themselves, and

take up a portion for the Mission, on which they can work their half-time for a while.

We had a nice gathering in our new school (partly the gift of Mr. Lamb) on Easter Sunday; just got it finished in time. Mr. Handford gave the address, and the children sang that sweet anthem, "How beautiful upon," &c. It is a sound, serviceable building; will answer all the purposes of a church for some time to come.

I am going to send Isaac to Godoma; the Christian people there have been so often disappointed; and when Abe Sidi returned this last time, he pleaded so earnestly that it seemed a shame not to send some one; so I have told Isaac to go for three months. It will do him good, for he is a good man, and I trust he will prove a real blessing to those people, who seem hungering and thirsting after righteousness. I also intend sending Jones out for a fortnight's trip or so, as it is quite time we lengthened our cords and strengthened our stakes.

Have had many congratulatory visitors, and last week the Walis of Mom-bassa and Melinde came over. They were interested in the new plough. (When going to show it to two other Arabs who came over, I saw there had been an earlier visitor, as all round were leopard's tracks—he evidently having been puzzled to make out whether it was friend or foe. Foe, I think, was the answer, for a sign of the times is that George David has two oxen and plough of his own; and, although his head is very round, it is one of the longest about here, and I hope others will follow.) The governors stayed nearly two hours. Took them over to the schools. The Wali of Melinde and his three sons were surprised; he wants to come again to see the saw-bench at work. At parting, they said if there was anything they could possibly do for me they would.

One never knows when their help may not be needed in this country, as there are strange people here. When at Rabbai last time, I witnessed a strange scene. Round Jones's house were a number of people gesticulating to a great extent. It seemed that one of our people struck a Mkamba, who returned to the village to complain. He was in a furious state, and said that, if it had not been for the respect he had for our people, he would



have killed him on the spot; but he had come to tell first. He wanted the man's life, and he must come out and fight. He could scarcely tell why he did not kill him at once; he had killed many a man for less. He never allowed any but his father or mother to touch him. "Now let him come out—I want his life," and he drew his dagger, and pressed it to Philip's breast. It was an anxious moment, but steady hands were near, and Jones said it could not be. A long argument ensued, and again he drew his sword. Poor Philip winced. Of course such a thing could not be allowed, and another palaver followed. Philip said he did it accidentally, wiping the sweat off his face, when carrying a heavy log. The Mkamba said, after a time, he did not think it was done purposely, but blood must be shed. "Not so," said Jones. "Yes," said the Mkamba, "bring me a sheep. I will have blood;" if not, he would lay wait and put a poisoned arrow through him. Finally it was settled for a thummi (6*d.*), which after the Mkamba took, he called for water, drank a big

draught, took Philip's hand, and spat over him, and walked away in a triumphant manner. Poor Philip had fever next morning. Jones says the Wakamba do not value life a bit, and it was a wonder he came as he did. Fancy a life for 6*d.*!

You will be glad to hear we have a first-rate cargo for the *Highland Lassie* this trip; passengers and freight amount to \$126. Ishmael has been busy as a bee, and the house has been swarmed with people. Still more glad to hear that — so far has conducted himself, since I spoke to him, very well indeed. 'Tis sweet to help a fallen brother out of the mire instead of kicking him in lower. I trust he may have grace given him to stand. I trust also I may have strength given me to encourage others, as I am now conducting the Church members' class. A word here and there, who can tell its results? It was pleasing to hear my first Sunday in the school this time. Little Harry Milford repeated right off a text I had taught him nearly twelve months ago.

A later letter somewhat damps the hopes raised by the last paragraph respecting the use of the *Highland Lassie* as a regular packet boat:—

May 22nd, 1878.

After writing my last, dated April 23rd, speaking rather hopefully of the people, work, and *Highland Lassie*, a change came over, for before the ship was out of sight a terrible gale sprang up, and although she battled against it gallantly all that day, the currents were so strong that the next morning she was driven back to harbour. Although very sorry to see her, we were still most thankful, for we feared the worst. As it was, she had one boat carried away, the other damaged, one man washed overboard, fortunately saved, sails split,

&c. The eighteen passengers had had enough of her, and made up their minds to walk down. Mr. Wakefield of Ribe, to whom we were giving a passage, stuck to the ship. It seemed a bad job, and drowns my hopes of her being useful to the Mombasa people. There is no doubt her engines are not strong enough to go against the strong currents and monsoon. However, we must be thankful to keep her until such times that an East African black bishop is raised up to come and plead for another.

This letter also mentions the disorderly conduct of some of the people at Frere Town, both the Bombay Africans and the freed slaves. Our readers will remember how much trouble Mr. Price had with them at first; and both Mr. Lamb and Captain Russell found the charge of a colony of Negroes no sinecure. If any one ever thought Frere Town, because it belonged to the C.M.S., must necessarily be a Garden of Eden, certainly the Committee never did, nor any one with any experience of attempts at forming a Christian settlement. We can thank God for Sierra Leone and the Society's sixty years' labours there; but let any one turn to the old reports of that Mission—particularly to the *Memoir of W. A. B. Johnson*—and he will find difficulties and trials recorded compared with which those at Frere Town seem light. Nevertheless, Mr. Streeter has a heavy burden,

and he quaintly observes that were it not for 1 Pet. v. 7 ("Casting all your care upon Him"), his head "would soon be getting like the [snow-capped] top of Mount Kilimanjaro." In this letter he mentions having had to dismiss the "serjeant of police," and to punish another of the Bombay men, who had given much trouble, by way of making an example of him, with the results thus described:—

It was rather an anxious time, for some came round and pleaded so earnestly, that I was a father to them all, and that they knew I loved them, that I wondered what would happen next. But I told them it was because I did love them, and wished to be a "proper"

father to them, that I had this boy corrected. It was quite approved of by the heads, and the man acknowledged the justice of his sentence. It seems to have had the desired effect, for since I have not had a case, and the people act very, very differently.

Referring again to Isaac Nyondo having gone to Giriama (as mentioned in the letter of April 23rd above), Mr. Streeter says, "Ishmael will help fill his place here, as we are now so much quieter than I can spare him. He is pleased to think the people are now going on in the right direction, and George David says the same."

That Frere Town should have been established now three years, and have been brought safely through many trials, and rescued from many of what we can only call the plots of the great adversary, is to our mind a significant token of the favour of the Most High; and that much fruit will yet be gathered from it to His glory we cannot doubt for a moment. Let us not cease to pray for all who live and labour there.

### News from Queen Charlotte's Islands.

IN November, 1876, Mr. W. H. Collison, of the Metlakahtla Mission, landed at Mussett, the trading port of Queen Charlotte's Islands, as the first Christian missionary to the Hydah Indians. His first letter from that remote station was printed in the *Intelligencer* of June last year, and gave an encouraging account of his prospects. A further reference to his work occurred in our number for January of this year. We are now able to present another letter from him. It was written in April last at Kincolith, on the mainland, whither Mr. Collison had gone to meet Bishop Bompas (who was then on his visit to the North Pacific Mission), and to receive holy orders at his hands. The very interesting incident related at the end of the letter will not fail to be specially noticed. Captain Prevôt, the sower of the good seed which has thus been found after many days, was the same Christian officer to whom we owe the establishment of the Mission on the Pacific Coast more than twenty years ago. It was at his suggestion, and on his offer of a free passage by H.M.S. *Satellite*, that Mr. Duncan was sent out.

Notwithstanding a good deal of opposition, the Gospel has made much progress during the past winter. The Lord's Day is now recognized, and the services are well attended by the majority of those resident at the station.

School has been conducted regularly throughout the winter—in the mornings for the females and children, and in the evenings for the young men.

According to custom, the inhabitants of two adjacent villages were invited to a giving away of property during the winter, and remained for some six weeks. Whilst they remained, I had generally over 350 present at the Sunday services, and about fifty children present at the daily morning school, whilst the evening school was also well attended.

One of the principal chiefs died during

the winter, which caused a great deal of trouble and excitement. I visited him during his illness, and held service in his house weekly for the five weeks preceding his death. On the morning of the day on which he died I visited him, and found him surrounded by the men of his tribe and the principal medicine-man, who kept up his incantations and charms to the last. He was sitting up, and appeared glad to see me, and, in answer to my inquiries, he informed me that he was very low indeed and his heart weak. I directed him to withdraw his mind from everything, and look only to Jesus, who alone could help him. He thanked me again and again whilst I instructed him; and when I asked him if he would like me to pray with him, he replied that he would very much. I then called upon all to kneel, and, with bowed head, he followed my petitions earnestly. He informed me that, had he been spared, he would have been one of the first in the way of God; but I endeavoured to show him that even then he might be so by faith in the Lord Jesus Christ. Afterwards I sent Mrs. Collison to prepare some food for him, and make him comfortable; and about mid-day he sent for me again, but why he sent for me, or what he wanted to say to me, I never learned, as before I reached his house he expired.

His death was announced by the firing of several cannon which they have in the village. On my entering the house, the scene which presented itself was indescribable—shrieking, dancing, tearing and burning their hair in the fire; whilst the father of the deceased, who had just been pulled out of the fire, rushed to it again and threw himself upon it. He was with difficulty removed, and I directed two men to hold him whilst I endeavoured to calm the tumult.

I was very much shocked to find that a young man—a slave—had been accused by the medicine-men as having bewitched the chief and induced his sickness. In consequence of this he had been stripped, and bound hands and feet in an old out-house, and thus kept for some days without food. I only learned this about one hour before the death of the chief, and it was well I heard it even then, as I learned that they had determined to shoot him, and a man had been told off who had his gun ready for the

purpose. I lost no time in calling the chiefs and the friends of the deceased, and showed them the wickedness and sinfulness of such proceedings, and how, by their thus acting, they had probably kept up a feeling of revenge in the mind of their friend who had just expired. They accepted my advice, and had him unbound, and he came to the Mission-house to have his wounds dressed. His wrists were swollen to an immense size, and his back, from hip to shoulder, lacerated and burned to the bone by torches of pitch pine. He was deeply grateful to me for having saved him.

The dead chief was laid out, and all those of his crest came from the opposite village, bringing a large quantity of swans-down, which they scattered over and around the corpse. At my suggestion, they departed from the usual custom of dressing and painting the dead, and, instead of placing the corpse in a sitting posture, they consented to place it on the back. The remains were decently interred, and I gave an address and prayed; thus their custom of placing the dead in hollowed poles, carved and erected near the houses, has been broken through, and since this occurred many of the remains which were thus placed have been buried.

Dancing, which was carried on every night without intermission during our first winter on the islands, has been greatly checked. Several, including two of the chiefs, have given it up entirely. The medicine-men have informed me that those who give up dancing will die soon. They are well aware that the abandonment of this practice will weaken their influence, and hence their opposition.

The manufacture of "Fire Water" has not been carried on in the vicinity of the Mission, nor has any case of drunkenness come under my notice from that source, though I believe they continue to make it, and drink it in limited quantities at an encampment some fifteen miles away from the mission station.

Gambling, to which a large number of the young men are addicted, has been partially checked, and several have given it up and received papers from me signifying their determination to abandon it, to which they have signed their names.

One young man—a chief—brought me a book last year, in order that I should

tell him what it was. He informed me that it had been given him many years past by the captain of a "man-of-war" at Victoria. On opening it, I found it was a copy of the "New Testament," bearing on the fly-leaf this inscription—"From Captain Prevôst, H.M.S. 'Satellite,' trusting that the bread thus cast upon the waters," &c. This young man has attended the services and evening school very regularly, and has

been endeavouring lately to influence others, and lead them to a knowledge of the truth. At our meeting, held on the evening of the "Day of Prayer" for Missions, he prayed very earnestly for the spread of the truth amongst his brethren, and, though he has met with reproach, yet he remains firm. I trust the good seed has taken root in many hearts amongst them.

### The Rev. W. T. Saththianadhan's Report.

THE presence in this country of our excellent brother from Madras, the Rev. W. T. Saththianadhan, gives a special interest to his last Annual Letter to the Committee. The larger part of it is subjoined:—

*Madras, Nov. 30th, 1877.*

The year which is now drawing to a close will long be remembered in connexion with the history of Southern India. Its career has been marked by famine, pestilence, distress, and death unparalleled by any such calamity within the memory of the present generation. Were it not for the unbounded benevolence of England, combined with the unparalleled effort of Government to mitigate the evil, many millions would have perished. The debt of gratitude which South India owes to England is very great indeed, and it will, I trust, produce favourable impressions on the minds of the people as regards the religion of England. I am thankful to inform you that it has already produced such an impression on many a Native mind. They cannot but be struck with the large-hearted charity of England. Some heathen people have been heard to say thus:—"We can understand Christian people sympathizing with and helping their fellow-Christians in distress, but for them to manifest such generous feeling towards the heathen is a marvel; surely there must be some strange power in their religion." I do trust that such favourable impressions in the public mind will not end simply in the admiration of Christianity, but will be productive of higher results, viz. the reception of the Gospel in all its simplicity and power.

In common with all other Christian congregations in Southern India, this pastorate has greatly suffered from famine. It is, however, a matter of

unfeigned gratitude that none of my people have fallen victims to cholera and small-pox, which committed such dreadful ravages in Madras. There have been dangerous cases, but none fatal. A remarkable Providence seems to have shielded the pastorate from "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day." Hence we have fully realized the sweetness and truthfulness of the promise, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

There has been but one case of adult baptism. Of the large number of children admitted into the Church, two cases of grown-up heathen children, however, deserve special notice. They are both brothers, one of whom is about twelve years of age, and the other ten. They are the children of heathen parents, and were educated in a private school of one Mr. Andrews, a convert from heathenism and a member of my congregation. I may remark, in passing, that he has a large school, numbering about 120 children of both sexes, as the result of his own industry and zeal. Along with secular subjects he teaches the Bible so well that he receives a small monthly grant from our Society as an encouragement. He is one of my unpaid lay-helpers. The two brothers mentioned above, having received favourable impressions from the Scriptural instruction imparted in this school, gave up the worship of idols, and felt a desire to embrace the Gospel. Whilst in this state of mind, the eldest boy was attacked

with a severe illness. On his sick-bed he made a vow that, if he recovered, he would at once present himself with his brother for baptism. This he communicated to his parents, who cheerfully acquiesced in his proposal. On his recovery, the heathen father, a very intelligent and sensible person, brought him and his brother to the font and manifested a great interest in the ceremony. These two boys are still living with their heathen friends, but they continue their study in the school, and attend the church regularly.

There are now several inquirers under instruction. There is a drummer in the 87th Regiment N.I. by the name of Paul. He is an earnest Christian, and is very regular in attending church with his family. Through his instruction and example his old heathen mother, aged sixty, is ready for baptism—a rite which I propose to administer next Sunday. There is another young man, named Samuel, employed as an assistant-teacher in one of our poor schools. His parents, who have been bigoted Roman Catholics, now attend our services, and have expressed a desire to become members of our church.

The work among the educated classes is going on favourably. English lectures have been given every month in our lecture-hall at Chintadrepettah. On the first week of this month the Rev. C. M. Pym, who is come out for a six months' evangelistic tour in India, gave an address on "Regeneration," and it was listened to by an intelligent and attentive audience, which filled the hall.

My wife's work is progressing favourably on the whole. The four Hindu girls' schools and the two poor girls' schools are going on as usual. The number of children in all the schools is 444. The number of zenanas is fifty, comprising 105 pupils. In these zenanas instruction is given every day, except Sunday, by Native Christian female teachers, chiefly in Scripture and needle-work. Whenever my wife visits them, she endeavours to present the truths of the Gospel in familiar conversation. Some do not feel disposed to enter very readily into such conversations, as they are afraid they may insensibly be drawn into Christianity; but the great majority, especially of young ladies under long instruction, take pleasure in such con-

versations and discussions. They evince great interest in their Scripture lesson, and answer any questions put to them bearing upon the subject. Three families, who formerly withdrew themselves because of the Scripture lesson which they were obliged to receive, have now again placed themselves under instruction, and carry on the Scripture study with much interest. The Gospel is thus silently winning its way, and may, in God's good time, produce fruit in the conversion of many of the daughters of India.

Jesudasen, the Mudalia convert from Sodras, who was baptized seven years ago, has passed away from our midst. His wife, who then kept aloof, has since joined him; but it pleased God to lay His hand upon him and afflict him. His daughter, who was baptized with him—a promising little girl of twelve—was carried off by fever. He himself was paralyzed, and incapacitated for work. His heathen brothers, who promised to give his share of the ancestral property, failed to do so, which often sadly tried his spirits. He and his family chiefly subsisted upon a small monthly subscription from a few Christian friends. He was actually living from hand to mouth, and many a time used to suffer from want. He was the taunt of all his heathen relatives and friends, who attributed his accumulated and aggravated trials to his abandonment of the faith of his forefathers. But he bore it all with wonderful patience, and with a stammering tongue used to proclaim the name of Christ. He died on the 7th of this month. During his protracted illness I visited him frequently and prayed with him. It was beautiful to witness the calmness and resignation with which he spoke. Not a word escaped his lips which at all indicated impatience. On the contrary, he often spoke of going to *Móteham*, or "heaven," in a manner which quite satisfied me that he was prepared for it. His faith in Christ was firm, his hope of immortality bright, his mind clear to the very last. While my wife and I were praying for him around his dying bed, his spirit calmly passed away. His son, who noticed him more than we did, says that he uttered, in a low whisper, "Amen" at the end of the prayer, and then breathed his last.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, June 11th, 1878.*—The Report of the Sub-Committee for considering the Laws and Regulations of the Society was presented, recommending certain modifications in Laws xxviii., xxix., xxxii., and xxxiii., and stating that the same had received the approval of the Archbishop of Canterbury and the Bishop of London. It was resolved that the modifications as proposed be submitted to the Special General Meeting on the 25th inst.

Presented copies of "Sketches of African Scenery from Zanzibar to the Victoria Nyanza, being a Series of Coloured Lithographs, from Sketches by the late Mr. T. O'Neill of the Nyanza Mission, with accompanying letter-press," just published by the Society.

The Secretaries referred to a gift of 2000*l.* by Miss Eliza Usborne, in 1871, for the establishment of a Female Training Institution in Travancore, to be called the Buchanan Institution; also to a paper by the Rev. J. H. Bishop, Principal of the Cottayam College, dated Jan. 5, 1878, urging that the time had now come for the establishment of a Female Normal School in Travancore, and making recommendations on the subject; also to a minute of the Madras Corresponding Committee, approving of Mr. Bishop's proposal. The Committee, considering that the time had come for the establishment of a Female Normal School in Travancore, on the model of the Sarah Tucker Institution in Palamcottah, agreed to invite the Rev. J. H. and Mrs. Bishop to take measures for commencing such an institution on their return to the Mission.

*Committee of Correspondence, June 18th.*—The Secretaries reported the ordination, on Trinity Sunday, by the Bishop of London, of the Rev. A. Schapira, admitted to Priest's Orders, and Messrs. R. Elliott, H. W. Eales, J. Grundy, C. H. V. Gollmer, T. A. Haslam, H. D. Day, J. J. Pickford, and T. Kember, admitted to Deacons' Orders; also of Mr. S. Trivett to Deacon's Orders by the Bishop of Saskatchewan.

The Committee accepted the offer of Mr. C. B. S. Gillings, of the London College of Divinity, St. John's Hall, Highbury, for missionary work.

On the report of the Medical Board upon the Rev. A. Menzies, it was arranged that his departure for East Africa be delayed for the present.

The Rev. J. Sharp, of the Noble High School, Masulipatam, the Rev. V. W. Harcourt, from Tinnevely, and the Rev. Dr. Baumann, of the Cathedral Mission College, Calcutta, being in attendance, were introduced to the Committee, and gave much interesting information regarding the work at their respective stations.

*Committee of Correspondence, June 25th.*—The Rev. J. E. Padfield having represented the desirableness of the addition of a Theological Class to the present Training Institution in Masulipatam, it was resolved that the Madras Corresponding Committee be requested, on Mr. Padfield's arrival at Madras, to consider with him the steps to be taken to this end.

The Rev. T. Kember was instructed, on his return to the South India Mission, to undertake the charge of the Theological Class in Tinnevely.

The General Committee having referred back to this Committee the question of resuming the Mohammedan Mission at Bombay, it was resolved, after discussion, that Mr. Deimler be assured of the readiness of the Committee, in the event of the funds making such a course feasible, to resume the Mohammedan Mission in Bombay on his return thither in Oct., 1879.

The Sierra Leone Finance Committee having recommended that Mr. A. Burtchell be appointed to Port Lokkoh, the Committee gave their sanction

to this appointment, and directed that Mr. Burtchaell should offer himself as a candidate for Holy Orders as soon as his age permits, and that the Bishop of Sierra Leone be informed of the same.

Letters were read from the Bishop of Sierra Leone and the Rev. J. Quaker, as also the Minutes of the Sierra Leone Native Church Committee of Missions, expressing the inability of the Native Church at the present time to take over the Sherbro Mission, even with the proffered assistance of grants from the Parent Society and the Henry Venn Fund. The Committee much regretted to hear that the Native Church felt itself unable to take over the Sherbro Mission, which, from its circumstances, is mainly concerned with immigrants from Sierra Leone, and therefore less properly within the sphere of the Church Missionary Society—but, under the circumstances, expressed their willingness to carry it on till the end of the present year, or, if really necessary, till the end of the next, but after that time they would feel bound to withdraw, unless there should be such a change of circumstances as would enable the Society to enter upon evangelistic work in the interior from Sherbro.

*Committee of Correspondence, July 2nd.*—The Committee accepted the offer of Mr. G. G. M. Nicol, B.A., of Corpus Christi College, Cambridge, a Native of Africa, son of the Rev. G. Nicol of Bathurst, Gambia, and grandson of Bishop Crowther of the Niger, for missionary work in West Africa.

A letter was read from the Rev. J. Davis, Secretary of the Evangelical Alliance, with reference to meetings for the promotion of Missions to be held in the Salle Evangelique at Paris during the Exhibition, and stating that the Council of the Alliance would be glad to place the hall at the disposal of friends of Foreign Missions. The Secretaries were directed to convey the thanks of the Committee to Mr. Davis, and to inform him of the inability of the Committee to take any active part in getting up such meetings, though, in the event of their being held, friends of the Society would no doubt be found who would readily give information as to its work.

The Secretaries reported a grant of twelve Hebrew Bibles from the British and Foreign Bible Society for the use of the Students in the Institution.

A letter was read from the Rev. J. F. Schön, stating the progress he had made in the translation of the New Testament into the Hausa language. It was resolved to request the British and Foreign Bible Society to undertake the printing of the whole New Testament,—and also the Book of Leviticus and the Psalms, translated by the late Dr. Baikie, and approved by Mr. Schön.

The Committee sanctioned the return to Hang Chow of the Rev. A. and Mrs. Elwin, the medical certificate in their case being now favourable, and the needs of the Mission being urgent.

The Minutes of the Bengal Missionary Conference of March 27th were read, pointing out the pressing wants of the Bengal Mission, and begging the Parent Committee to send out five new Missionaries to that Mission. Also a Minute of the Calcutta Corresponding Committee in support of the same. The Committee heartily recognized the importance of giving attention, as early as possible, to the claims of the Bengal Mission.

A letter was read from Bishop Stuart, of Waiapu, stating that it was proposed to offer the post of Master of the Te Aute School to Mr. J. Thornton, formerly Master of the Society's Training Institution in Masulipatam, who had been spending his furlough in New Zealand, but, from family circumstances, was not able to return to India, and requesting the continuance of the Society's grant of 150*l.* per annum towards the Master's salary. The Committee, recognizing the importance of the work done at the Te Aute School,

resolved to continue the subsidy on the understanding that the School Estate should, as soon as possible, entirely relieve them of this payment.

A letter was read from the Bishop of Wellington, stating that he had admitted Arona Te Haua to Deacon's Orders in the district of Wanganui, and that he was now stationed at Putiki, where he was labouring with great acceptance among the Maories, and asking the Committee to sanction a special grant towards his support. The Committee heard with much pleasure the favourable testimony to the Rev. Te Arona Haua's work, and sanctioned his stipend being paid out of the rents of the Society's land until the Natives are enabled to make a permanent endowment.

A letter was read from the Rev. T. S. Grace, describing the difficulties in the way of his return to Taupo, and proposing to establish an Industrial Training School for Girls at Tauranga, with the hope of working into Taupo as soon as the way seemed clear; also explaining his willingness to use twenty-five acres of his own land as a site for a school, and proposing a building, the cost of which, with materials in hand, should not exceed 300*l.*, and offering, if the Institution prove successful, to hand over the property to the Society. The Committee thankfully accepted Mr. Grace's liberal proposal, and sanctioned the erection of the school at Tauranga.

*General Committee (Special), July 2nd.*—A meeting was held at the Islington Institution to take leave of the following Missionaries proceeding to their stations—the Instructions being delivered by the Honorary Clerical Secretary:—*West Africa*—Mr. J. A. Alley; *Yoruba*—Revs. A. Schapira, C. H. V. Gollmer, T. A. Haslam; *East Africa*—Rev. H. K. Binns; *Calcutta*—Mr. R. J. Bell, Revs. H. P. Parker and H. D. Day; *Santal Mission*—Rev. R. Elliott; *Punjab*—Rev. T. P. Hughes, Mr. A. Jukes; *Tinnevely*—Rev. T. Kember; *Telugu Mission*—Rev. H. W. Bales; *Ceylon*—Rev. I. J. Pickford; *China*—Rev. J. Grundy; *Japan*—Rev. W. Andrews; *New Zealand*—Rev. J. S. Hill, Mr. W. Goodyear; *N. W. America*—Rev. S. Trivett.

## NOTES OF THE MONTH.

### ORDINATION OF MISSIONARIES.

*N. W. America.*—On Trinity Sunday, June 16, Mr. Samuel Trivett, of the Church Missionary College, was admitted to Deacon's Orders by the Bishop of Saskatchewan at St. Saviour's Church, Brixton, and on June 29, at the same church, and also by the Bishop of Saskatchewan, to Priest's Orders.—On June 2, Mr. B. McKenzie was admitted to Priest's Orders, at Red River, by the Bishop of Rupert's Land.

*North India.*—Mr. Aman Masih Levi, Native, was admitted to Deacon's Orders by the Bishop of Calcutta, at Benares, on Jan. 31st.

### DECEASE OF MISSIONARIES.

*S. India.*—Rev. W. Ellington died at Bezvara on June 13th.

*New Zealand.*—Mr. W. G. Puckey died at Kaitaia, on March 28th.

### REPORTS, &c., RECEIVED FROM THE MISSIONS, From May 15th to July 15th, 1878.

*Yoruba.*—Mr. C. N. Young (Journal extracts for first quarter, 1878), Mr. B. Cross (Igbessa, Oct. 1877 to March, 1878), Rev. V. Faulkner (Journal of Itinerancy, Feb. 15th to March 22nd, 1878).



*Western India.*—Bombay Auxiliary C.M.S. Report for 1877 (printed).

*North India.*—Jabalpore Church Missionary Association Report for 1877 (printed), Rev. J. Brown (Santhal Mission, 1877).

*Punjab.*—Rev. W. Hooper, Half-yearly Report, Oct. 1st, 1877, to March 31, 1878. Report (4th) of the Bunnoo Frontier Mission, 1877-78.

*China.*—Rev. R. Palmer.

*New Zealand.*—Rev. T. S. Grace (Journal of a visit to the Taupo country).

*North-West America.*—Rev. J. Hines (Journal for the first quarter, 1878).

## Contribution List.

*In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5s. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

Bedfordshire: Blunham.....	6	3	4	Oxfordshire: Drayton.....	4	16	6
Berkshire: Buscot.....	2	7	6	Shropshire: Clive.....	4	19	9
Buckinghamshire: Drayton Beauchamp	3	6	4	Somersetshire: Tintinhull.....	1	16	0
Twyford.....	3	0	0	Staffordshire: Ashley.....	2	16	1
Wendover.....	5	0	0	Burton-on-Trent.....	2	0	0
Cambridgeshire: Cambridge.....	200	0	0	Renton.....	2	10	0
Cornwall: Launceston.....	19	0	0	Stretton.....	9	7	3
Liskeard.....	24	18	2	Suffolk: Bungay.....	6	7	1
Penpods.....	6	10	0	Weybread.....	1	12	6
Philleigh.....	1	15	3	Surrey: Balham and Upper Tooting.....	6	0	8
Cumberland: Aikton: St. Andrew's.....	5	10	9	Bermondsey: St. James'.....	14	11	2
Derbyshire: Derby and St. Derbyshire.....	200	0	0	Brixton: St. Saviour's.....	15	1	10
Eyam.....	1	14	0	Ewell.....	96	9	4
Devonshire: Devon and Exeter.....	150	0	9	Lingfield.....	12	2	7
Heavitree.....	11	11	7	Mickleham.....	14	4	9
Plymouth and South-West Devon.....	70	0	0	Mitcham.....	35	15	0
Dorsetshire: Cann.....	3	4	10	Richmond.....	19	15	10
Edmondsham.....	8	5	4	Southwark: St. Peter's.....	2	10	0
Swyre.....	3	2	9	Streatham: Christ Church.....	29	5	3
Hampshire: Alverstoke.....	1	0	0	Tilford.....	3	6	9
Christchurch.....	10	0	0	Wandsworth.....	40	0	0
Mudford.....	5	0	0	Wimbledon.....	100	0	0
Southampton &c.....	40	0	0	Sussex: Lower Beeding.....	6	1	6
Ile of Wight: St. Lawrence.....	50	0	0	Colgate.....	2	17	5
Ryde: St. James' Juvenile Assoc.....	1	7	6	Hammerwood School Chapel.....	5	14	1
Shanklin.....	11	12	6	West Hoathly.....	5	15	2
Herefordshire: City and Co. of Hereford.....	100	0	0	Iping and Chilhurst.....	14	13	10
Hertfordshire: Boxmoor.....	6	14	0	Warwickshire: Cherington.....	3	8	4
Broxbournebury.....	67	16	9	Willshire: Purton.....	9	1	0
Kent: East Kent.....	32	3	3	Winsley.....	8	19	0
Blackheath.....	28	18	10	Worcestershire: Lower Sapey.....	2	3	8
Brenchley.....	58	0	0	Yorkshire: Aston (including 4s. 7s. for Japan).....	5	17	6
Greenwich: Parish Church & St. Mary's Higham.....	50	6	11	Braderton.....	22	6	7
Temple Ewell.....	5	18	8	Bridlington Quay.....	29	19	5
Parish Church.....	18	1		Burnesdon.....	26	18	0
Lancashire: Liverpool and South-West				Burnsall.....	3	5	6
Lancashire.....	300	0	0	Chapel-le-dale.....	7	1	9
Mawdesley.....	3	8	8	Doncaster.....	50	0	0
Penwortham.....	14	11	9	Linton.....	23	17	0
Leicestershire: Horninghold.....	1	9	3	Maabam.....	12	19	0
Leicester and Leicestershire.....	150	0	0				
Lincolnshire: Oadney.....	2	1	2				
Leake.....	10	1	9				
Middlesex: Ealing: St. John's.....	24	6	6				
Haggerston: St. Paul's.....	4	12	0				
Islington (for Jubilee Fund).....	295	2	0				
Kilburn: Holy Trinity.....	9	0	8				
St. Marylebone: Parish Chapel.....	12	16	6				
Notting Hill: St. John's.....	5	7	0				
Northamptonshire: Wapenham.....	9	15	3				
Northumberland: Newcastle and South							
Northumberland.....	300	0	0				
Nottinghamshire: Harworth.....	11	15	0				
Nottinghamshire: Harworth.....	3	4	1				
Sturthope.....	16	0	0				
Workson.....							

### ASSOCIATIONS IN WALES.

Carmarvonshire: Gelli: St. Mary's..... 1 5 0

### SCOTLAND.

Edinburgh Scottish Episcopal Board of Missions..... 21 4 0

### BENEFACTIONS.

Anonymous..... 10 0 0  
A.S..... 70 0 0  
Bro. n. Mr. Henry, Whitechapel..... 5 0 0  
Cosway, Miss (for Bombay)..... 500 0 0  
Falkner, Ed., Esq., Langhorne (for India)..... 10 10 0

Fox, Rev. G. T., Durham.....	5000	0	0
Gardner, Rev. G. E., Heworth.....	8	19	6
Helson, Douglas, Esq., Liverpool.....	15	0	0
In Mem. F.B.S.....	17	16	5
Marcum, Misses, Cheltenham.....	40	0	0
M.C.B.....	10	0	0
M. E., Ld.....	5	0	0
Roberts, Wm., Esq., Greenheys.....	50	0	0
Showell, A. J., Esq., Bristol.....	10	0	0
Stead, Rev. E. D. and Mrs., Thankoffering.....	5	0	0

## COLLECTIONS.

South Kensington: St. Stephen's Sunday-school, by Mrs. R. Henry.....	1	5	8
Mitchell, Mrs., W. Australia.....	2	0	0
St. Thomas' Charterhouse Sunday-schools, by W. Rogerson, Esq.....	2	7	1
Shap Church Sunday-school, by Miss K. D. Fening.....	15	1	
Tysoe, Miss, Stratford-on-Avon.....	12	0	

## LEGACIES.

Bell, Miss, late of Lacey: Exors., Geo. Brooks, Esq., and C. B. Robson, Esq.....	19	19	0
Bilton, late Miss E., of North Clapham: Exor. and Extri., A. Bilton, Esq., and Mrs. E. A. Powell.....	50	0	0
Bryan, Mrs. Eliza, late of Leicester: Exor., Rev. H. Bryan.....	18	0	0
Davies, Rev. Wm. Rees, late of Radford Semole.....	80	0	0
Deeping, late Mrs. M. E., of Newark-upon-Trent: Exor. and Extri., John Thorpe, Esq., and Ann Simpson.....	5	0	0
Dolben, late Julia (4th of 957. 17s. 6d.—100l. New Three Per Cents. less duty 2l. 7s. 11d.).....	21	11	5
Gillett, late Miss Anne, of Great Malvern: Exor., Rev. C. J. H. Fletcher.....	19	19	0
Hockley, late Lieut.-Colonel, of Ipswich: Exors., Sir A. C. Weldon, Bart., & T. Harrison, Esq.....	5	0	0
Kendall, Rev. Jas., late of Lanteglos: Extri., Mrs. M. C. N. Kendall.....	10	0	0
Lilley, Mr. John, late of Micheldean: Exors., Mr. John Lilley & Mr. Richard Yearlesley.....	19	19	0
Poore, late Geo. Collins, Esq.: Exors. and Extri., R. B. Sowell, Esq., E. Hawker, sen., Esq., and Mrs. C. Poore.....	225	0	0
Puckle, Miss Caroline, late of Camberwell: Exors., Geo. Puckle, Esq., and A. D. Puckle, Esq.....	10	0	0
Wheeler, late Henry, of Beechwood, High Wycombe: Exors., C. B. Burridge, Esq., and Francis Wheeler, Esq.....	10	10	0

## FOREIGN CONTRIBUTIONS.

Australia: Victoria: Malmesbury.....	11	6	
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France: Croix.....	4	12	0
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## EAST AFRICA FUND.

Barclay, C. A., Esq.....	25	0	0
Deverell, Jno., Esq., Cosham.....	100	0	0

## PALESTINE MISSION FUND.

Jones, Rev. Wm., Burneside.....	10	10	0
Sundries, by Rev. F. A. S. Bellamy.....	300	0	0

## VICTORIA NYANZA FUND.

Friend, on reading Mr. Ensor's book, by Rev. T. Campbell.....	5	0	0
Hoare, Joseph, Esq.....	500	0	0

## CHINA FAMINE FUND.

Amount received up to June 10th.....	1533	15	5
Albys.....	10	0	0
Alexander, General.....	5	0	0
Boustead, Miss Anne.....	2	10	0
Boustead, Miss Sarah.....	2	10	0
Brooke, Sir W. de Capell, Bart.....	50	0	0
Bryan, Mrs.....	25	0	0
Bryan, Miss.....	1	0	0
Churchill, Miss and Miss E., Dorchester.....	5	0	0
Eldridge, J., Esq., Sandown.....	1	1	0
E. F. H.....	10	0	0
F.K.M., by Miss Holmes.....	8	0	0
G.B.H.....	1	0	0
Groves, F. H., Hampstead.....	1	1	0
Hewson, Rev. F.....	1	0	0
Hobhouse, Mrs., Castle Cary.....	2	2	0
Holmes, Miss, Clifton.....	2	0	0
Jones, Rev. W., Burneside.....	10	10	0
King, Capt. H., Chithurst.....	1	0	0
Lambert, Miss, Southport.....	5	0	0
Lawrence, Miss, Kingworthy.....	2	0	0
Liverpool: St. Silas, Tortexth Park.....	22	18	6
Lodge, Miss, (collection) Hove.....	8	9	0
Lombs, T. B., Esq., Bemerton.....	5	0	0
Miller, W., Esq., Lonsdale Square.....	5	0	0
Moule, Rev. G. E.: Anonymons.....	10	0	0
Churchill, Misses (2nd ben.).....	5	0	0
Hodges, Rev. Dr.....	1	1	0
Moule, Rev. G. (Family).....	1	5	0
Moule, Rev. H. (2nd ben.).....	2	0	0
Warner, Rev. Lee.....	5	0	0
X. Y. Z., by Rev. G. Moule.....	5	0	0
Pitcairn, Mrs. and Miss, South Yeo.....	1	10	0
Reeves, Mrs., Wimbledon.....	1	0	0
Shamrock.....	20	0	0
Thankoffering.....	1	0	0
Walker, J. W., Esq., Watford.....	1	0	0
W. H. J.....	10	0	0
Sums under 10s.....	10	0	0

£1754 10 11

*Erratum.*—In our last, under "Benefactions," for Dennett, Miss Jane, Tunbridge Wells, £5, read Dennett, Rev. James, Tunbridge Wells, for Deficiency, £5.

The Secretaries thankfully acknowledge the receipt of Parcels of Apparel from—  
The Coral Fund, per Mrs. Betty, for Rev. J. A. Maser, Lagos, and Rev. J. White, Otta.  
Mrs. Elmslie, Boslin, N. B., for the Orphanages at Amritsar.  
Mrs. Fenn, Wallington, for the Native Girls' School, Cotta, Ceylon.

**NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.**—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

*All goods received for the N.-W. America Mission have been sent out; no further shipment can be made this year.*

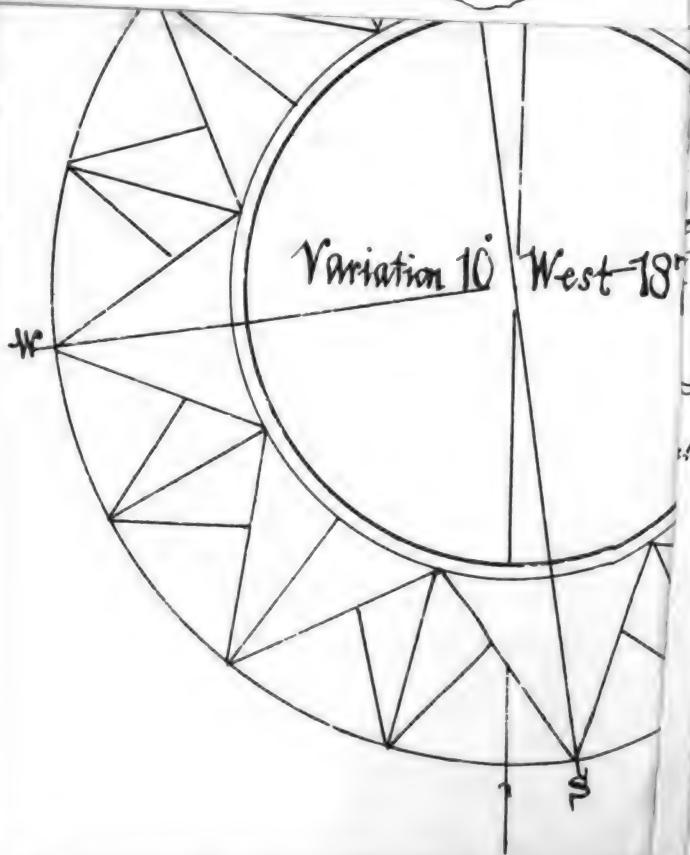
Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.



# MAP OF THE RUWANA RIVER VICTORIA NYANZA-







2.33

East 33.38

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## LIEUT. SMITH'S EXPLORATIONS ON THE VICTORIA NYANZA.

**I**T will be remembered that Lieut. Smith spent the second half of October last, while Mr. O'Neill was finishing the ill-fated dhow, in exploring, in the *Daisy*, two of the rivers previously mentioned by Mr. Stanley as flowing from the south into the Victoria Nyanza, viz. the Simeyu or Shimeeyu, and the Ruwana, and also the deep inlet or creek which Speke called Jordan's Nullah. We now present Lieut. Smith's journal of these explorations, and three illustrative maps or charts. That of the Simeyu is an exact *facsimile*, taken by photography, of the sheet drawn by Mr. O'Neill from Lieut. Smith's instructions. That of the Ruwana, too, is a photographed *facsimile* of Mr. O'Neill's sheet, excepting the four sketches on the right side, which have been copied from rough pen-and-ink sketches made by Lieut. Smith himself while on the river. The third sheet contains, in the centre, an exact copy of Mr. O'Neill's map of the south-eastern coast of the Lake, including Speke Gulf, Jordan's Nullah, the island of Ukerewe, &c., and, grouped round it, copies of other rough pen-and-ink sketches by Lieut. Smith. Almost all these sketches, as well as those which Mr. O'Neill has attached to his charts of the rivers, illustrate paragraphs in the journal.

It may be added that these maps prove to be in substantial agreement with the map in Mr. Stanley's new book, except that Lieut. Smith's exploration of Jordan's Nullah shows that it runs up nearly due south, and not to the south-east, as hitherto supposed, and as depicted in all previous maps, Stanley's included.

### *Journal of Exploration of the Simeyu and Ruwana Rivers and Jordan's Nullah.*

Oct. 15th.—Engaged two Wasukuma guides, professing to know the rivers S(h)imeyu and Ruwana, and Jordan's Nullah,—one Wagasaji, a brother of Prince Kaduma by another mother; the other Ruhaja. Paid  $1\frac{1}{2}$  doti of cloth each.

10.30 a.m.—Started. Boat's crew in considerable disorder, owing to a "pombe" brew two days previous. Pulling improves them.

P.M.—Winds are light and variable. 'Tis the approach of the Masika, and the weather is at "change."

### *The Simeyu.*

6.30 p.m.—Arrive at Zinga, a small island off the Simeyu. (The *h* in many words is omitted by some tribes, inserted by others. I adopt what is most familiar to my ears.) Hauled up boat. Fine moonlight night. Natives peaceable. They are Wagu, and speak Kisukume. Distant from Kagei about seventeen miles. Fever.

Tuesday, Oct. 16th, 5 a.m.—Rose better, and got a round of bearings from a neighbouring rocky pile, N. Sun rises, filling the air with sweetest odours.

O O

7.30 a.m.—All this time is "about." I regret to say all our six or eight watches, last of all Barraud and Lund, have given in to the climate and struck. That is the last thing they were made for.

Pull for mouth of river S.E. of us. Wind dead ahead; have to beat, as it is too strong to pull. Entered river about noon. Entrance difficult to make—the adjoining shores, like the sides of the deep, still part of the river, being covered with a thick growth of papyrus and mateté reed.

P.M.—On the bar we found (1 fm.) one fathom mud, but just inside the water deepened to 3 fms. mud. This we continued to find during a fairly straight course for  $2\frac{1}{2}$  miles, a change taking place in the clothing of the bank when about half that distance had been passed—trees, grasses, and bushes of various sorts making a thick screen on both sides. The river was obstructed with floating islands (anchored by the roots) of a cabbage-leaf description of plant, described before as seen in the Rugesi straits, and a few snags.

No current was appreciable, and the width varied from forty yards at its mouth to sixty, in some places narrowing to twenty.

3 p.m.— $2\frac{1}{2}$  from mouth. Arrived at its junction with the Metwa, a small affluent running into it from the S.W. Here the Simeyu made a sharp bend to the eastward, and the Natives informed me it rose very far away in the Masai country, but we should not be able to go far up.

On the left bank of this river is the Maga district, inhabited by a friendly people wearing skins. On the right bank is Masanga, whose inhabitants we did not see. They are said to spend their time in hunting, and their country favoured that view. Two hours of twist and turn, gradually shoaling our water and heightening our banks, and we are at a fish weir and ford. Here we stop for the night. Twelve inches of water is the most we can find for a quarter of a mile.

Wednesday, Oct 17th.—Found a current setting down stream, over the shallows only, not in the deeps, of  $1\frac{1}{2}$  per hour. (Had reason to know it, for, in bathing, dropped soap, and wasn't quick enough to pick it up).

5 a.m.—Up stakes, unload boat, and drag her over the flat, extending for

about 100 yards. Hippopotami, buffalo, crocodile, and game of all kinds very plentiful.

Daylight.—Some hundred or so of Waga people came to the crossing to go over to the Masanga country to cut wood—the women with pipes and babies, the men with arms and spears. They are civil, but not interested particularly. Wear skins or nothing.

6.30 a.m.—Loaded boat and proceeded. River trends to S.E., curves very sharp; radius of 26 yards about. *Daisy* is too long, 32', to get comfortably round them without being scratched out by the mateté bush. The stakes we passed are very solid and firm, as well they need to be during a freshet, if some of those huge trees we passed at the mouth had anything to do with them. The stoutest are about  $3\frac{1}{2}$ " diameter, driven 6 feet into the sandy bed, at an angle of about  $65^\circ$ , with the horizon widening up stream. Four of these are placed in line, with the set of the stream projecting about two feet above the surface of the ground. To these are attached, by strong bands of bark, smaller posts, some 6 or 7 feet in height, driven into the ground about  $2\frac{1}{2}$  feet. Horizontal bars pass across these deep foundations, which are five feet apart. Fifteen feet from the former up-stream a set of smaller posts, very similar in design, but closer together, are placed across stream, and between these the fish-baskets are hung. Whether baskets are placed in the lower tier I don't know; I saw them only in the upper. We came across four tiers a little higher up. The water appeared to rise about 4 feet during a flood, and spread out to 70 yards, taking the staking as a guide.

9 a.m.—After touching once or twice, and backing off with the oars, we came to a bend where fish-stakes were set up. Sent ahead to sound, and found a considerable quantity of water only ankle deep. Here I spent an hour while the men went to look up the river. They returned and corroborated the Native reports of "deeps and ankle-deeps," so I made up my mind that the river was unnavigable except for a Boyton's dress, and then the man should be provided with a good pair of shoes. When Stanley saw it, the month was January. I doubt not it was a magnificent stream then, but navigable, I should think, only for an ironclad with steam power of



twelve knots. I shouldn't care to trust the thin planks of the *Daisy* up-stream perhaps, for she would be going astern, and soon be safe out of it; but down you would soon catch a snag. There is a slight tide, though its rise and fall on the shores of the lake are imperceptible to the eye. It shows itself strongly in Jordan's Nullah and in the shallow places of these rivers.

Yesterday at sunset it was setting down, to-day at 10 a.m. it is setting up with about the same velocity. In the Ruwana (Sat. 20th) it showed itself at 2—3 p.m., setting up with a velocity of 1 to 1½ knots per hour. It was not appreciable in the deep water.

In Jordan's Nullah, six days afterwards, it was setting in strong at 5—6—7 a.m. I do not think all is due to tide, as the up-set was most marked 4 to 1.

I believe the rivers north are discharging greater volumes of water in the Lake than the southern rivers, consequently the levelling process is going on.

We noticed the *mkuyu* tree (Kis.) spreading along the banks, but no villages. All is said to be Pori to its source. This place was perhaps 2½ miles from the junction with the Metwa, which is perhaps another 2½ from the mouth. I could only judge distance by the bends and the time kept by the oars, —a most uncertain process with half an eye.

Sunset, left the river Simeyu and entered its estuary, which covers an area of perhaps 12 square miles—3' N. and S.—4' E. and W. The island of Zinga, which is only separated from the mainland by a narrow creek, would make it 4' N. and S. Masanga afforded us a halting-place for the night, where we hauled the boat up to repair. The Natives received us so enthusiastically, pulling us about, and apparently swearing eternal friendship, that I was not surprised to hear that there had been a pombe brew on during the day. Part of Oct and Nov. theirs are lunar months. This is the "Ulima month," when the matama is put into the ground; and, to show how little our agricultural labourer is in some places removed from the savage, the following custom will illustrate. Whilst planting, no wages are paid to the men; if you want any men, you have to supply them with as much pombe as they can fairly drink—and that

I can assure you is no small quantity. How like the cyder and beer arrangement at harvest-time in England! The usual consequences follow—a night of drums and shouting, till nature is exhausted, or a friendly thunderstorm disperses them.

*Thursday, Oct. 18th, 5 a.m.*—Climb hills and take bearings. Hassani Mabruk, our interpreter, the same whom Mr. Roger Price of the L.M.S. had found so useful in frightening away some thieves, by calling to an imaginary force to come to his rescue. Whilst I am climbing stones, he is repairing the boat, and laying in a stock of matama and sweet potatoes, all that is procurable. On my return I found our stoker-cook Ferooz suffering from something that appeared very like cramp in the leg. He was groaning and in considerable pain. Now for the Native remedy:—Lay him on his back, sit on his chest, and two or three strong fellows work his bad leg like the constant opening and shutting of a joint-handled parasol. This goes on for some time, the poor fellow doing his part of the play by making those sounds peculiar to unrolled machinery. *Nov. 1.*—He, I regret to say, has far from recovered. I think it must be the same complaint as I suffered from so long, and which seems to be quite peculiar to this region. They all say it's not known in Zanzibar. I have another poor fellow on my hands, a boy who left his master, quite with his consent I understand, and became a stowaway in the *Daisy* on leaving Uganda. I treated him for a very bad ulcer in Uganda, but now I find the bone of the leg is rotten, small pieces constantly coming away.

#### *In Speke Gulf.*

8.30. a.m.—Left, and did scarce anything in the forenoon against a head wind and choppy sea. The afternoon brought us a good N.W. wind, and, lasting till 9 p.m., we anchored at the S.E. end of Speke Gulf. Leaving Masanga, we come to Nassa, which Stanley has marked Manassa in his map, but no one here gives it the *Ma*.

This is high, hilly land, and contrasts greatly with the low, swampy ground beyond. Ututwa, in Stanley's map, should be placed further inland; it does not border on the Lake.

The low land has the name of Kadoto

or Ruzinga, or sometimes the whole district is called after the river Ruwana.

Wiregedi is less used than any of the former. The Baridi hills to the N.E., standing like some huge fossil beast in the midst of a low grassy plain, make a fine landmark. I regret that I was not able to reach them (the Ruwana passes close to the base) and obtain a view from their summit. We spent the night very comfortably after the rolling subsided, and had the cheerful grunt and snort of the hippo, which here are very numerous, to lull us to sleep. The lion was also heard, but not by me.

*Friday, Oct. 19th.*—At daybreak tried to effect a landing, but were repulsed by the mateté bush—a prickly shrub, very annoying. The Lake being very shallow here for some distance, put the theodolite overboard and observed from the water. The men who forced their way ashore report large herds of game in sight.

#### *The Ruwana.*

A fine south-easterly breeze springing up, we ran along inshore to look for the river's mouth, my two guides distinctly averring that no river called the Ruwana was in existence. Seeing a canoe, we made for it, but, the men being frightened, it got away. Another soon hove in sight, and we spoke it. The men consented to take us to their chief, who resided (for it is only during the dry season) a few hundred yards further on. The canoe must have been modelled after the young moon, showing straight timber is scarce. Entering a creek, on the banks of which stood the few huts forming the village, we were at once apprized of the occupation followed by the people. Dried meats in various states of putrefaction were lying about, and a sturdy fellow was just bringing in a fine antelope he had killed. Salutations and the usual savage compliments were exchanged, which, as you know, are principally comprised of a succession of grunts. "Does the white man want to go up the big Ruwana?" (It is of less volume than the Simeyu, though navigable a mile further.) "Does he know that no white man has ever been there before, and the people kill all strangers?" "Does he know that I am a great chief, and if he wants to go he must give me cloth? He can go without, but if my brothers up the river hear that he has

not given me cloth"—shake of the head and ominous signs of disapproval. The bargain began with one doti and rose to four, each time he rose it saying, "If my brother hear," &c., &c. After he had got the cloth, he wanted to return it, saying he would not be responsible for our safety; but we knew that our trust was not in princes or in men. Then for a guide. The mother wants a *shikka*; he gets it. Then the guide says he is afraid. Then there is a hooting and bawling from the mother and all the females, to which the poor fellow succumbed. *Dowa* (a medicine charm) is prepared. The chief pours some chocolate-coloured powder into the guide's hands; he rubs them gently together; then, putting them to his mouth, blows north, south, and east, the three directions he is about to take.

*1 p.m.*—Leave the creek and pull round a near point, this forming the eastern entrance to a large bay running north and south. At its south-eastern end the Ruwana debouches, having about 5' of water on its bar (3' outside in ten yards of shore) and two fathoms within.

Our course on entering is N. by E., and the river as far as we went was flowing in a south-westerly direction. The entrance is marked by snags; otherwise would be difficult to find. Like the Simeyu, its banks in the deep still water are clothed with papyrus and mateté; this continues for a mile or more.

Half an hour after entering, we were started from our seats by a violent blow on the starboard bow. We knew at once a hippopotamus had charged us. A gentle crunch with his teeth, and he is off to his nap again. Now there is excitement. The fore-compartment is filled, and the men declare the boat is sinking, little knowing the value of compartments. Perhaps, had she not been built so, it would have been a struggle to reach the bank, for the hole would have been much enlarged, having no cross-section to support the planks, for the boat was struck close to the wooden ends of the compartment. Exploring boats built light would do well to use compartments, there are so many chances that it won't be the compartment where your instruments, &c., are placed that is damaged. Three planks were stove in, and the edging of some of the upper planks torn away by its teeth. We hauled on shore, unloaded, and, by the

aid of sheet-lead and copper nails, I consider we made a very fair patch up. She is quite tight now, though she leaked a good deal at first at every nail. It was 9 p.m. before we had finished. The accident occurred about three o'clock.

Here our guide left us, after telling us some dismal stories of an iniquitous combination on the part of hippopotamus and crocodile to prevent any canoe from passing a certain tree. Six canoes tried it. The hippopotami capsized the canoes, and the crocodiles eat the crews. Elephants were in sight the whole afternoon, and their spoor was to be seen everywhere. Their appetites for a grass growing near the river must be great, for, unlike Simeyu, they had taken down all obstacles but the big trees that grew on the river's right bank, and gave us an uninterrupted view of 4' or 5' over the swampy plain. We had a good deal of rain during the afternoon. It is the proper commencement of the Masika; the storms in the beginning of September were but equinoctial disturbances.

I knelt down on the banks of the Ruwana, and thanked our Heavenly Father for His merciful protection of us this day.

Is not this "the day of small things"? The time is coming, and I believe not far distant, when the glorious Gospel of Jesus Christ shall find its way over these mountains and plains, till these very rivers shall flow through unceasing praise.

*Saturday, Oct. 20th.*—The metallic ring of an insect called *vura* (Kis.) is very pleasant at night; it sounds like the tinkling of so many small bells.

Noticed the clouds (upper strata) going away to the S.W.: no wind below. The apes on the opposite bank began a barking chorus about 4 a.m., continuing it until daylight, when they showed us a few gymnastic tricks and departed. One very strong argument against the Darwinian theory is, that had these beasts any faint sort of relationship to man, especially Afric man, they would not have left without demanding beads or cloth. The *Daisy* had sprung a leak in the after-compartment, most probably from the violence of the blow forward, and it took us an hour in the morning to patch her up. Whilst doing so a canoe passed up; we hailed it to ask for a guide, but they would not answer, and passed on.

I was thankful for that canoe; it was to me the hand of God beckoning us on. I was by this enabled to reassure the men, who were becoming fearful; and as they are generally too proud to confess fear, they say instead they are ill and can't go on. But this canoe put a new countenance on all, and we began our further progress up-stream about 7 a.m. Like the Simeyu, while it traversed the low, swampy ground, its course was less tortuous, and its depth of water continued even about two fathoms mud. This obtained for perhaps 2½ miles. The next 2½ miles was spent in looking E. & W., N. & S., and avoiding the snags, which are now more frequent. The river is not, on an average, more than 40 yards broad, the first 2½', and 20 the second. The water began rapidly to shoal as we neared the fifth mile, and the banks rose to 20 feet in height.

Grounding at a bend in the river, I sent men on ahead to report. In an hour they returned, saying that it was deep and shallow, and that half a mile further up the canoe men had to leave their boat and take to their legs. This was conclusive evidence of its unnavigable nature, so, taking a sketch or two, and some bearings, I made for the exit. Whilst observing, Hassani Mabruk made good use of his rifle, and brought in a fine doe antelope, and its little live kid, which refused to leave its mother's side, careless of the presence of the hunters.

About 4 p.m. we left the river, and a favouring thunderstorm drove us rapidly towards Kagei.

#### *In Speke Gulf.*

*Sunday, Oct. 21st.*—The anniversary of Trafalgar we spent in the Gulf—(there is a greater battle to be fought here)—light winds not suffering us to get in to Kagei.

"Oh, for a tongue to speak Thy praise!" I thought, as I saw before me souls drifting into eternity without a chart, without a guide.

Those lines of yours have taken a deep hold on me.

*Monday, Oct. 22nd.*—Experienced what were to me strange phenomena during the night. Being at anchor under Senga point, we were awakened at 11 p.m. by continuous peals of thunder, and very vivid lightning.

Getting up, I saw that we were the

centre of two distinct thunderstorms, one east, one west, of apparently equal dimensions.

Together they rolled out their thunders, and together they poured forth their now combined waters in a drenching stream, the wind veering about in all directions.

The early rising of a stiff breeze from the eastward made the *Daisy* so lively that the cable tore away part of the upper works, the men reporting that her "bow was coming out,"—a rather serious matter if it had been so. Getting up masts, we weighed, and in the darkness and my imperfect sight we ran past Kagei as the sun was rising.

It was blowing too fresh to think of returning, so, with firewood finished, we had to sniff the wild wind for our breakfast. I did not believe the tales of our mournful guides (which, by-the-by, they knew to be lies) that they had not a friend on the Nullah, and if we went on they would all be murdered. Waga-saji, the senior guide, then puts his hands to his face, and goes through the motions of crying. This is duly reported by the interpreter as "the guide is crying," for Kagei is a second Zanzibar to the Wanguana, and they could not endure to see it dwindling in the distance.

But, remembering that a considerable part of the antelope was left, and a whole kid which had died the previous day—natural death does not deter the Natives of the interior from eating flesh—I steeled my heart, and went on.

#### *Jordan's Nullah.*

The breeze brought us to Great Muanza Point, the eastern entrance to Jordan's Nullah, about 10 a.m. Then the wind failed us, and we had to pull. Here we received the only uncourteous words on the Nullah. Some fishermen, who, on our approach, had run their canoes ashore for safety, hailed us to say, "If you come ashore here, we shall kill you." They had a reason for it. We are Kaduma's guests, and he is at war with these people, so we must share their enmity, but I hope not long, though, from what I have previously told you, you will readily believe they are not a very desirable people. I believe they are largely composed of escaped slaves of Songoro's and others, disaffected towards their own.

The stone crop of islands lies within three-quarters of a mile, and parallel to the eastern shore, extending some 3' in a S.S.E. direction.

On one of these rocky islets we landed, two fishing canoes belonging to Majita taking their departure as we entered. A shady tree, plenty of firewood, and a haunch of venison soon put our fellows in good humour again, and when the guides told them that three miles further on they would meet with friends we all felt relieved.

Taking advantage of the morning wind after ten hours' rest we made for Butimba, steering about S.E. The water, which outside the Nullah had no bottom at fifteen fathoms, shoals to nine within, sand.

Passing about six rocky islets very similar to the one we landed at, and uninhabited, as are all the islands in Jordan's Nullah, we came to a small creek which drains part of Muanza.

Then, turning our head to Butimba, we approached cautiously, for the warriors were all out in their war-paint and feathers, and prepared at the first untoward act to give us the benefit of their quivers. After a good deal of deep guttural talk the guide is ordered to come ashore and give a further account of the presence of this strange boat. All being satisfactory, I land, and find the king Usofa and his councillors perched on a commanding rock, and inquisitive to know all about us. Though looking old, which I think is due as much to pombe as years, for he was now intoxicated, he said he was quite a small boy when Speke passed, seventeen years ago. A good examination of hat, boots, and iron chair follows, the chair always a great wonder to the Natives, who say, "Chuma (iron), chuma, Mzungu, Mzungu (white man)." The white man is the acme of all knowledge, art, and science, and thought to be sent here to give any Native who asks cloth and beads. The king is a kind man with all his faults, and, after inquiring what the white man eats and drinks, promises to send a bullock and some milk and bananas.

After a long sit, during which the Natives have ample time to gratify their curiosity, I take my leave and, obtaining permission, ascend their pile of stones some 200 feet high, which serves as an admirable watch-tower. It is calm, and

the deep blue of the Nullah, reflecting in its clear waters the white stone-piled islands, whilst the clouds above, lit up by the crimson rays of the setting sun, shed a glorious brilliancy over the whole scene, making the red, white, and blue of our brave old flag pale before the grander tints of nature.

I generally fly a red ensign in the *Daisy*, but this time they hoisted a Jack. I was not sorry for it, as the people here know it best, it being the flag O'Neill had flying when I arrived at Kagei.

The king complied with his promise, and I felt glad we had not put into Kagei.

*Tuesday, Oct 23rd.*—I so much regret I am unable to send you the chart this time, but I must wait for O'Neill's eyes to assist me, and cannot leave this until I have despatched the men I am trying to procure to meet Mackay. This letter goes by them. To-day Wagasaji and Ruhaja say they have had enough of boating, and refuse to go on.

My chance of getting a boat's crew of Natives seems to get fainter day by day. I cannot keep a guide. A Mganda, whom I had with me, left the boat at the head of the Nullah, saying he was sea-sick; so the guide to-day, whom we had great difficulty in obtaining, promised faithfully to join us the next day, but we never saw him again.

A very short journey to-day—Butimba to Rugezi. We spent some time on a rocky islet taking bearings, rain interfering with us. The guide is very impatient to land; he says he has enemies on all sides. The great use of guides is to pilot us to harbours of refuge, not those formed by the protecting arm of earth alone, but the combination of earth and soul. The waves are less to be feared than the evil passions of man.

4 p.m.—Landed at Rugezi Point and hauled up for the night. Here we lost our crocodile's head; some hungry relative made off with it, rope and all. The Natives are nude, skin-wearing people, but kind and friendly. Great is the cry for *muenda* (cloth).

*Wednesday, Oct. 24th.*—Spend a long time in trying to persuade a guide to accompany us. The Wangwana use all their eloquence, and I endeavour to amuse them with a Jack-in-the-box; but no—they have none but enemies about. Such is Jordan Nullah society. Our

little boat at least carries about the Gospel of "Peace on earth, good will toward men." Line upon line, precept upon precept, we shall come at length to the better Gospel of Peace with heaven.

After two hours of unceasing talk, the chief Kipanda, a tall, burly fellow, arrives on the scene. His right wrist is covered with rings of ivory neatly cut from one piece, and, like Usofa at Butimba, he wears hair on his chin. More hair is worn here on the face than I have noticed elsewhere. After the usual salutations, he summons me to a private interview, and has to use many words and much gesticulation to make it so. Kaduma is the name most in circulation, and, as I am a friend of his, I must be so of theirs also: this is African logic.

His boys cannot go to Muanza, Ukumbi, or Uzinga; the Natives would kill them at once. I asked how they would recognize them; and the guide, pointing to an ornament in his ear, said, "Directly they saw this, they would kill me without asking any questions."

I promised not to land at any of the above places, and a *skukka* of cloth having been given to each of the two guides, and one cloth promised to the chief, we got away about 8.30 a.m.

The wind is light and it is noon before we arrive at Rasisi Point. Here we anchor and rest the oarsmen and breakfast. Found a current setting one mile an hour to the S.W.

Canoes come off, and have a chat with us, inviting us to land, but I am too anxious to get on to lose a day in that way, so I promised to call in on my return, and sent a present to their chief.

When the guides saw these Mueri people coming off, they became frightened, so we covered them with a Mbuga cloth after stripping them of their war feathers, and made them lie down aft.

1.30 p.m.—Weigh, and getting a rattling breeze from the N.W., run rapidly on. The guide is rejoiced; he says, "Ah, now we shall soon be with friends, I have no longer fear," and became quite light-hearted. When asked this morning how long it would take us to get to the head of the Nullah, the guides said five days; but now, when asked, they said we shall be there in one. I had rather hoped it was a five days' trip, as that would bring us within a few days of Unyanyembe; but I forgot they were speaking of canoes

which average about five miles a day. [Here, in the MS., follows a rough pen-and-ink plan, with explanation.]

It was painful to see the fair land of Urima destitute of cattle and nearly destitute of men. Six months ago that robber chief Mirambo swept the country as with a broom, taking all the cattle and many slaves.

As the sun was setting, we arrived off Negro; the Natives were all out on the defensive, and the guides were put forward to talk. After some delay they told us to go round to their landing-place, which we did—the guide, to magnify the importance of his office, informing me that, had it not been for them, we should not have been able to land, as Mirambo has so many Wanguana in his train, that their lives are not safe about here. I was very sorry to hear this, as it will prevent for a time our using this route, should it prove any shorter.

Landed and visited the village, which stands on a good gravelly soil, rare in Africa, and on a hill. All things looked new, the old had been destroyed. There was no milk to be had, because Mirambo had taken all the cattle.

The people, as indeed all on the Nullah, speak both Kisukumo and Kikerewe, mingling the two, but inclining more to the former. They wear skins and carry bow and spear. I saw very few ornaments upon them. The chief's village is further to the eastward. Couldn't sleep during the night for mosquitoes, neither I nor my men, although I was under a curtain. I sketched in the Nullah and the rivers as we went along; which I used most—compass, pencil, or india-rubber—I can't say.

Thunder and lightning and rain at night. We generally get three thunderstorms during the twenty-four hours, but the rain is not very heavy.

Noticed hen-houses for the first time at Butimba, one stone high, covered with earth. They usually share the huts at night in other places.

The Natives say it takes seven days for an unloaded man to go to Unyan-yembe—two days to Kagei.

*Thursday, Oct. 25th.*—Glad to get up and away from the incessant buzz and, still worse, unceasing bite of the mosquito. My pillow was red in the morning from these phlebotomists.

Took bearings. Despatched our trusty Makupeta and two men, first with a

small present of English beads for the chief, then to find his way to Kagei, and report where he joined our caravan road.

7.30 a.m.—We leave. Hear from Makupeta, on arrival here (Kagei), that, directly we left, they took him and his Wanguana companions and put them in a house, intending to kill them, saying they were Mirambo's men. He is only able to prove that he is not by delivering up all his beads, posho, and presents, and they reluctantly let him go. It is not to be wondered at. Years of treachery and deceit cannot have their fruit eradicated in a day.

A south-easterly wind favoured us to Mahoka Point; then we had to pull until the N.W. wind set in about 1 p.m., and let us beat down to Rasisi Point. The continual tacking, the working from side to side, made me correct many little errors in the chart, so I think it is fairly correct.

*Sunset.*—Anchored under Rasisi Point. Found the current again setting to the S.W., and continuing strong all night, so that the boat lay broadside on to the wind, receiving a sharp thunderstorm on the beam, which wet us considerably.

*Friday, Oct. 26th.*—Daybreak. Landed on a small rock, and took bearings; then, anchoring off Rasisi, sent the presents to the chief Madonga, or present rather, for the messenger was afraid to convey the Jack-in-the-box. Current setting to the southward, the lay of the land. Wind S.E., 3—4 beq.

8.30 a.m.—Ran on to Rugezi, arriving there at 10 a.m. "Fowl overhead" delayed us a little, but I take the distance to be about four miles, as we hove to now and again to sound. Landed one of our guides. One had gone on with Makupeta to Kagei. The scene was most pleasing. He was received with a perfect ovation. They made sure he was killed, because he had not returned yesterday; and as he landed, both men and women came up and grasped his body, hands, and arms, both flesh and spear, testifying great joy at his return. He promised to go on to Kagei with us, but, need I say, we saw him no more.

Such is the richness of vegetation in this clime, that the canoes being caulked with leaf containing live seed, the seed

sprouts, and a growth is seen springing from the joints of the crack. A good place for a garden!

10.30 a.m.—We made for the little island of Chawani, about four miles distant, to get some bearings of Ukerewe. It was one (1 p.m.) before we arrived. No wind, and sun very hot. Breakfasted, and then for a climb. It was warm and difficult work—broken boulders of granite, and after passing the bush, granite, and grass, we arrived at the summit, some 250 feet above the Lake, and obtained a fine view. The Mueri (Bukuru) people see us here, and come off in their canoes to call on us, the Sultan sending two guns with which to salute, but we dispensed with that. There seems to be plenty of cloth in Mueri land, and no question of the greater comfort and prosperity of the people under big rulers than under small. Those continual feuds are not present. On returning to the boat, I sent him a present of beads, and found a warm friendship had been struck up with the crew. Roma, a Mtusi or Mhuma, is their chief.

I want to say something about these Watusi or Wahuma: they are a strange race. We have two here, man and wife, and I have been culling what I can from them.

Firstly, they are either kings or herdsmen, and some kings of no mean power. Rumanika of Karagué is a Mtusi. Mtesa calls him his herdsman, as in Karagué all the spare cattle are kept. Makolongo of Usui, successor to Suwarora, is a Mtusi; Ruhinda of Rwanda, Chikaga on the south of the Lake, Mizinga on the east of the Lake, and Roma in Uzinga—all these are kings, the rest herdsmen and makers of milk vessels, &c. They are a quiet and peaceable people, don't intermarry, and only eat grain and beef. They won't touch mutton, goat, fish, hippo, or fowls; and, should a Native touch

what they are about to eat, it is unclean, and must be thrown away. Will not some of the seekers for the lost ten tribes turn their attention to them? Speke traced Rumanika's descent from David. Their women are beautiful, compared with the African, and for a long time we thought this Mtusi was an Egyptian.

The Arabs of Unyanyembe, who keep large herds of cattle, say the Watusi are great thieves, taking a delight in lifting a neighbour's cow, and taking far more than their rightful quantity of milk. That is their wage, and they turn it into butter, selling it to the Natives. One woman came while I was talking to them, and, receiving a finger-full, rubbed it well into her wool.

3 p.m.—Left Chawani Island and steered for Butimba, arriving about four, just in time to escape a heavy thunderstorm.

The soil here is a black loam, and the grass looks greener than elsewhere; but all the milk we could get from two cows was half a pint.

*Saturday, Oct. 27th.*—The cock crows from its prison-house of stone. As I before remarked, this is the only place I have seen these hen-houses.

#### *Return to Kagei.*

Get away early before the sun is up, and at eight, with little wind, are outside the Nullah. Make for what I call Break Island, which bears about 5' N.N.E. of Great Muanza Point. It has a natural breakwater of stone on its western side, but its channel is also so well filled with them, that it both breaks water and boat.

2.30 p.m.—Landed at Little Muanza Point: took bearings. A thunderstorm coming on, reefed sails.

3 p.m.—Left, and got the squall from the southward; it helped us well on our way, and we arrived at Kagei about 4.30 p.m. Hauled boat up.

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

(Continued from p. 481.)

## CHAPTER V.

## MORALS OF THE PEOPLE.



REGARDS the morals of the people, I cannot say that, during the last thirty years, a change for the better has taken place. Young Bengal likes Champagne and Castilian. The orthodox Hindu and Mohammedan are the same as in former years. The Brahmans aim at reformation, not conversion. Education will refine men, but cannot change their hearts—that remains as described by Jeremiah xvii. 9. The occurrences of the years 1857—1858 will free the missionary in future from the charge “of endeavouring to blacken the character of the gentle Hindu and the faithful Mohammedan.” The grace of God alone can change the heart, and sound Christian education can alone truly elevate the Native character; but those who are beyond the reach of Christian influence, and have to rely on their own religion, remain as far from God and the truth as ever. Their real morals are still those described in Rom. i.

To tell an untruth is nothing in the eyes of the millions; moreover, it is proper to do so if thereby a cow can be saved, a Brahman benefited, or if a man himself will derive advantage from it. The creed of the Mohammedan is no better. It is said in the *Ayin ul Hayat*, “It is unlawful to say the truth which might be injurious to a believer, and endanger his life; and it is obligatory to tell a lie, when a believer can be saved by it from death. And it is also lawful to tell a lie before an officer of custom, an oppressor, or a judge, if by telling the truth the property would be taken away from the believer.” Capital rules for the income-tax!

A tradition of Mohammed’s is, “That there are three cases in which it is good and right to tell a lie, viz. in the treachery of which use is made in war; in the promise made to a wife; and in making peace among men;” and Hindus and Mohammedans act up to these maxims.

With such permissions, need we wonder that it is most difficult and almost impossible to administer justice in India? We need not! Injustice is frequently done by us, not intentionally, still it is done; for a Native, though in the right, cannot give a statement of his own case without some additions. The sufferers from our courts scarcely ever blame the European official, but they do blame their own people, and they have cause to do so. And such is the universal feeling of the country people, that, if votes were taken by ballot, whether, under present circumstances, Natives should be admitted into the Civil Service, the votes would be a thousand to one against the measure. They say, “We can give a *nazr* (a gift) to a Tahsildar, Kotwal,



and such men, but who could afford to give a *nazr* to a magistrate or a judge?"

That bribes are taken to a large extent there can be no question; but that there are many Native officials who are honourable exceptions is equally true.

Speaking one day with a lawyer on this subject, my Native friend said, "Money will be taken by all of us, whatever our income may be, but we scorn bribes; gifts we take, and the Government will never be able to break it off. *Nazrs* are taken by high and low, and some of the lower classes make money where none of us can. I have been told of a man in Benares, though only a *Peon*, who made large sums of money. This being one day reported to the magistrate, he said, 'Well, I will give him some work where he shall be unable to make money;' and, calling the man, he said, 'I appoint you from this day to spend half the day in counting the rats that are in Benares, and the other half in counting the waves of the Ganges as they roll towards its banks.' The *Peon* made a profound *salâm*, and walked away. When gone, the magistrate said, 'Now let him go and take bribes from the rats and waves!'

"A few days after, the magistrate inquired how the bribeman fared, whether the rats and waves paid. The reply was, 'He never has made so much money as he does now.' 'How so?' was the question. The answer was, 'The man has employed some fifty followers with pickaxes, and goes to the houses of the rich Babus, asking how many rats there are under their houses, and they being unable to answer his questions, he begins to dig at the foundation of their houses to ascertain for himself. A handsome present only makes him desist.'

"In the afternoon he takes his station at *Trilochanghât*, the chief landing-place for the grain market, to count the waves, and he allows no boat to come near the land, lest it should disturb him in counting the waves. If, however, a boat is preceded by a liberal present, the boat may put to, and he manages somehow to count the waves.' The magistrate, hearing this, smiled and said, 'If such be the case, we must dismiss the fellow.'"

I do not think the story is true, but it shows what the Natives think on this subject.

Whenever the Natives complain of any injustice done to them, I never contradict their ebullitions, but always point out to them the necessity of their becoming Christians in order to become truthful and honest. But, with all these enormous difficulties, I would say, from what I have seen since my last return, that India is as well governed as Great Britain, or any other country in Europe.

## CHAPTER VI.

### CHANGES IN THE GOVERNMENT.

WHEN I wrote the first volume of my *Recollections*, we were under "the good old rule of *John Company Bahadur*." As the Company could not prevent the mutiny, we came, at the close of 1858, under the rule of

her gracious Majesty Queen Victoria. The Natives of India had curious notions of the Company. Some considered *Company Bahadur* to be an old lady, others something else, but all looked upon the East India Company in the light of a contractor on the *Zamindari* system, who paid a certain sum to her Majesty, and endeavoured to get as much out of the country as possible. When, therefore, the Queen assumed the government of the country, there was universal joy, especially in country parts. I speak only of the common people. They expected that taxation would be at an end, and the assessments of the land would be greatly reduced. But, behold, to the astonishment of the people, this was not the case. The tax on the land remained, an income-tax was imposed, and several local taxes were levied. A new police was introduced, and the country was taxed for it. Not long ago a Babu asked me how it was that the Company could govern India without imposing such heavy taxes, and the Queen's people could not, and whether, therefore, it would not be much better if her Majesty would reinstate Company Bahadur. "Well," I replied, "Babu, you had better petition her Majesty to do so; but what tax do you especially dislike—the local taxes in Benares you have imposed yourselves?" "Not those," he replied, "but the income-tax; it is an iniquitous tax." "Why, Babu, what makes you think so?" "Why, I have to pay Government so and so much." "True," I replied, "but does not Government protect you and your property?" "Yes, they do, and it is the duty of Government to do so." "No doubt it is their duty; but, say, you are a wealthy banker, how much have you, previous to this tax, paid to Government for protecting you?" "Under the Company I paid nothing." "Nothing!" I exclaimed; "and who, then, paid the Company?" "They were paid from the land." "That is," I added, "by the poor *Ryots*, and yet if a *lota* (a brass drinking-vessel) of yours was stolen, or you could not get your money out of the poor, you expected the Government official to put aside the cases of the *Ryots*, who paid them, and to look after your case, who paid them nothing, and it was frequently done so. Now, do you think that is just, that the poor should be taxed and not the rich also? Say, Babu, by what other tax could the Government make you pay something towards the maintenance of the State? By what means can the rich merchants be made to help in bearing the burden of the annual expense?" "True," the Babu replied; "I never thought of this; but, you see, we do not like the income-tax." "I believe this," I answered, "but pray what tax would you like?" He smiled and said, "Why, none!"

Many Europeans and Natives cry out that the taxes are heavy, everything so dear, and that the country becomes impoverished. It is true, everything is double the price to what it formerly was; but it is equally true that the rich live in greater luxury than they ever did, that they use carriages instead of *ekkas* (a pony-gig without springs), and that the poor live in better houses than formerly, use brass and copper vessels instead of earthen pots, and many have silver ornaments instead of their old ones, which were made of lac, brass, or iron.

Whatever may be said to the contrary, India flourishes more than ever, and I trust it will continue to prosper.

Among the changes in India, I must not forget holy Káshi, for that has also undergone changes in position and glory, though I sincerely trust the latter glory will exceed its former.

Káshi is no longer the centre of the earth! If Copernicus tore the earth from the centre of the universe, and made it hang on nothing (Job xxvi. 7), and sent it spinning round the sun, education has effected an equally wonderful change in the situation of Benares. Like a mighty giant, it has seized old naked Shiwá by the shoulder, shaken Káshi off his trident, removed it thereby from the centre of the earth, and placed it in N. Lat. 25° 35' and E. Long. 83° 5', and old and young Hindus acknowledge the fact.

There is also another change in the position of Benares, not so renowned as the former, but telling more on the city. It was formerly a principal station on the high road from Calcutta to Delhi, but, by the railroad passing six miles to the south of Benares, it reduced the city to a second-rate position. Now we have a branch line to Lucknow, and the city increases in buildings, but not in riches; nor will it ever regain its former rank, unless a bridge be built at Benares across the Ganges, and the railroad be connected with the new Jounpore line across the country.

As a change has taken place in the rank of Benares, so a change has taken place in its glory. The holy Brahmin is no longer revered as he formerly was. The two powerful agents—the Gospel and education—have impressed on the minds of the people that these demi-gods, the Brahmins, are, after all, mortals like other men; and, although they assume to have power over God and man, like some other priests in our days, in searching for the proofs of that power, and weighing these proofs, they are, like Belshazzar, found wanting. With the departure of their glory, the numerous gifts they formerly received are decreasing.

Another change in the glory of Káshi, at least in the eyes of the old orthodox Hindu, is the partial disappearance of the Brahminical bulls, called *Sars* or *Mahadeos*. Formerly we could not stir in the city without having our progress impeded by these sacred animals. There were hundreds in the city and in the adjoining villages. The injury they did the *Ryots* was sometimes ruinous. They were held in high esteem, and we missionaries were once highly honoured in having our names joined with the sacred bulls in a petition to Government. The people being dissatisfied with some measures taken by the magistrate, a kind of insurrection took place in the city, and a petition was drawn up and sent in to Government enumerating their grievances. One of these was, that the magistrate had sent the sacred bulls across the Ganges into the jungle, where they had indeed plenty of grass, but also met with plenty of tigers. This petition then uttered this great prayer:—"That the sacred bulls should be recalled, and the missionaries sent away"; but, alas! the magistrate would not listen to the first request, nor comply with the other; moreover, the dignity of the *sars* was

farther lowered during the mutiny by some of them being used in carrying off the sweepings of the city. What would the Hindus have said forty years ago on seeing a Mahadeo, a god, employed in carrying off the refuse of the city? Yet I never heard a Hindu say a single word against it; and why should not Mahadeo help in keeping the city clean, seeing that he has his chief seat here?

Of one of the changes in Benares I am sorry, which is the decay of the *ghats*, or those fine flights of stone steps leading from the river to the city.

One of the finest and largest ghats has nearly disappeared. When it was being built, the owner wished it to be very strong and lasting, and therefore he ordered his steward to see its foundation laid sixteen feet below the bed of the river. On its being commenced, the master mason suggested that the foundation should be only ten feet deep, as at that depth it would rest on a very strong layer of clay, whereas at a depth of sixteen feet they would come on a layer of sand eight feet deep, and unless the foundation be laid twenty-four feet deep the ghat would soon disappear. The steward replied, "My instructions are, foundation sixteen feet deep;" and it was laid sixteen feet deep, and the prediction of the master mason fulfilled.

This ghat suggests a good subject for a sermon. The hope of the thousands of Kāshi's inhabitants is like that ghat whose foundation is laid in sand (Matt. vii. 17). Many know it, and yet remain unconcerned. When gliding down the river the other day with a number of friends who wished to see the city, and observing the decay that is going on everywhere along its banks—when I had before my mind's eye, too, the many old acquaintances that had passed away, some of them on the threshold of the Church of Christ, without, alas! having entered in—and when I reflected, too, that my time *must* be near at hand to follow them, I could not help repeating to myself those beautiful words of that well-known hymn, "Abide with me":—

"Swift to its close ebbs out life's little day,  
Earth's joys grow dim, its beauties fade away;  
Change and decay in all around I see,  
O Thou that changest not, abide with me!"

He will abide with us, and enable us, amidst all these changes, to carry on His work.

## CHAPTER VII.

### CHANGES IN THE MISSIONS.

WHILST the truths proclaimed by the missionaries in India are the same as those proclaimed forty years ago, the outward state of the Missions, as regards the number of missionaries, stations, Societies in the work, Native Christians and pastors, there has been a great change, and I could wish I had some means of referring to statistics, but I have not; and as my whole book consists of recollections, with the exception of a few paragraphs, let the account of the changes in the Missions also rest upon recollections too.

On my arrival in India, in 1832, there were but *three European missionaries* in the North of India. In speaking of the missionaries, I do not speak of those in the south, or in Calcutta, but only of those in the North-West Province. There were at that time two in Benares, and one at Gorakhpore; besides these, there were three East Indians—one at Benares, one at Chunar, and one at Delhi. Each had a catechist and reader, as helpers in the work.

The stations occupied were Benares, Gorakhpore, Chunar, Agra, and Delhi, by three Societies—the Church Missionary, the London, and the Baptist Societies.

At present there are ten times the number of missionaries employed, and even more, ten times the number of stations, and there are now more Societies at work in the North-West Provinces and the Punjab than there were formerly missionaries labouring in this field, for we have now the C.M.S., the S.P.G., the L.M.S., two American Societies, the Scotch, Berlin, and Baptist Societies, and two or three others. The kingdoms of Oude and the Punjab were formerly closed, but now have prosperous Missions.

In 1832 the number of Native Christians was small. At Benares there were five, and I think I shall not be far wrong if I state the number at 300 as the sum total of Native Christians in the North-West Provinces. At present we have more than fifty times the number. On my arrival, I was informed in Calcutta that the number of Native Christians was about 30,000 souls. At present we have, according to the Government Census, taken in India in 1872, in India, Ceylon, and Burmah, 318,363 souls.

In former years our Christians were frequently called rice-Christians, as if they had become Christians in order to obtain rice or food, and the belief that Native Christians were regularly maintained by the missionaries was so deeply rooted in the minds of Europeans, that, years after my arrival, a member of our Benares C.M.S. Association, and its treasurer too, asked me one day at a Committee meeting, how long we were going to maintain our Native Christians. The question surprised me, and, as our Annual Report was lying on the table, I gave it to him, saying, "Please point out the sums which have been *gratuitously* paid to the Native Christians during the past year." He opened the Report, but found no such item. He then said, "I thought they were paid." "Well," I continued, "from which fund, and by whom? How much have you subscribed for them during the past year?" He replied, "Nothing." "Then who has? I am their pastor, and I know that they all earn their own bread, and never even so much as ask to be supported." "Oh! I thought they were supported." Now, if the treasurer of a Mission Association could harbour this erroneous idea, need we be surprised if others ask the same question, and entertain the same thoughts?

Besides being looked upon as "Rice Christians," our Christians were also looked upon as hypocrites. Europeans, knowing what the Natives are, doubted the sincerity of Native Christians—and we need not wonder. Those who never experienced the power of the Word of God

in their own hearts cannot believe that that Word is the power of God to change the hearts of Natives and make them new creatures; and whilst they were looked down upon by Europeans, they were also despised by their own countrymen, for these copied the Europeans. If a poor man became a Christian, it was said he had become one for a morsel of bread; if a rich man embraced Christianity, the people maintained he had done so that he might be able to eat beef and drink wine. Against illiterate men it was affirmed they did not know what they were doing; and when one of their greatest Pundits was baptized, he was declared to have sought baptism in a fit of madness. As most of the Natives up to the mutiny believed that eating with a Christian made a man a Christian, we need not be surprised at these charges.

The Government added its quota to keep down the Native Christians. It excluded them from all Government offices and employment, and I know but one magistrate who, before the mutiny, allowed our Native Christians to compete with Hindus and Mohammedans in contracts for Government work. Moreover, in former years, whenever a Native embraced Christianity, *he lost his all* and became a beggar.

But now the whole state of missions is changed. Although the number of Native Christians is but few in comparison to the mass of the people, yet they form a noble band. They are no longer despised. The Government have done them justice by reinstating them in their natural rights. If the 4th of December, 1829, is memorable in the annals of India, as being the day on which the rite of *Suti* was abolished, the 10th of April, 1850, is no less so, as being the day on which the Government, as far as the law of the land is concerned, cut short the arm of persecution, and secured to the Native Christians those civil rights which enable them to profess that faith which God has appointed for the regeneration of mankind, and to worship that God who alone is worthy of adoration, without the fear and danger of thereby losing all that they possessed. On that day the Native Christian was legally raised to a level with his Hindu and Mohammedan neighbours, and was reinstated in his natural right to the soil of his forefathers, from which Hindu and Mohammedan laws and customs had debarred him. I must add that, although *legally* in possession of his right since 1850, that right was *actually* obtained only in 1857. Since then the Government have considered it their duty to legislate still further for Native Christians, so that now they stand equal in status with Hindus and Mohammedans; the Government have also effectually and for ever removed the name of "Rice Christians" by the Census of 1872, showing that, instead of the Native Christians being supported, they subscribed, in 1872, the sum of 15,912*l.* towards the maintenance of their pastors, and of mission-work, &c.

Since 1857 all Government offices are open to Native Christians for competition, and they are now found in almost every kind of public office.

Native Christians may and still will be persecuted at the time of embracing Christianity; but when once baptized, and they walk worthy of their high calling, they are generally respected by high and low.

The Native Christians now form an influential body, and, if Government do not alienate them from themselves, they will in time of need prove a source of strength to the Government.

A change has also taken place with regard to the number of Native Pastors. On my arrival in India, we had but two in the whole country, viz., Abdúl Masih in Agra, and John Devasagayam in Tinnevely. At present we have two Native pastors at Benares alone.

The same change has taken place in the bazaar. Formerly no missionary could mention the name of Jesus without seeing a sneer on the countenances of the people. Now the name of Jesus is generally mentioned with reverence by Hindus and Mohammedans. The death of Christ was formerly mocked at: this seldom occurs now.

In our schools, too, a vast change has taken place. We had, in 1833, very few boys' schools, and only two girls' schools—one at Benares and one at Agra. We have now schools and colleges all over the N.W. Provinces, and girls' schools in every large town in the N.W. Provinces; also in Oude and in the Punjab.

And now, last but not least, the Lord has opened the prison doors of the Zenánás. If any one had told me, twenty-five years ago, that, in 1872, not only should we have free access to the Natives in their houses, but that Zenánás would be open in cities like Benares, Allahabad, Lucknow, Agra, Delhi, Amritsar and Lahore, and that European ladies with their Native assistants would be admitted to teach the Word of God in them, I should have replied, "All things are possible to God, but I do not expect such a glorious event in my day." But what has God done? More than we expected and even prayed for! His name be praised!

But have our prospects with regard to our work also changed? No! those have been bright, and will remain so to the end, for our prospects rest upon the sure *promises of God*, and these promises are for ever sure. The Gospel must and will conquer! God's truth must and will prevail! The kingdoms of this world must and will become the Lord's and His Christ's. Hallelujah! Amen!

*(To be continued.)*

## ABEOKUTA PAST AND PRESENT.



HERE have been few Missions of the Church Missionary Society on which more interest has been concentrated, and which have been more familiar as a household word, than Abeokuta. The romantic origin of the settlement to which so many tribes, scattered and peeled, flocked for refuge was a powerful motive to sympathy. Then, again, more than usual self-devotion was manifested by those who laboured in this sphere. From time to time they brought home most encouraging, but by no means exaggerated, accounts of success achieved, and of the progress of the Gospel. A fair prospect was held out of making successful way into

the heart of Africa, and Abeokuta promised to be a firm stepping-stone for future effort. Plainly, if the Word of God is to have free course and to be glorified in Africa, it must not linger around the sea shore, but must be carried into the interior. This seemed to be in process of accomplishment, and the souls of Christians were rejoiced at the successful promulgation of the glad tidings of salvation. But in the latter portion of the thirty years during which this Mission has been in existence there have been many hindrances and many adversaries. With some of these the students of missionary periodicals are familiar. The sad trials to which the Abeokuta Mission has been exposed have been from time to time narrated, and it has been possible to gather from these narrations under what difficulties the work has latterly been prosecuted. Some of these, arising out of political complications, have been unavoidable, although much to be deplored. It is not our province here to judge, or to apportion blame. Whether the fault has been with the European, or with the Native, the result has been equally disastrous upon the spread of the Gospel. Persecution sometimes tends to the dissemination of Christianity, but it is especially in the nascent state, when the Churches have rest, that they are multiplied. This precious rest has been denied to Abeokuta, and those who are as yet but imperfectly acquainted with the truth as it is in Jesus, have had to struggle with many adversaries when attempting to retain convictions as yet hardly formed in them. Not only has the bread of adversity and the water of affliction been given to those who had hardly put on Christ, but the teachers were removed from them into a corner before they had time thoroughly to grasp the lessons taught them. It is no wonder, then, that, under these most adverse circumstances, the gold has become dim, and that the fine gold has been changed.

Although opposition to European missionaries is not so furious as it has been, and political jealousy has diminished, the country is far from being at rest, and many evil influences are at work. It will therefore, we feel assured, be most interesting to our readers when we place before them an account of Abeokuta, past and present, as represented by the Rev. James Johnson, the able and intelligent Native minister now superintending it. It is a faithful *exposé* of the present condition of Christianity there, and the causes which have led to its temporary decline. No doubt the work of restoration will be difficult, but it will be a noble triumph of Native energy, and of the power of the African for the noblest tasks, if Mr. Johnson can, under the blessing of God, by the consistent example of a most holy life, and by faithful ministration of the Word of God, re-illumine the flickering light which so many have striven hard to extinguish. It is plain that there is still love for Christ in the hearts of many, and that it has been maintained under most forlorn circumstances. There is, therefore, material for the elements of a vigorous and substantial Native Church. We trust that he may have the grace and skill to build it up, and to communicate fresh missionary life into it, so far as it is within the power of man to be instrumental in this. We feel assured that Christians in England will watch with still increasing interest and



sympathy this effort at evangelizing Africa by purely Native agency, nor will the means and necessary help be wanting to render labour effectual. If we might borrow a metaphor from the old days of European chivalry, as the sworn soldier of Christ, Mr. Johnson has his "spurs to win." It will be matter of unfeigned rejoicing if he succeeds in the accomplishment of his task.

The whole of the narrative which he has now submitted to the Church deserves the most thoughtful consideration; but there is one point in especial to which we would direct attention. We mean the most just animadversions which he makes upon the horrible traffic in gin and rum, with which Africa is being deluged through the cupidity of English traders. The astonishing increase which he notes may be, in some measure, attributed, as he explains, to the temporary blockade of Dahomian ports forcing the trade into particular channels. We trust this will account for much. But it does not meet the whole case. We are now, under the plea of commercial intercourse, dealing by Africa as we have been so long dealing by China. The most cruel and deadly opposition to Christianity springs from ourselves, who glory in our possession of it, as the one and only true religion. Heretofore we trafficked in the bodies of the Negroes: we are now, from the most debasing of motives, intent upon the destruction of their souls. As will be seen, Mr. Johnson speaks of this traffic as "a far greater and more serious evil for Africa than the Transatlantic slave-trade, with all its hellish horrors." If in any measure this charge can be substantiated—and we fear it is only too true—words would fail to represent the guilt which is attaching to England. It is true that it is not national guilt in the sense of this importation of liquor being a national undertaking. The guilt is, in an especial manner, the guilt of individuals. But it is not the less guilt which clings to Englishmen inflicted upon tribes and races too deficient, as yet, in moral and intellectual, not to say religious, culture, to offer sufficient resistance to this deadly evil. Whether any or what steps can be taken for the abatement of it should be matter for serious consideration. The evil should not be lost sight of in the midst of the multitude of others with which the world is afflicted. It would, however, be a gross dereliction of duty on our part if we did not bring it prominently into view, and, so far as we can, challenge investigation of it. Heathenism, with its own peculiar vices, is a formidable enough adversary for our missionaries to grapple with, without having this monster vice in addition, fostered by our own countrymen. Trade of this description is a national disgrace. The distinction between it and a traffic in poisons is too fine to be easily compassed. Mr. Johnson has done well in bringing it forward as a main hindrance to the extension of Christianity in his own peculiar sphere. But it is not only in Western Africa that it has been a main instrument in the hands of Satan for the destruction of the souls of men. What other difficulties have to be encountered in Abeokuta will be manifest from the following statements. There is, however, as will be seen, hope, as well as cause for anxiety, encouragement, as well as matter for sorrow and humilia-

tion. It may yet be and should be our prayer that "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth" in Abeokuta before the whole of the dark land of Africa.

*Abeokuta, West Africa,*  
30th Jan., 1878.

I did not in my last Report, under date July, 1877, report to you upon the Abeokuta Church, because I had not seen sufficient of it to warrant my doing so; but since my return from my journey in the further interior countries in July last, the affairs of the Church and district have had much of my attention. I have seen all the congregations connected with us, and had several conferences with my clerical brethren, and the paid lay agents of both the Society and the Church, and with the Church Council. The *status belli* which at present exists between this country and Ibadan, and of which I have written you already, has been both a hindrance and an advantage. It has cut off communication with our brethren in the upper countries, and closed up, for the present, some open doors of usefulness. On the 4th of September last, Sunday, there was so much excitement in the Ake district, and particularly amongst our converts, that we were forced to terminate our morning service abruptly, and defer Holy Communion to the afternoon service. Similar excitement so interfered with our annual united prayer-meeting at Oshielle, on Friday the 11th inst., that only a few of our female members could attend it, and several of our male attendants went armed. So also our Conference and council meetings have been sometimes interrupted, as all our male members are liable to a call out for actual engagement at any time, and have, like their heathen brethren, to take their turn in keeping watch at outposts, and to hold themselves in readiness to defend them against attacks. But we could not have had in peaceful times as many meetings of Church Council as we have had on account of long absence in distant farms. The enforced continuance of many of our members in the town has been in this respect an advantage. There has, then, already been some good out of this evil. We pray and hope that this untoward event may be over-ruled for real good to our cause, and that the

wrath of man may be made once more to contribute its own measure of praise to the Most High.

Abeokuta is a large and widely-spread town, but it is very irregularly arranged, and not kept with any regard to neatness and decency and the ordinary laws of sanitation. Houses more or less thickly peopled are irregularly built and very often crowded together. Each householder consults only his own convenience. It is a matter of indifference to him whether or not his house is an obstruction to his neighbour's or takes up a portion of a public way; and there is really no authority to which he is amenable. Large pits, sunk everywhere in and about the public streets to get up clay for walls and earthen vessels, contribute, with the deep and broad water-courses created by rain-floods, to give the town a very unsightly appearance. The sunk pits retain water several months after the heavy rains are over, and this breeds malaria. Dung-hills are everywhere in the town, and small shrub-bushes, with occasionally moderate-sized trees and groves. These latter are at present necessary to neutralize some of the evil effects of the people's habits. The small-pox is raging in the town now, and has taken away many. We cannot be surprised at this; transgressions are committed day by day wholesale against the laws of health; rooms are low and ill-ventilated, and those who die of small-pox are denied the rites of sepulture, and thrown away in fields or amidst rocks adjacent. The supply of water is poor in every respect. Guinea-worm, hitherto unknown here, has become a prevalent disease, and there has been yet no remedy known for a radical and permanent cure; nor do I consider the question settled how men come by it. But the people are happy and contented. There is scarcely ever any end to drumming and dancing, and other amusements. The drumming in the neighbourhood of some of our churches at the time of service is a great annoyance to our congregations, and we cannot prevent them if they refuse any

friendly request to consider our feelings.

There are said to be about 144 different townships here, remnants of once important and in a considerable measure independent townships, broken up by Yoruban invasion and by internal jealousies and feuds. They have banded themselves together for united defence against invasion, but are not free from jealousies and feuds. More solid fusion of different and independent interests, and a feeling of oneness, are essentially necessary for the formation of a powerful confederation and its permanence and safety. Supreme authority is centered in one particular township, Ake; but the Egba mind is not disposed to acknowledge any other authority than its own. With some the honour and privilege of a free-born almost run into licence, and there is an increasing connivance at this. The Alake, or king, died on the 29th of last December; he was regarded more as belonging to a party than to the country, and his influence was in consequence *nil*. He was a king only in name, and did not even enjoy the emoluments of his position; he is said to have almost ruined himself to come to the throne. No fresh election has been made, and there seems to be no hurry about it; indeed, the rites of sepulture have not been performed for the departed sovereign—though the inconvenience and danger to health from this delay must be very great; but we hope some one will be elected whom all would respect alike, and who would give to our Christian public the consideration they deserve. In this, and in a general prevalence of Christianity and Christian principles, lies my hope for this country.

The population may be stated at this time at 150,000—ordinarily it would be about 130,000. The war has brought many home from their farms to unite with their brethren in a common defence of the town. Polygamy is a deeply-rooted institution, supported by both heathenism and Mohammedanism. Both it and a large number of slaves are considered important criteria of wealth and social importance. The slave population is very large, and steadily increases both by generation and by purchase.

It was in 1845 that the first notes of the Gospel trumpet were sounded in con-

nexion with the C.M.S. by the Rev. S., now Bishop Crowther; the veteran European missionary, the Rev. H. Townsend; and their Native assistants of more or less note. Other missionaries, alike devoted and earnest, soon joined them. The C.M.S. was exceedingly liberal in men and means. Among the missionaries whom it employed and sent out was a Cambridge graduate of no mean connexion in the Church of England, and there were also some European laymen of considerable talent and ability. But this Mission has shared in the bereavements of the West African Mission. There was a weeping with the sowing here; some only came out to die. Sometimes there was no more than a surveying of the land to be possessed, a devising of plans and preparations for a regular siege; perhaps a few slight brushes with the enemy. At other times, labour was of a prolonged duration, amidst sicknesses and the deaths of a fellow-labourer. Some were carried safe through it, and have been able to retire to their country to rest; others, like the Revs. J. A. Maser, J. B. Wood, and V. Faulkner, are now prosecuting their work of faith and labour of love at Lagos or its district. The rank of Native brethren, clerical and lay, was not without its own measure of suffering. Thirty and two years, the lifetime of a generation, have passed over this work. It is certainly time to ask, What is the result of the work done for God and for Africa here? What has prayerful, earnest, diligent and persevering toil yielded? Has it resulted in utter barrenness, either to prove that the Lord's redemption day is not yet come, or give colour to prejudices concerning utter incapability of African soil to yield fruits unto Jehovah's praise? The result of the work done is to be seen in the existence of a Church community of about 2000 persons, all told, in connexion with our Society within the heathen town: six churches and chapels, six elementary schools and one high school, containing together 283 scholars; the three farm churches of Shuren, Ofojupa, and Ofada, which promise soon to become centres for other churches of their description; the churches of Ebute Metta and Aroloya in the Lagos district, which retired from this on account of the outbreak of 1867; Native Scripture-readers, school-

masters, catechists, and ministers, from amongst Egba converts or their children, serving either the Abeokuta Church, or some other churches of the Society; a very large number of believers who have died in the faith of the Gospel, many of whom have left behind them rich testimonies of triumphant hope through Christ; an ample vocabulary and grammar of the Yoruba language, with a nice collection of Yoruba parables; a complete translation of the New Testament, and a considerable portion of the Old; the Church of England Liturgy, with its Thirty-nine Articles; Barth's "Bible Stories," "The Peep of Day," such tracts as "The Sinner's Friend," "The Way of Peace," and some catechisms; the power to read and write and to improve, increase and print translations or original books; a measure of self-support in school-work; an entirely Native school-board; a Native Church Council administering local funds for a measure of pastoral and missionary work. An Anglo-Yoruba newspaper, now defunct, was in publication for some years. A superior knowledge of carpentry has been imparted; some knowledge of brick and tile-making exists; Native buildings amongst converts show some idea of proportion and regularity, and some sense of the value of light and air. An increased and active cultivation of cotton, preparation of palm-oil, and the collection of palm-nuts, ivory and other Native produce for foreign markets, are now the chief sources of income to the people. English machines for ginning cotton are in common use, and some Native establishments keep presses also. Love for agriculture, and the legitimate trade carried on with the coast and Europe, has succeeded, in a very considerable proportion, to love for desolating warfares, kidnapping, and the foreign slave-trade. The love acquired for trade and the industries they now follow is, however, so intense in almost all alike—Christians, Mohammedans, and heathens—that it is producing in all that love of money which St. James describes as the root of all evil; it has deprived the people generally of their simple honesty and confidence, and impeded the progress of the Gospel amongst heathens.

The Wesleyan Missionary Society and the South American Baptist Con-

vention have contributed their own share to the Christianity and the nascent literature of the country. Both Societies, like ourselves, continue to be represented here.

Circumstances were favourable to mission-work when it was commenced here. The town had not been very long settled—some say not more than fifteen years. The remnants of broken townships that had congregated themselves here had not altogether lost a sense of the dishonour that follows defeat, and the painful recollections they had of countries lost and homes broken up. The leading chiefs were men of a superior type, actuated more by a desire to serve the commonwealth than their own private ends. They and their people were more or less unsophisticated, and, as they had given a warm welcome to our missionaries, so they reposed the utmost confidence in them, regarding them as their friends, and applying to them for advice in important matters. Our mission-houses were often visited by men of position and influence in the town; and sometimes they were to be seen at church. European and Native missionaries, and other agents and independent immigrant Africans, were considered qualified by superior advantages, and their interest in and love for Abeokuta to advise them. Many were interested in the new form of worship, and some of the leading men, who were very reluctant to give up their heathen worship and customs, were anxious that some of their children or slaves should be brought up in the new way and taught the power of letters. Some even gave them up to be sent to Sierra Leone for further training. The interest shown in this Mission by many of the Society's and missionaries' friends was very warm, and they contributed most liberally towards the support of the schools by donations of clothing, books, &c., and often found funds for missionaries to enable them to redeem slaves from bondage, and bring them up as Christians. Mission-work could hardly have been more interesting and encouraging than it was here. Abeokuta was a bright spot in the Society's map, and many read with thrilling delight the reports the missionaries were privileged to give, time after time, of their work. It was hoped that the Church would, in course of

time, be no mean portion of the Christian Church.

It is not that the work did not meet with opposition. The existence of Christian villages, called, each one, "Wasimi" (Come and rest), formed by missionaries to shelter their converts in when they fled from their homes on account of persecution, shows that here also it was necessary, for many of those who renounced heathenism and embraced Christianity, to deny fathers and mothers, husbands, wives, and other relatives, for the sake of the Gospel. Family persecutions were in many cases very sharp. Near and distant connexions joined in the opposition, and in the efforts made to beat out madness and folly, as they called it, from their convert friends, and avert the just anger of their household gods. The interference of township authorities was sometimes sought for by domestic persecutors and others to coerce converts to recantation. They were subjected to cruel usage; some had almost paid for their confession of Christ with their lives—nay, it is believed some died from the effect of cruel beatings. But God's sustaining grace, and the earnest and warm zeal of missionaries, and sweet love and active sympathy among the brethren, enabled the Church to prevail. Converts eagerly shared with their missionaries the work of preaching Christ to their heathen friends, and numbers rose rapidly and steadily. Many of such as should be saved were added to the Church. Then the Christian community was a real brotherhood, and each man looked not only on his own things, but also on the things of others. It was as if the brethren had all things common. All were simple-minded, loving, and confiding. Then it seemed to them as it did once to the Thessalonian Christians, that the day of Christ was at hand. The journey was soon to be ended, and the race soon brought to a close. Threats of death by persecutors only increased transport of joy at the prospect of soon coming to glory above. It did not enter into the minds of many that the struggle might be long and the conflict with flesh protracted, and that the faith that showed itself able to breast itself at one time against a concentration of foes might yet fail in repelling a long and detail attack, or some

other form of opposition. Then the brethren spake one to another in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. It was a realization of what St. Paul desired for the Ephesians at the 19th verse of the 5th chap. of his Epistle to them—a picture beautiful to behold and contemplate. There was a devouring of Scripture portions as fast as missionaries increased translations; and supply did sometimes not keep pace with demand. Zeal was ardent, and love great; and both stood on Scripture basis. Some of our old converts are wont to allude in their conversation to the good olden days when they and their fellows first knew the Lord, and tasted of His grace. Church and Mission-work is now entirely in Native hands.

The two Christian "Wasimis" here contrast very favourably with other parts of the town for regularity of streets and houses, cleanness and quiet, and the comfort the inhabitants seem to enjoy. The influence of Christianity upon heathenism, in spite of its opposition and the persistency of its priesthood, has been considerable. Meat offerings, as sacrifices to imaginary deities and devils, which were once to be met with everywhere in the streets, are not now so common, and, even when met with, bear little comparison in expensiveness to what they had been. Faith in such offerings is not what it was; worshippers think more of their cowries now, and grudge their gods large gifts. Human sacrifices are scarcely heard of; there is only one township in which they are said to be kept up; but great care is taken to conceal them. Domestic slavery exists, and distant markets are sometimes resorted to for the purchase of slaves; but they are not kept now professedly for the market, but for agricultural and trading purposes, and as a mark of wealth.

I have no means at hand of ascertaining with accuracy the exact amount of expenditure in life and money with which so great a result has been achieved. I call it a great result, not only because of what has been actually produced, but also because of the power for greater things which has been called into existence, the greater possibilities of the future. The expenditure must

have been very great; but the yield with all its imperfections calls for much thankfulness to God.

If there is any one thing in this Yoruba Mission that I appreciate above every other, it is the Bible in the Native tongue, and the power to read it that has been acquired. The people read, and can read for themselves the wonderful things contained therein. This gives the Native Church here an advantage over the Sierra Leone Church, its mother. Among many there, there was a dim perception, a shallow comprehension, of the Gospel; very often a sluggish or an indifferent state of the emotional faculties when the intellect was striving to grasp at ideas contained in accents, new and foreign, and little understood. This Book must influence the religion, the coming literature, the thought, the language, the phraseology and the life of the country, if it be rightly, diligently, and extensively used.

A Christian society now exists; it is comparatively small, but it is now recognized by all parties as a distinct Society, and its adherents are often described as "the people of the Book," though a pun is sometimes played by unbelieving heathens on the word *Book* to the discredit of our religion. As the final consonant *k* cannot be sounded by itself, the vowel *u* is added to it, according to the laws of euphony in Yoruba. *Book* becomes *Booku*, or, better, *Buku*. For a pun, *Buku* is generally substituted for it. This word means to depreciate, to scorn, or despise. It represents our religion as that which detracts from respect and importance, and degrades. Yorubans are very apt at and fond of punning. I doubt not that this punning has scared away many from us. Christians have really no importance amongst heathens, their countrymen, although members of the same commonwealth.

"What, then, is the state of the Church now? what is the character of its Christianity? what is your impression and opinion of it? and what are its prospects and those of the Mission generally?" Necessary questions these indeed. I cannot answer them with anything like justice, without first of all referring to the different circumstances of difficulty through which the Church has passed. I do not think it would be just either to those who have worked here, or to

the general cause itself, to do otherwise. Christianity, though much dependent on heavenly influences, is also liable to lower circumstantial influences, and these may be either favourable or unfavourable, elevating or depressing, purifying or corrupting. I would notice,—

1. That the influence of Native immigration from Sierra Leone and other Christian colonies or settlements, considered apart from its connexion with the Mission agents employed, and perhaps a few other exceptions, has often been in this Mission an obstacle to Christianity. This is not to be wondered at if we bear in mind the fact that the greatest bulk of these immigrants had a very imperfect knowledge of Christianity and its principles when they returned home; that their short residence in the Christian lands of their temporary sojourn had not killed, in many who had been forced out of this country in adult life, attachment to polygamy, and the fancied comfort of being able to lessen individual personal toil by the employment of slave labour; it is questionable whether these and other like customs of the country were not among the allurements to many to return home.

There were exceptional opportunities for the more forward among them to bid for power amongst their heathen friends, and this invariably implies a return to the social habits of the country, and often a relapse into heathenism and idolatry. They felt in themselves some measure of self-reproach for their lapses, but had not the courage to betake themselves to repentance, and endeavoured to stifle the qualms of their consciences, by mocking and deriding their Christian brethren who have not been forced out of the country for abstaining from customs and habits which the Church disclaims, desiring to tease them into a fall and to emulating their own practices. Some of these persons are among the staunchest heathens of the country. Their influence has been great, and has borne much evil fruit. They were a plain and positive contradiction to the missionaries, and a discouragement to those who had put away their many wives, and striven to adopt and keep to monogamy. There is no doubt, however, that many in the Church have been able to raise

themselves above it. At a Church meeting held at Ake on the 7th inst., and time previously, I heard one of our oldest Christians, our Balogun or chief war officer, John Okenla—a very true, earnest, and warm-hearted believer—remark that it was the taunts of some of these men that, under God, decided him, some short time after he had become an inquirer, to take a further step, and determine to hold to Christianity and conform to the social life of Christians by dispensing with polygamy. He is a man of resolution, and was offended when he found out that some of them thought he had not well considered the matter, and were looking forward to and predicting a relapse for him, saying, "Do you expect to be able to hold always to that which we have tried and which we confess ourselves, notwithstanding our superior advantages, unable to hold to? You will not be able." "This," said he, "at once determined and settled my mind, and I resolved to hold to the religion;" and he has held well to it now many years, exercising considerable influence in the Abeokuta Church proper, and in the Christian farm-church of Shuren.

2. Political complications between this Government and the British Government at Lagos resulted, in 1867, in a general rise of Native heathen rulers of the country against European missionaries of all Churches alike, and their Native adherents and sympathizers. This led to the destruction or dismantling of Mission premises and churches. Libraries were destroyed; printing-presses were ruthlessly broken, and types scattered about; missionaries were deprived of all they had; Native agents suffered alike, and other Christian Natives would have been deprived of all their possessions in a similar manner, if they had not been protected by powerful heathen relatives and friends. Not that this was a persecution of our religion as such, but of European missionaries and other white men whom the Native authorities in their ignorance accounted sympathizers with and abettors of the Lagos Government to wrest the Government of their country from their hands. They would not distinguish between missionaries and other Europeans, though they knew the difference of their calling and had accounted them their friends. They shut

the country after that against them and other Europeans alike. But there has since been some relaxation or rather connivance in favour of missionaries. At one of the meetings of our Clerical Conference, when some one suggested that the Abeokuta Church might be called upon annually to commemorate this severe trial with special services, there was much discussion upon the point whether or not the outbreak was directly a persecution of Christianity as such. Some heathens indeed uttered threats against the public continuance of Christian worship, but they were not carried into execution; and, the storm over, Native agents were not forbidden to carry on their work as usual. We decided that as far as our work was concerned, the outbreak was more particularly against European missionaries from mistaken political notions and feelings and a misguided policy. Still it was a serious crisis for the Church, which was suddenly deprived of the presence and guidance of its spiritual fathers, who all retired *en masse* to Lagos. Numerical strength was considerably diminished by a large number of Native Christians deserting Abeokuta to settle in Lagos. All Native agents but the Rev. W. Moore and another were induced by circumstances to betake themselves thither as well. Services were performed in concealment; ministrations were neither so many nor so regular as they had been; confidence in the duration of the work was lost; resumption by the Society was an unwarrantable dream; no one expected it after so shameful a treatment and so great a loss: and yet the Mission, or the wreck of it, seemed too young of years and feeble of strength to be left to take care of itself. This untoward event has had a most withering influence upon the Church. It was a favourable time for the tares in the Master's garden; they luxuriated and dominated over the field. It was to no light task the Native agents returned subsequently, and no little responsibility devolved upon them when they became the leading teachers of the Church.

3. Periodical raids of Dahomey. These raids are undertaken for the purpose of conquering and destroying Abeokuta. Dahomey has pledged itself to this. It is a destructive power. Its object, as may be judged from its histo-

ric character in this country, does not appear to be conquest for an extension of territory, but for destruction; and many are the happy towns and villages which it has converted into wildernesses. Though the integrity of Abeokuta remains intact, and Dahomey has been more than once severely punished, yet both the country and our work have suffered from its visits. There is a periodical excitement that for the nonce unsettles everything. Farms are deserted; trade falls; all sorts of rumours are afloat; fear is everywhere, and in very many it is a dominant passion. Knowledge of Dahomey's daring character, and the savage ferocity with which it fights, of wholesale captures of men, women and children, and of the fact that it sacrifices annually the blood of a considerable number of its captives to its gods, that it knows no quarter, and that decapitation and savage usage afterwards are common practices, add to the panic; the regularity of Church and Mission work is seriously broken upon. This Mission is not like those which dwell under their vines and under their fig-trees, no one molesting them or making them afraid.

These and other like trials have tried the once promising and well-nourished plant severely. It has stood the test, and proved that it has its roots firm in the soil, but it has not come off uninjured; and of this none are more sensible than its Native ministers and pastors. There is no question that the Church is sound and orthodox in the foundation tenets of our religion; but the ardour of love and fervour of zeal and jealous care for the things of God, which had been at once its strength and beauty, have subsided. There is a considerable proportion of outward conformity. Profession carries with itself some respect among Christians, but there is evidence that many, especially among those who have either been born Christians, and have been from their earliest years dedicated to the Lord, or who, if they were not born Christians, yet have had the privilege of early Christian training, have not yet had their eyes opened to a knowledge of themselves and of Jesus, and have not yet tasted how good and gracious the Lord is. Week-day means of grace, which are a proper gauge of the effect of Sabbath ministrations, do not now

receive their proper value. Attendance is low and irregular. The total number of absentees for the Sunday services averages 727. Sabbath schools, that once used to be thronged on all sides by a considerable number of adults and children, are not now numerously attended; the proportion of the former class is exceedingly small. The desire to learn to read or to know more of the Word of God, for which the Church was once remarkable, has given way to slothfulness and indifference. Exchanging of visits, or domestic work which may very well be put off for some other time, occupy school-hours, when a sleep or a lounging is not indulged in, or women do not employ themselves in trimming their hair. Far more attention than is good for the soul is generally given to the things of the world. Business absorbs a very large proportion. The desire to be rich in worldly goods, and to stand high in the opinion of the world, predominates; the one thing needful has evidently not much thought exercised upon it. Christian slave-owners have been known to deny to their slaves the enjoyment of the privileges of the sanctuary on the Sabbath, and to keep them at work either at home or in the farms. The Christian ministry does not enjoy the respect and confidence to which it is entitled. Adherents to heathenism and Mohammedanism do much better in this respect in the deference they pay to the ministry of their respective beliefs. The work of preaching the Gospel to the heathen or the Mohammedan is not considered now the work of the members of the Church. It is the work of the ministry, and is left almost entirely to it, since, as it is alleged, it is paid for its services. No one else need concern himself about it. Failing faith in times of trials and difficulties leads Christians sometimes to resort to the lying divinations of heathenism and the superstitions of Mohammedanism for help, and sometimes Christians degrade their religions before followers of these beliefs by a guilty intercourse. Polygamy is seeking to assert itself amongst Christians, and creating a very great barrier to progress. Many of our young men have been caught in its meshes—in the snare that their fathers had clean forsaken—and they, with some knowledge of Scrip-



ture history and the doings of the wild fanatics to be found in America, justify their lives by a reference to Abraham, David and Solomon, and the Mormonites or Latter-day Saints. This temptation has been too strong for almost all the male boarders of our boarding-schools, and indeed for the young men of the present generation. In consequence of this, particularly, the proportion of male to female communicants is about one to four. Spiritual life is low; the pulse does not beat vigorously and regularly. The spirit of liberality is far from general. The "without money and without price" of the Prophet Isaiah seems with many to mean a continual receiving of ministerial and other spiritual assistance gratis. A spirit of self-reliance and manly independence has to be cultivated. The people need yet to learn that there is real pleasure and nobleness in a people undertaking to do for themselves, and endeavouring to relieve others of the responsibility they have cheerfully borne for them; that it is more blessed to give than to receive, and that it is both their duty and their privilege to support Christianity liberally. Increase of convenience or comforts has made room, in many cases of professed Christians, for a return to ruinous funeral expenses, in which heathens delight. Entertainments to visitors are no unimportant item in domestic calculations in this country. Reputation is involved in it, and Christians have been found generally more willing to spend money upon this than upon the affairs of the Church. Concurrent with the low state of spiritual life described, admissions into the Church by means of conversions from amongst heathens and by baptisms have been, on the whole, comparatively very few.

Heathens are generally very indifferent now to religious conversation. The folly of idolatry is no doubt evident to many, but its sinfulness is not felt, and polygamy is too valuable and too sacred to be given up. Women elect generally to follow their husbands. The love of the world and desire for wealth are very intense in them. They think more of the trader and the merchant than the missionary or pastor, and prefer his company. He is far oftener

visited than the missionary, and this latter is, like others, expected to acknowledge visits with presents; whereas, in former days, chiefs and other persons of influence came often into the mission-houses, the shadow of none has darkened my house since my arrival here, though I did not fail to make complimentary calls immediately upon my arrival. Gin and rum drinking is proving itself a serious obstacle to our work and the real progress of the country. The trade is rapidly on the increase. Merchants and traders say nothing sells so well. The consumption is very large; women share in it, and children are indoctrinated. It is the chief entertainment to visitors in even the hottest day. Nothing is so welcome, and Christians are not exempted from it. I have been much alarmed by a published comparative Customs' returns of Lagos in July last. The increase in importation of ardent spirits from Europe was fearful. From 256,951 gallons, valued at 24,326*l.* 7*s.* 9*d.*, in six months in 1876, it rose to 811,261 gallons, valued at 69,933*l.* 3*s.* 2*d.*, within the same space of time in 1877; whilst cotton goods stood at 135,060*l.* 6*s.* 11*d.* in 1876, and 155,995*l.* 3*s.* 3*d.* in 1877. The blockade instituted some time before against Dahomian ports, and in operation at that time, and the consequent diversion of their own contingents into Lagos Port, offer some explanation for the alarming figure; but the fact remains, that consumption is here on the increase.

One that knows the evil drink has worked for and upon individuals, families, and people elsewhere, and is sensible of the fact that his own country-people have not sufficient stamina in them to withstand for long the evil effects that must arise from this gin-and-rum invasion, and who knows, too, that notwithstanding the professed teetotalism of Mohammedanism, there is no power in it to check an evil which promises to run wild among the people, and devour them up, cannot but be sick at heart when he thinks of the fortunes of his race in connexion with this and several of the Coast countries. Most deeply is it to be regretted that this evil influence should have come from Christian countries, some of which send out and support missions in this country, and that

many natives of the soil, and Christians too, should be found allied with foreign traders in the distribution. This invasion, unchecked, will work for Africa a far greater and more serious evil than the Transatlantic slave-trade with all its hellish horrors. There is a temptation sometimes to ask whether or not these merchants and traders, foreign and Native, are sensible of the evil their trade inflicts upon an unfortunate race, or whether it is that they are indifferent to it, their only object being to make money? Sometimes such people complain that mission-work does not get on fast enough, and that Africa is too slow to rise: sometimes they think her improvement and elevation an impossibility; at other times they would limit it to their own standard, if they do not account missionary efforts mad, and think a Divine verdict is a curse operating against Africa. Some perhaps subscribe themselves to Missions in Africa, pray or join in prayer for them, and look for grand results; but how can we work and get on well and fast with such a strong, and increasingly strong, demoralizing influence against our work? Satan opposes by human agencies and circumstances often. The subject suggests thoughts for reflection for those concerned particularly. Some of them may read these lines.

Our Clerical Conference was unanimous in the opinion that Abeokuta work has been at a standstill, and that this

sad state of declension dates from 1855, or thereabouts. This was gradually operating before the outbreak and retirement of our European missionaries. My own surprise is, not that there has been this decadence, but that Christianity has been able to make its way through such great difficulties as present themselves here, and that the severe trials through which the Church has had to pass has not left us worse than we are. I am persuaded matters would have been far worse if our missionaries had not given us the Bible in the Native tongue.

It would be most unfair to judge the Abeokuta Church from the standpoint of older and less troubled and more fortunate Churches, and few persons, it seems to me, do sufficiently appreciate the self-denial and courage needed in these countries to become a Christian and hold to the profession. Nothing but the grace of God could have given the Church its early triumphs.

I am pleased to say that in almost all our congregations there are some who may be held up as patterns to others, and amongst them some of those old spirits who have known something of what it is to suffer for Christ, and who are anxious for a return of those days when the influence of the Holy Spirit was more evident and more generally felt. These and others are the joy and strength of the hearts of their pastors and teachers.

The review of Abeokuta, which Mr. Johnson has thus furnished, relates, so far, only to the general condition of the Mission. In a subsequent portion of his letter he furnishes a detailed account of the spiritual condition of the several congregations which go to make up the Abeokuta Church. In our next number we propose supplying these details, and so placing before our readers an exhaustive account of the present state of this important Mission. It will be manifest that there is much requiring the most energetic exertions of those who are engaged in the actual superintendence of the Mission, and that there is great and urgent need for earnest prayer that the cause of Christ in Abeokuta may be upheld. It may be said of the Church there as it was said of Ephesus of old, "Thou hast borne, and hast patience, and for my sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

## MEDITATION ON ST. JOHN X. 1—17.

BY THE VERY REV. W. R. FREMANTLE, D.D., DEAN OF RIPON.



IN selecting this portion of Scripture for meditation, I wish to illustrate what has always appeared to me to be the chief, and to Evangelical Churchmen the most endearing aspect of the Church Missionary Society. It was the first evidence of the spiritual revival which had begun to develope in the Church of England. As the Evangelical Clergy were preaching doctrines which had been overlaid or neglected or denied by the formalism and Phariseeism and worldliness and ignorance of the preceding century, the new life sprung up in the Church, and it found expression in sending forth Evangelical Teachers into foreign lands. It was a witness to the expansive power of divine truth. It was a protest against the indifference and selfishness of the age. It was to the degeneracy of the Reformed Church what the ministry of Christ was to the degeneracy of Israel.

The interpretation of this tenth chapter depends upon the conversation which our Lord had with the Pharisees in the ninth chapter in consequence of the miracle He had wrought upon the man who had been born blind. The bigotry and ignorance which they betrayed led our Lord to declare His mission to them as the true Teacher in opposition to the false teachers who had misled them. For in this chapter there is an evident allusion to Jer. xxiii. and Ezek. xxxiv. and Zech. xi., in all of which Messiah the good Shepherd is placed in contrast with the wicked pastors who destroyed and scattered the sheep of the Lord's pasture, and it is in this sense primarily our Lord speaks of Himself as sent to seek and to search for the lost sheep of the House of Israel. This remark is the more important because it explains the double allegory (for it is *ποιμνία*, and not *παραβολή*) contained in the passage before us. What is a fold without a door, and what is a door without a shepherd? He is the door by which both shepherds and sheep enter into the fold, and He is the shepherd of the sheep. There is but one way and one Mediator of eternal life. "I am the way, the truth, and the life." This is the door by which Christ entered Himself, and no man cometh unto the Father but by Him. In this we have the first test of the true Shepherd. He enters in by the door of perfect and entire consecration to the will of God. As the gate of paradise was closed against the transgressor, so the gate of heaven was opened to the Righteous One—a new and living way through the veil.

2. The true and the false shepherds are distinguished by the effect which their teaching has upon the flock. Many climbed up into the fold, and assumed the office of shepherds, but they came only to steal, to kill, and to destroy; and what has been the result?—"the sheep would not hear them." The true people of God have been kept from their influence; they knew not the voice of strangers, and did not hear them. This is the cause of the Reformation, and this has been in early days the cause of dissent and the spread of Wesleyanism.

3. Another contrast between the true and the false teacher is that the porter opens to the one and not to the other. One can hardly fail to recognize in this beautiful allusion to the work of the Holy Ghost the application of such passages as Acts xiv. 27 : "How He had opened the door of faith unto the Gentiles." Acts xvi. 14 : "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Col. iv. 3, Rev. iii. 7, 8 : "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth ; and shutteth, and no man openeth." The Lord owns His own truth. He giveth the increase to the true and not to the false shepherd, and this again will explain the process by which the spiritual service has been carried out.

4. The voluntary character of the true Shepherd is opposed to the hireling. The motive of the true Shepherd was love. He had the commandment and covenant of God to fulfil, but the power to lay down or take up His life was in His own hands, and, therefore, the whole act of atonement was a willing sacrifice. But "the cup which My Father giveth Me to drink, shall I not drink it?" This will account for the compromises and worldly conformity and self-indulgence of those who serve for filthy lucre. The hireling fleeth when he seeth the wolf coming. He careth not for the sheep—there is no love.

5. The object of the good Shepherd is not to rob the flock or clothe Himself with the wool, but to improve its condition, to increase its members, to make it better in every way than it ever was or could have been without Him. "I am come that they might have life, and that they might have it more abundantly."

6. The good Shepherd knows each sheep, and calls it by its name ; and this individual knowledge makes all the difference between His voice and the voice of a stranger ; and this interchange of sympathy and affection is so intense, that He is as much concerned for the condition or absence of one sheep as He would be for the absence of the whole flock.

7. And lastly. The good Shepherd is not limited to one fold. He has other sheep which He must bring in order that there may be one flock—not one fold—and one shepherd. This missionary character of His office is most interesting, and distinguishes, as strongly as any of the preceding considerations, between the true and the false shepherd.

The application of the allegory to ourselves, however brief it may be, may, by God's blessing, be profitable to us. We shall be true shepherds in proportion as we are identified with Jesus in missionary work. Our commission is expressed in these words :—"As my Father hath sent Me, so send I you. Feed My lambs. Feed My sheep. Feed My sheep." 1. Let us take the first leading idea in the passage before us. "I lay down My life for the sheep." It is true He did this in the way of atonement for sin, but He did it also in a way of example. And if we are His true followers, we must be prepared to make the same surrender and sacrifice of life. St. Paul said, "I count not my life dear unto myself so that I may finish my course and the ministry which the Lord hath committed to me. I am ready not only to go to prison, but to die for His name.

To me to live is Christ." This is the test of a true pastor. Who spoke of rest? There is a rest above. No rest on earth for me. On, on to do my Father's business. He who sent me here appointed me my time on earth to bide, and set me all my work to do for Him. He will supply me His sufficient grace, upholding, comforting, supporting grace—grace to be doing, to be suffering, not to be resting. There is rest above. Rest is in Jesus. Jesus is in heaven—therefore is rest in heaven. My rest is there. It involves a thorough, unreserved consecration of body, soul, and spirit to the Master. I lay down my life for the sheep. Are we ready thus to consecrate all for Him—Lovest thou Me more than these? Yea, Lord, Thou knowest that I love Thee.

Of this the Church Missionary Society has afforded bright examples, from the missionary graves in Sierra Leone to that little grave of the infant of Dr. Krapf, who was baptized in the tears of its parents, and named a tear, and buried on the highway pointing to the interior of Abyssinia, or to those of the martyrs of Lake Nyanza, whose blessed work has been so early, so suddenly, and so sadly cut short. The voice from heaven says, "Blessed are the dead which die in the Lord." "Ethiopia shall soon stretch out her hands unto God." Or, if we extend our view to the regions beyond, we behold those islands,—stained with the blood of Williams and Volkner and Patteson, and where are the tombs of Marsden and Williams—the land of cannibals, divided out into five or six dioceses. And we hear again the voice from heaven, "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." Or if we pass over to India, with its sainted martyrs and nobles—Schwarz, Martyn, Heber, Brown, Corrie, Daniel Wilson,—breathing out their fevered lives in the burning sun, and using up the last drop of their wasted energy in the famines and pestilences and mutinies which have desolated that great region—even there again we hear the voice from heaven, saying, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Yes, my beloved brethren, life grows out of death; and we see at this moment how the imperial power of our gracious Queen is not to be manifested by the sword, but by the higher power of Christian love. For since the charity of English Christians sent half a million of money to the famine-stricken millions of India, we hear of the heathen coming not by hundreds but by thousands, asking the way to Sion. Again, a voice from Heaven says, "Blessed are the dead which die in the Lord: Even so, saith the Spirit, for they rest from their labours."

This, then, has been the experience of our beloved Society. Except the corn of wheat die, it abideth alone; but if it die, it bringeth forth much fruit; and therefore, if God has called us or shall call us to offer life and labour upon the service and sacrifice of faith, we must rejoice therein.

But if this be the principle upon which the work is carried on, what should be the corresponding spirit of those who supply the means for their support? May we not apply the test to them? The hireling fleeth because he is an hireling, but the good shepherd lays down his

life for the sheep. If we unite in prayer for the increase of candidates from the mission-field, if we pray for the success of our missionary brethren, if we read with deep interest and sympathy the reports of their labours and self-denial and sufferings and martyrdoms, shall we hear, as we do from almost every quarter, that the whole world is opening to the Gospel, and shall we not be stirred up to fresh efforts, and endeavour to overtake and keep pace with the footsteps of the good Shepherd, who is beckoning us onward? Let us thank God for the great increase of funds announced at the Annual Meeting, and the more so because it has been given to us at a time of peculiar depression of trade, and while urgent claims have been made upon the Church for other objects; let us enter upon the coming year of our work in the spirit of thanksgiving, and, reaching forth to the things which are before, press towards the mark for the prize of our high calling in Christ Jesus.

I have but one closing remark. The work we have to do is to gather out, to feed, and to fold the Church of God which He hath purchased with His own blood—His beautiful flock! Do we realize the privilege and the responsibility of such a work? Do we enter by the door which Christ has opened? Do we take care that the distinctive doctrine of a personal Christ is preached the one sacrifice for sin, the only righteousness for the sinner? The Holy Ghost will not open hearts to those who bring any other doctrine or who preach another Gospel. There may be the assumed office of the shepherd, and there may be the form and ordinances of worship, and there may be the gathering of a congregation; but if the saving truth of the sovereign grace of God, the finished work of Christ, and the sanctifying power and presence of the Holy Ghost be not taught, it will be the work of a hireling and of a stranger, whom the sheep will not follow. Thus far our beloved Society has maintained, through good and through evil report, the faith once delivered to the saints; and so long as she stands in the old paths, we may be quite sure God, even our own God, will bless us, and stablish the work of our hands upon and prosper our handywork.

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# RECORDS OF THE MISSIONS.

## CHINA MISSION.

### PROVINCE OF FUH-KIEN (*continued*).



R. WOLFE is now assisted by two zealous brethren who went out two years ago, the Rev. R. W. Stewart and the Rev. Llewellyn Lloyd. Mr. Stewart has undertaken the charge of the work in the city of Fuh-Chow, and particularly of the students' class; and Mr. Lloyd is associated with Mr. Wolfe in the superintendence of the country districts. We now supplement Mr. Wolfe's general Report, printed in our last number, with Mr. Stewart's Annual Letter, and a journal by Mr. Lloyd of a tour made by him in November and December last year.

#### *Report of Rev. R. W. Stewart.*

Since our annual Conference, four months ago, in October, I have taken up my special work of training Native agents, and I have had our College and boys' boarding-school under my charge. Of both I can give a good account. The former numbers at present thirty-nine, varying in age from seventeen to thirty. They have been chosen from our large body of unpaid helpers throughout the province as those showing most promise for the future; and what I have seen of them gives me great hopes for their usefulness hereafter, and for the prosperity of the Chinese Church, which will depend so much upon them for its life and extension.

Its present Native Principal was appointed at our October Conference, and in every respect it seems to have been a most happy choice. He belongs to the class of literati, who, as you know, are the most bitter opponents of Christianity, everywhere endeavouring to stop our work, and this in itself gives him great influence with the students; but his real power with them—his wit, his true piety, his humility, so unlike the learned class to which he belongs, and his consistent, unostentatious, holy life—cannot fail to create respect. He told me a little time ago of his conversion, and it interested me so much, I would like you to know it. Many years ago, he said—about twelve or fifteen, he could not remember exactly—a missionary, whose name he does not know, was passing through the province, giving away Bibles, and gave him one. From

curiosity to see what foreign books contained, he read some of it, but did not care for it, and soon put it aside. Years afterwards he heard that numbers of people were going to our chapel, which had been opened in Ku Cheng, to hear the "foreign doctrine," and, thinking of his book, which had been lying so long neglected, he took it up again, and in his own words "read it and read it," till at length he came to the conclusion it was "very good." He then went to the chapel as an inquirer, and learned from the catechist the truth more clearly. His great difficulty was the giving up Confucius, who, he thought, taught such high morality; but his Christian friend, who was also a literary man, showed him how much higher was the morality taught by Christ, among other things forbidding deception under any circumstances. His household was so enraged at his wishing to join the Christians and disgracing his family, that he could get no peace at home, and was forced to go up on the hills to pray alone to the one true God he had learned to love. Up to this time he had had the training of the sons of a number of the wealthy gentry about; but no sooner was the change in his religion known than they were all taken from him. Mr. Wolfe afterwards made him a catechist, and, having shown every satisfaction in that capacity, he was chosen at the last Conference to be the tutor of our Training College. Poor fellow! in acting as he has done, he has literally fulfilled the words of Christ, and left father, mother,

brethren, wife, and child for His sake, and the reward will most surely be his. Worldly honour, too, he has lost, for his hard-earned literary degree, which in China is looked on as an object worthy a man's spending his whole life to obtain, has been taken from him, for no other reason than because he had joined the Christians. His wife declared she would have nothing more to say to him, and his little child, one year old, he has had too to leave behind.

The chief study of the students is the plain text of the Bible. This term it has been the Gospel of St. Luke, in which I examined them before they left for their winter vacation. They also give three afternoons in the week to their own classics. This is found to be necessary, that they may be a match for their heathen opponents. Each morning and evening at prayers, they in turn deliver a short discourse on the chapter read, which afterwards is criticised by the tutor, as I am not yet at home enough in the language to do so myself; and in this way they have read during the term Genesis and part of Exodus in the Old Testament, and Romans, Corinthians, Galatians, and Ephesians in the New Testament. Each week they have been writing papers for me on Scripture subjects in their preparation time, and one afternoon they devote to the composition of a sermon on a given text, and another afternoon go out in twos, and preach in our three city chapels, and at the gates of the city, and other favourable places in the open air. This they also do on Sunday afternoons, and it often surprises me how meekly they submit to the taunts and abuse of the passers-by. Thus we endeavour to make their training not theoretical only, but also practical.

We are very badly in want of a better house for them to live in. At present they are crowded together in a manner that could not possibly be allowed in the hot season, and next term we expect an increase in our numbers, so we are just preparing to build a large new college for them, with money sent out by friends at home for that purpose; and by the time the summer heat comes upon us, we hope it will be ready for their reception.

The Boys' Boarding-School has got an excellent new master, with whom they have worked well this term; their answering in the Old and New Testament at their last examination could scarcely have been better, and we have every reason to hope that when they grow up they will be of real use to the Mission. Our difficulty with them, too, is the want of a suitable house. The gentry are so bitterly opposed to our work and the extension of Christianity, that they have personally intimidated the landowners about threatening vengeance upon them if they sell us a place to build upon. Yet we know there is One far mightier still on our side who can give us whatever is good for His own work, so that we have no fear that something will turn up at the proper time.

We did not forget St. Andrew's Day. My brethren were both obliged to be absent in the country, I am sorry to say; but we had a gathering of some fifty Native Christians who were then in the city, and a more delightful prayer-meeting I have seldom been at. It sounded strange, Chinese Christians crying to God for unconverted people in England that they might become Christians too.

### *Journal of Rev. Ll. Lloyd.*

Mr. Wolfe and I left Foo-Chow together on November 16th, and we arranged to meet two or three times during our tour; but I am sorry to say that, after travelling some ten days, Mr. Wolfe was taken seriously ill with an attack of ague and low fever. Happily he had reached Ning Taik, where he received every attention from the Rev. Sing Sing Ling and his wife. He was obliged to remain at Ning Taik nearly a fortnight, being unable to rise from his bed; after that time, feeling somewhat better, he started for Foo-Chow; but the three days' journey was very trying, and he was utterly prostrated

when he arrived. He is now, however, much better, though still weak. Of course this prevented our visiting many stations we intended to visit.

Nov. 16th.—Reached Tong A, about forty miles from Foo-Chow. This station, which has been opened nearly two years, is at the present time a very encouraging one. There have been five baptisms there during this year, and there are several candidates who seem very earnest in their desire to know the truth. The catechist, who is a very earnest man, told me of an interesting case which happened the very day I arrived. I



saw a stranger in the room in which I was to sleep, and asked who he was, and the catechist told me that he was a blacksmith from a neighbouring village, who had brought him (the catechist) a teapot which he had ordered, and that he had been telling him the story of Redemption which he had never heard before. The poor fellow was astonished and delighted, and declared his intention of serving this God who had so loved the world; and it was very nice to see him kneel with us in prayer for the few Christians who had been gathered out from amongst the heathen, and for the heathen themselves, that they might be led to renounce their idolatry, and return to that God from whom they had wandered so far.

17th.—Reached Tau Ka about dusk. This place is a very dark one. The people are, indeed, wholly given over to idolatry, and it needs, I am sure, great faith to labour on day by day here where Satan's seat is. Still a few are found at Tau Ka who see the folly of idolatry, and who meet Sabbath after Sabbath for prayer and edification. It was my privilege to admit four of them into the visible Church on Sunday, November 18th, and I trust they are living branches of the True Vine. These are the firstfruits of Tau Ka unto Christ, and I trust that many more may be led to choose God for their portion.

19th.—To Lo Nguong, where, I am sorry to say, very little progress seems to be made (I mean in the city itself). It has often been remarked that there are very few converts in the large cities (excepting Ku Cheng); the reason, as far as man can see, being that these people, being engaged in business, give all their attention to money-making, and say that they have no time to listen to the doctrine.

20th.—Walked to Sing Chio, about three miles from Lo Nguong, and met with a very hearty reception from the Christians, who attend the service at Lo Nguong on Sundays. I baptized several women and children, and the former seemed very well taught. One feels deeply for the women of China, as, of course, unless they are very near the place of worship, they cannot attend, since their feet are so crippled; it is so nice to see all our Christians' children with their feet in a natural state, so that they can run about like English children. The work here is very interesting, and the voluntary helpers seem very zealous in the service of their Master.

21st.—To Ni Tu, where, you will remember, there has been much persecution, resulting in the death of one of the Christians. Now, however, all is changed, and some of those who before did all they could to annoy the Christians are "sitting clothed and in their right mind at the feet of Jesus." I baptized two of the candidates for baptism who appeared to understand the nature of God as

opposed to the idols which they have been accustomed to worship, and who declared their belief in Christ as their Saviour from sin.

22nd.—Left Ni Tu for Hok Ning Fu, about 100 miles—twenty by land and eighty by water—and arrived there on the 23rd.

25th, Sunday.—I baptized four persons—two women and two men. There were several other candidates, but they were scarcely clear in their answers, and I thought it better for them to wait until our next visit. It was rather strange that the husband of one of the two women who were admitted into the Church is a heathen, but he seemed very glad for his wife to become a Christian. He himself sometimes attends our services, and I trust that he may, in God's own good time, join the little company of despised Christians. These were the first baptisms at Hok Ning Fu, and at present there seems little interest. The number of opium-smokers is enormous, and, sad to say, very many of the women, as well as the men, are addicted to this terrible vice.

From Hok Ning Fu I went a three days' journey to Kwo Leng, a new station only just opened. It is a very large place, with a population of 6000 or 7000. The catechist told me that several people had come to know his object, &c., in coming there, and, of course, he had an opportunity of telling them the Gospel message.

29th.—Reached Chek Tu about four o'clock p.m., where a very interesting work is going on. The catechist is a very earnest man, and there are between twenty and thirty inquirers. I admitted eight of these into the Church by baptism, all of them, as far as man can tell, sincere believers in the Lord Jesus. I went for a short walk before the service with the catechist, and was pleased to find how well he was known and how little he was laughed at; indeed, several people permit him to preach in their houses, and yet a few years ago the Christians were ridiculed and persecuted almost unceasingly.

30th.—Lek Tu. This station, which is only about three miles from Chek Tu, has been opened about eighteen months, and here, too, I am thankful to say, much interest seems to be manifested. It was a great cause for thankfulness that in the evening at Lek Tu, when our little church was crammed with the heathen, nine of the inquirers received baptism. Sincerely do I trust that this is the beginning of a great blessing in this hitherto unenlightened village.

Dec. 1st.—To Sioh Chio, where I spent the following day (Sunday). Of this place I have nothing of special interest to mention. There are at present some fourteen or fifteen inquirers, and the Christians, who number some seventy, are, I believe, holding fast the truth which they have been taught.

A new catechist, a son-in-law of one of our own clergy, has just been appointed to this place, and seems a very earnest man.

3rd.—Reached Chüing Iong about two o'clock p.m., and in the afternoon walked some two or three miles to visit the houses of some of our Christians in the mountains. They were all very glad to see me, and it is very pleasant, when the catechist points to some house up the mountain-side and says, "That's a Christian's house." It cheers one, and you feel—Well, although there are millions of heathen, yet there are some rays of light where a few years ago all was darkness. At Chüing Iong a very blessed work is going on, and our little chapel is crowded; indeed, when I arrived, I found that the wall of the little room in which we formerly slept had been knocked down to make the church larger. One of our Bible-women, who has had the privilege of being for a year at Foo-Chow with Miss Houston, and who is intensely earnest for the salvation of her countrywomen, is doing much for the Lord here. I believe that these women will be a great blessing and help in our Mission.

Our little chapel was densely crowded in the evening, when, after examination, I baptized thirteen of the inquirers, who for several months have been consistent worshippers with our little company, and who have walked many of them long distances every Sunday. Two of these were very respectable young men, who were engaged in paper-making. Their parents, although themselves heathen, are quite willing that their sons should embrace Christianity.

4th.—To Sang Iong. Of this place I have nothing of interest to report. It is a very wicked place, and our congregation is made up, for the most part, of Christians from the surrounding villages. We have a school here, with about twelve or fourteen boys, mostly heathen. They seem very fond of singing our hymns and, of course, are taught the Scriptures. Perhaps some day, when old enough to act in opposition to their parents' wishes, some of them may decide for Christ; such at least is our earnest prayer.

5th.—To Sioh Iong, where I baptized two women, who have been Christians for some time, and who seemed clear as to the leading doctrines of Christianity, although, of course, we can expect very little from them, since very few of them can read, and they have very little opportunity of hearing the Scriptures expounded.

In the afternoon I went on to Sa Iong, where, I am thankful to say, a literary man has been baptized this year. He seems a very earnest young fellow, and is constantly helping the catechist by going out to the surrounding villages to preach. Of course, he has to bear a deal of reproach, but I am thankful to say that he is nothing daunted,

but seems rather to rejoice that he is counted worthy to bear reproach for Christ's sake.

I am also glad to say that another literary man at Sa Iong is inquiring about Christianity, although at present he is, like Nicodemus, ashamed to come out boldly. I had some conversation with him, and he said he should like to come to Foo-Chow to learn about the doctrine of Jesus; but as this is evidently because he is ashamed to confess Christ amongst his own relatives and friends, it would certainly be very unwise to encourage such a desire.

Sa Iong has as yet yielded very little fruit, but the few Christians who are there seem very faithful; one of them, who has been very ill for some time, and whom Mr. Wolfe and I visited some seven or eight months since, died a short time ago. The catechist told me that he died very happily, and there is no doubt that the poor fellow has, as the Chinese say, "gone home" to be for ever with the Lord. Sa Iong is a very large place, and I trust that an interest is beginning there after many years of comparative barrenness.

6th.—Reached Chieng Liang in the afternoon. This station is situated amongst the mountain-tops, and is very often enveloped in clouds. It is a very pretty place, but I am sorry to say very few of the people have as yet taken any interest in the truths which we proclaim. Still, a few meet week by week for service, and two inquirers walk a distance of ten miles every Sunday to hear of the true God. I baptized one poor woman, who seemed to be dying of rapid consumption. Her husband, one of our Christians, had taught her the truth which he had himself heard, and she assured me that she had no fear of death, and was wholly relying on the merits of the Saviour. I have not yet heard of her death, but I expect she has ere this gone from this world of sin and suffering.

7th.—To Ang Chong. We have no station here, but there are a few Christians who attend the services at Nga Iong. There has been severe persecution at Ang Chong just lately. It appears that one of the Christians, who only numbered two or three, gave a room in his house, to be used as a chapel, where this little company might meet together on week-days, or when prevented by rain, &c., from going to Nga Iong. The heathen, who until this time had made no disturbance, suddenly became very much enraged, and endeavoured to burn the house, though happily very little damage was done. They then entered the house and tore down the Creed, Ten Commandments, &c., which had been pasted up, doubtless thinking that, after this, this new religion would be stamped out. But they were mistaken. As usual, the number of worshippers has increased, and

now I am glad to say that some twelve or thirteen meet together from time to time for prayer and comfort. They seemed very glad to see me, and evidently were afraid that the heathen would act rudely towards me, for they took me into quite a dark room, and shut the door, so that I was obliged to have a light to see to eat my dinner. The people, however, were very quiet, and I heard no rude expressions of any kind, though doubtless they were used when I got far enough away from them. I am sure you will join us in prayer for these persecuted brethren of ours, that they may remain steadfast in the faith, and only be brought closer to Christ by all the persecution they may be called upon to endure for His sake.

8th.—To Ku long. Here too, I am thankful to say, the little band who belong to the "Doctrine of Jesus" is growing larger, there being at present about twenty inquirers. Five of these I baptized, and afterwards walked a short distance to see a few Christians, who rent a little chapel for themselves, coming to Ku long on Sundays for service. One of these villagers, it seems, heard the Gospel either at Ku long or Ku Cheng, and carried the good news home with him, and the result is that now there are seven or eight who have "cast their idols to the moles and to the bats," and are seeking to know the True God and One Saviour. In the evening I went on to Ku Cheng, where, as you are aware, one of our Native clergy resides. It is always a pleasure to see him, he is so earnest and active, and keeps everything so clean and nice, which, I am sorry to say, some of the Chinese do not.

At Ku Cheng there is cause for great thankfulness. The Gospel is proving itself the power of God to salvation, and the Word preached is not in vain. We have here two chapels, a church, and a book dépôt, at which preaching is daily carried on. You will rejoice to hear that on Sunday, Dec. 9th, I admitted twenty-nine persons into the Church. There were several others who wished to be baptized. One poor man, whose home is about ten miles from the city, in the mountains, and who comes regularly to the services, starting at daylight, was very anxious to be baptized, but his answers were not very clear, and I thought it better for him to wait. He told me that he was unable to read, and had no other Christians near him, so that he had very little opportunity of hearing about God, but that he was really trusting in his Saviour, and had given up all his former idolatry. I suggested to him that, if practicable, it would be well for him to spend a week or two in Ku Cheng, where he would find plenty of Christians to teach him; but I fear it will be difficult for him to do so, as his fields need almost constant attendance.

10th.—Reached Sek Paik Tu about mid-day. This station is one of the most trying in our Mission, and it was the only place at which any rudeness worth noticing was shown me, and here, indeed, only one bunch of wet grass was thrown at me. How different a few years ago, when foreigners dared not leave Foo-Chow any distance, and were hooted and stoned almost everywhere! The people of Sek Paik Tu are very immoral and wicked, and we have planted three chapels in their midst. At present, however, very little notice is taken of the preaching, except that it is ridiculed. Some two or three months since the heathen partly destroyed one of the chapels, but I trust that, as elsewhere, this outburst may be succeeded by a greater calm.

In the evening, arrived at Sek Lek Tu, and, although only a few miles distant, this place is altogether peaceful, and very promising. The catechist is a very earnest and zealous follower of Christ, and his example has not been without effect.

Our chapel is a very small and unpretending little room, and was very full in the evening, when I baptized five of the inquirers. Two of these, I am glad to say, were literary men (brothers), and almost the leading men of the place. They are both men of middle age, and their relatives are very much enraged at the step which they have taken.

11th.—To Ngo Tu. Here again, after a time of comparative unfruitfulness, a sudden start has taken place for some months past, so that our little chapel is completely crowded with men, and about twenty women have a service conducted by the wife of the catechist, who for the last year has been studying at Foo-Chow, and can read very well, and is also very earnest in seeking to teach others what she herself knows. Our chapel was quite crowded in the evening, many of the people being obliged to stand, and I baptized eight of the inquirers, after which the Rev. Ting preached a very earnest sermon to those who were baptized, and afterwards addressed the heathen. It was about ten o'clock before our service was concluded.

12th.—To Lau Ah. Our church here, which has been built partly by the Natives themselves, and partly by the kind liberality of friends at home, is not quite finished yet, but I hope ere long it will be. It looks very nice at present, and is so far finished that service can be held in it. I am glad to say that there are some thirty inquirers, which shows that an interest is manifested. Probably the building of the church, which is quite conspicuous, has caused many of the people to seek for some acquaintance with the foreigners' religion. It is very hard to make the heathen understand that "the religion of Jesus" is not confined to any nation or people, but is for all kindreds and

tongues. I baptized six persons at Lau Ah, two or three of them being from the surrounding villages.

13th.—To Ang Long. This very interesting place, in a missionary point of view, is situated on the mountain-tops, and during the three or four days I stayed there was almost entirely enveloped in the clouds. On my way to Ang Long, I visited Tong Liang, where, as you have already heard, one of our converts has built a church almost entirely himself. I expect Mr. Wolfe has told you of his melancholy death by cholera during our Annual Conference.

During my stay at Ang Long it rained almost incessantly, and this prevented my visiting many of the surrounding stations. I was able, however, to visit Pa Lau, where a very encouraging work is going on, and also Sang Po Chai. At the latter place I baptized six of the catechumens, two of them being women, and at Wang Lang, near this latter village, there is also much encouragement, about forty attending the services. There is no catechist, but one of our voluntary helpers, a very intelligent and earnest young fellow, conducts the services. I might say almost the same words of a dozen villages around Ang Long. Even at the stations opened only this year, an evident blessing is being vouchsafed, and in nearly every case

some are found willing to leave their idolatry and worship the True God. I could not help thinking of the wonderful change which has taken place at Ang Long since Mr. Mahood was taken prisoner there and carried off to the magistrate at Ku Cheng. Truly "the Lord has done great things for us, whereof we are glad"!

Sunday, Dec. 16th, was a very wet day, and the catechist said it was rather fortunate, for, had it been fine, the church could not have held the people. About 180 were present at the services, and I admitted twenty-four into the visible Church, some of them being from the adjacent villages. It is a very blessed fact, and one which calls for deep thankfulness, that there is scarcely a village near Ang Long in which some few Christians are not to be found, and it is very pleasant to see them coming in to the services on a Sunday morning, after a tiring walk up the mountain-sides. It shows that they are willing to endure fatigue in order to join their brethren in prayer and praise, and I trust also shows that they have a real concern for their souls' welfare.

17th.—To Chwi Kau, a distance of eighteen miles, on the River Min, where I arrived in the evening, and took boat for Foo-Chow, which I reached next day.

## PROVINCE OF CHEH-KIANG.

The Mission in this province comprises Ningpo and its out-stations, Shaou-hing, and Hang-chow.

### Ningpo.

It is a matter for thankfulness that no important change has been necessary in the Society's staff in this part of the northern division of the China Mission since our last notice in October, 1876. The Rev. F. F. Gough, the Rev. J. Bates, the Rev. J. Hoare, and Miss M. Laurence, have been enabled to continue at their respective posts; while Bishop Russell himself, notwithstanding a period of unusually hard work, has never enjoyed better health. Mr. Gough has continued in general charge of the work within the city, and Mr. Bates has superintended the out-stations; while Mr. Hoare specially devotes himself to the important duty of training Native agents, and to the schools. The four Native clergymen are thus distributed:—the Rev. Dzing Ts-sing is pastor of Grace Church, Ningpo, under Mr. Gough; the Rev. Wōng Kiu-kwōng, of the second congregation in that city, under Bishop Russell; and the Revs. Sing Eng-teh and O Kwong-yiao minister to the congregations at Kwun-hœ-we and Z-ky'i respectively. Wong, O, and Dzing were admitted to priests' orders on Trinity Sunday last.

In connexion with the Mission in Ningpo proper there are 165 Native Christians, of whom 90 are Communicants; while the statistics of the out-stations in the four districts of Saen-poh, Saen-nen, the Eastern Lakes, and the Western Hills, give 330 Native Christians, with 139 Communicants, showing an aggregate of 495 and 229 respectively as against 475 and 245 two years

ago. The falling off in the number of communicants is from those connected with the out-stations, the number of those in the city itself having slightly increased. On the other hand there have been sixteen adult baptisms in the various out-stations, while in the city there has been but one.

Before presenting some extracts from the Annual Letters of the missionaries, we give in a condensed form the Minutes of the second annual meeting of the Native Church Council, which have been sent to the Society by the Bishop. We are glad to see a group of Chinese congregations emulating those of India in the establishment of an efficient organization for the self-government of the Church.

*From the Minutes of the Church Council.*

*Ningpo, February 21st, 1877* (8th day of the 1st moon of the 3rd year of the reign of the Emperor Kwōng-fū).

At ten o'clock a.m. Divine Service was held in Mr. Hoare's school-room. There were present the Bishop, the Revs. F. F. Gough and J. Bates, four Native ministers, four catechists, and twelve lay representatives.

Prayers were read by the Rev. F. F. Gough, and the Bishop delivered an address suitable to the occasion, selecting as his text Ephesians iv. 16. The address was followed by the administration of the Holy Communion.

At two o'clock p.m. the Council re-assembled. After prayer by Mr. Gough, the Bishop called upon the Secretary, the Rev. 'O Kwōng-yiao, to read over the rules for the Council's guidance which had been approved and sanctioned at the previous meeting, which having been done, the Bishop recommended all the members to furnish themselves with copies of these rules for their information and direction.

The Bishop then requested the Secretary to read the minutes of last year's meeting, which were duly presented and unanimously adopted.

The Rev. F. F. Gough, as Treasurer of the Native Church Fund, then presented a statement of the contributions made to this fund during the past year, which was as follows:—Tong-wu, 20,070 cash; Gao-sen, 9200; Zi-kō-du, 2170; Loh-do-gyiao, 6820; Koh-du-z, 3130; Z-Ky'i city, 25,000; Tsōng-gyiao, 8295; Ningpo city, 50,000; Tsōng-ts'eng, 9480; Kwun-hō-we, 31,055; Tong-bu-deo, 9400; Tsin-kō-den, 7500; Ming-ngoh-dziang, 1500; Long-deo-dziang, 1000; total, 184,620 cash = \$175. The total excess above the previous year was 25,805 cash.

The next subject introduced for deli-

beration was the disposal of the contributions for the past year. The Bishop reminded the Council that at the last meeting it was decided that, as a beginning, the Native pastors and a certain number of the catechists should be brought into connexion with the Native Church Fund, and that at least one-sixth of their salaries should be paid from this source, the Church Missionary Society supplying the remaining five-sixths. The question then before the Council was, "Should last year's contributions be transferred to last year's account, or should that year be allowed to pass, and those contributions retained, in order to have a sum in hand to meet the current year's expenditure?" The subject was fully and warmly discussed by most of those present. The result was a general agreement that, on the whole, it would be better to retain this sum, so as to be able to meet the current expenses of the present year.

"What plans shall be adopted for obtaining larger contributions to the fund?" was next proposed for consideration.

The day's session was closed with prayer by Dzang Jah'en, and the Benediction given by the Bishop.

*Feb. 22nd* (10th of 1st moon).

The Council again met at 10.30 a.m. After prayer by Mr. Gough, the Bishop referred to yesterday's decision as to the disposal of last year's contributions, and stated that he wished the matter to be reconsidered, as Mr. Gough, on reflection, had thought that it would be better to transfer \$100 to the capital, and to retain only the remainder for current expenses. The appropriation of last year's contributions towards the present year's expenses was, in Mr. Gough's opinion, not a good principle to go upon.

All of us needed a stimulus to increased liberality, and this would be better secured by frequent collections, and the application of these to current uses, than by holding over the past year's contributions for the current year's disbursements. To enable the Native Church to make a beginning in this direction, he would suggest that only \$50 should be set apart for the treasurer to go on with. Should this not prove sufficient, they might then fall back upon the capital.

This subject was then discussed at great length by the Native brethren. Some expressed approval of the plan; others thought they were bound in honour to keep to last year's promise of paying back one-sixth to the C.M.S.

The Bishop was of opinion that, under all the circumstances of the case, last year's debt might be allowed to pass, and that they might begin afresh with the amount in hand he had already specified. As a difference of opinion still seemed to prevail about the matter, the Bishop took a vote upon the question, which resulted in a majority in favour of the Bishop's scheme.

The question as to the parties who shall be paid from the Native Church Fund was next considered. According to the Council's rules, only those Native pastors and catechists who are in charge of stations having at least ten communicants are eligible. Taking, then, this rule as a guide, the Bishop stated that only four persons could properly come

under this fund, viz.:—The Rev. Sing Eng-teh, Kwun-hse-we; the Rev. Dzing Ts-sing, Ningpo; the Rev. 'O Kwóng-yiao, Z-K'yi; Mr. 'En Kwóng-tsing, Tong-un. It was then decided that these four should in future be paid from the Native Church Fund.

The morning session was then closed with prayer and the Benediction.

In the afternoon the Council reassembled at 2.30, when the meeting was opened by prayer by Mr. Gough.

The subject of the maximum salary to be given to Native pastors and catechists in connexion with the Native Church Fund was brought forward. . . .

The Bishop then announced his purpose to admit, God willing, to priests' orders, towards the close of the year, the three following brethren:—The Reva. 'O Kwóng-yiao, Wóng Yiu-kwóng, and Dzing Ts-sing, and informed the members of the Council that he should expect their aid and sanction in determining the eligibility of candidates for the holy ministry.

The subject of schools and education was then taken up, when the question was asked, "Were our day-schools in the country really useful, and what could be done in the way of their improvement?" The general impression was favourable to their continuance. . . .

The meeting was then closed with prayer by the Rev. Dzing Ts-sing, and the blessing pronounced by the Bishop, when the Council closed.

\* To these Minutes Bishop Russell refers in the first sentence of the extract from his Annual Letter which we now subjoin:—

*From Annual Letter of Bishop Russell.*

The above will give you a fair idea of our present ecclesiastical status. We have organized a Native Church body, established a Native Church Fund, and brought a few of our Native agents into connexion with this Fund. At present the Fund is lamentably small, amounting in annual contributions to only a little over \$150, with a capital sum in hand of about \$1000. This is indeed *a day of small things*; but our Church members are for the most part very poor, nor has the "grace of God," we fear, been as yet bestowed upon them as once on "the Churches of Macedonia," leading them in the midst of "deep poverty to abound unto riches of libe-

rality." We sometimes think that, in order to bring about this result, Chinese Churches will need the bestowment upon them of a larger amount of "this grace of God" than Churches in general,—the love of money is so imbedded in the Chinese nature. But even here let us be hopeful; "nothing is too hard for the Lord."

The next thing which occupied a good deal of my time and attention, and which continued to do so the greater part of the spring, summer, and autumn, has been the erection of a little church within a short distance from my house, for the accommodation of the pupils in Mr. Hoare's Training College, Miss

Laurence's boys and girls' boarding-schools, Mrs. Russell's day-school, and the adult Christians living in our neighbourhood. Having had myself to superintend the building of this edifice, with a very sparse acquaintance with church architecture, and with workmen under me who needed a considerable amount of watching as well as teaching, it has cost me the expenditure of more thought, time, and money than I care to admit. The Church Missionary Society, as you will remember, made me a grant of \$1000 for this purpose early in 1876. The purchase of a site, the enclosing of it with a substantial wall, and the removal of Mrs. Russell's school-house to it from Mr. Hoare's compound, soon, however, absorbed the greater part of your grant, even before the foundation-stone of the church was laid. To complete the whole I afterwards discovered that, instead of \$1000, my original estimate, it would require at least \$3000. Kind friends, however, came to my aid both here and at home; and now, thank God, the work is finished to my great joy, with the exception of a small belfry, which I hope soon to put up, and all expenses paid for. On St. Andrew's Day (Nov. 30th), we had the great satisfaction of formally dedicating it to Almighty God, and at the same time of conducting in it an Intercessory service on behalf of Christian Missions.

Mr. Gough's Report is especially interesting for its notices of some of the Native agents:—

*From Report of Rev. F. F. Gough.*

The year just passed has been strangely chequered to myself—the latter part most painfully so by the illness and death of my dear wife, whose removal is for herself “far better”; but her loving, earnest, unwearying work could ill be spared by us here. However, the prayer that God's work might not suffer loss will, I trust, be answered. Our two dear daughters are trying to fill the gap, while carrying on the teaching of their youngest sister. But I must tell you something about my Native fellow-labourers, and about our work.

I. Dzing Ts-sing, or Dzing Kyi'-ao (the latter is still more commonly used than his baptismal name, Ts-sing), is one of the three deacons ordained by Bishop Russell on Trinity Sunday of last year (1876), and the one set apart

On Thursday, October 11th, I had also the pleasure of dedicating another church, built by Mr. Palmer, about the same time as my own, not far from his residence in the city of Shaohying.

The number of substantially-built churches in this province up to the present time, connected with the Church Missionary Society, in which Divine Service is celebrated almost as formally as in our churches at home, is nine—four in the city of Ningpo, one in Z-Ky'i, one in Kwun-ho-we, two in Shaohying, and one in Hangchow. These churches seat on an average about 150 persons each. In addition to them the C.M.S. has twenty smaller places—rooms—scattered about the province, principally in the vicinity of Ningpo, Shaohying, and Hangchow, which will accommodate about fifty persons each, in which Divine Service is also regularly, though not so formally, conducted. When I call to mind the fact that all these stations have been opened, most of them with considerable difficulty, these churches built and these rooms set apart for the worship of Almighty God since the commencement of the Society's work in this province, not quite thirty years ago, and with an instrumentality altogether inadequate for such a vast undertaking, I am compelled to exclaim, even as regards these external matters, “What hath God wrought?”

for the work of Grace Church, Ningpo City, with me. He is a son of the physician whose memoir was compiled by the Rev. H. Moule, of Fordington, and was trained by Mr. George Moule and his brother. His preaching (of which he has had a good deal) is very spiritual and profitable. He has spent not a little time visiting the Christians and conversing with inquirers, and has generally opened the church in the afternoons of week-days for preaching to the heathen. He sets the truth very well before the latter, too, and is getting better able to face a city gathering and the city Chinese—not an easy task to a refined and sensitive spirit like his. He has just brought me a letter for you, which I will send by next week's mail, with a translation. The other two teachers in the city are old Mr. Wóng

Vông-yün, who has been an assistant as a schoolmaster, and afterwards as a catechist, for more than twenty years. He is an unmistakable Christian, loving his New Testament, and very familiar with it; and, though now rather superannuated, yet opening, during a good part of every afternoon, the preaching-room where he resides, in the southern part of the city, sometimes called the South Gate Chapel. In quite another part of the city is another preaching-room, to which Mr. Vôn Jih-tsing goes and holds conversations with all who come in. Mr. Vôn, an umbrella-maker, was instructed, and received into the Church by Mr. George Moule, and sometimes did voluntary unpaid work with Mr. Arthur Moule. He was taken on as catechist by Mr. (now Bishop) Russell, soon after his return, at a small salary, and has laboured faithfully in conversations with the heathen, and in Church work. His brother, Nodæn-nyih (Nathanael), with a very small salary, assists old Mr. Wông in the daily preaching at the South Gate Chapel, not merely keeping order at the door, but often giving addresses in the chapel. These two brothers have just had a sore trial in the burning down of their house and shop, in which they—the two families—lived, by a fire which broke out in the next door neighbour's house. We have had the wife and little daughter of the elder brother nestling with us since then. I will not write anything about the Bible-woman, Mrs. Li, and the girls' school-teachers, superintended by my late dear wife and my daughters. My step-daughter Mary will write and try to fill the gap left by her dear mamma. [See below.]

II. As to my own work during the past year, my ordinary work has been as follows:—

1. In conjunction with the Rev. Dzing Ts-sing, the care of the Native Church (Grace Church) in the city.

2. Preaching to the heathen in the city preaching-rooms.

3. The Mission accounts, treasurer-ship of the Native Church Funds.

Of the last I will say nothing but that I grudge the time they take. Of the second I have to say that I have tried to get to the daily afternoon or (in the summer) evening preachings at one of the three preaching-rooms, including Grace Church, used as such on week-

days. To one of them Mr. Bates has often sent his theological pupil, or some other Native Christian, to join the catechist, Mr. Vôn Jih-tsing, so I have felt that my help was not needed, and have gone to one of the others—that is, the church opened by the Rev. Dzing Ts-sing; and the South Gate Chapel, opened by old Mr. Wông, with the assistance of Nathanael.

As to the Native Church in Ningpo City, this year has been very trying. Amongst other deaths, I will especially mention two. 'O Ling-teh (or Ah-ling, as he has been more familiarly called) died in July. He and the catechist, Bao Yüeh-yi, were the two first baptized in our Mission at Ningpo. Ah-ling out-lived Bao nearly three years. Mr. Arthur Moule mentions him in his Sketch, page 44 of the *Gleaner* of last April. He, too, has been for some time catechist in charge of different country stations, so I can give you no details, but I know that he lived a transparent, loving, Christian life, and died a Christian death. The other was that of 'Eo Yüeh-yi (or 'Eo-kô-pang, "Uncle 'Eo," as he was familiarly called), who was in point of age the patriarch. He died at his house in Ningpo, on the 11th of February last—about twenty-five years of Christian profession, in point of time coming next to Ah-ling. The old man died in faith. Originally a basket-maker, brought to hear the Gospel by his two sons, who were among the early pupils in the South Gate School, when Mr. (now Bishop) Russell spent much time in instructing the boys. The two brothers became interested in Christian truth, and brought their father to hear it, and the three were eventually baptized together by Mr. Cobbold, July 18th, 1852. There is some notice of Jing-zin, one of the two sons of the old man, and also of Ruth, his daughter-in-law, in another of Mr. Arthur Moule's Sketches—that contained in page 69 of the June *Gleaner*. The old man was not a gifted speaker, but he did much by his decided Christian profession, and by a subordinate work, especially by keeping the door and persuading passers-by to come in while others preached.

The Sunday services, morning and afternoon, are taken by myself and Mr. Dzing Ts-sing. We also, one of us, occasionally relieve Mr. Vôn Jih-tsing in his Sunday afternoon service at our



Nyi-kô-in girls' school, about three miles from Ningpo, whilst I myself on alternate Sunday afternoons gather my two boys' day-schools (about forty boys) for a Bible-class, for which they prepare. I have just got through Genesis as far as the history of Joseph—a fine portion for boys. I have also recommenced a weekly Bible-class on Tuesday afternoons for the Christians, in which I am taking St. John's Gospel.

Our baptisms in Grace Church have been but very few. Some interesting inquirers have come, but have turned away again. Just now we are (as Dzing Ts-sing's letter will tell you) having a

few hopeful inquirers—three or four men, and four women. My daughter Mary will have mentioned the women. One of the men (of middle-age) came into the church at our morning service a couple of months ago. The Christians, as they are rather apt to do, were taking no notice of him, when I went forward, spoke to him, and put him under old Mr. Wóng's care. The man has continued coming, and I hope soon to baptize him. I have learnt since that, when he first came in, his heart was almost broken by the unkind treatment just received from his sons.

It will be noted with pleasure in the foregoing letter that the work to which the late Mrs. Gough (whose lamented death last year we noted at the time) so earnestly devoted herself is being carried on by her daughters, who remain with their bereaved step-father. One of them, Miss Mary Jones, writes as follows:—

Li S-meo (the Bible-woman) is, I trust, earnest in her work, though lately she has been much discouraged by the small number of those who have appeared to show any interest in the Gospel message. Of the four female candidates for baptism at the present time, three have been brought in through her instrumentality. Last October she went up to Shaou-hing to help Mrs. Palmer in her work among the women of that place; but, unfortunately, owing to Mr. Palmer's illness, she was left to work by herself the whole time. She has now been back about a month, and is now engaged in her own work again, and of this work I do not know anything of special interest to tell just now.

The school we have on our premises is, as you probably know from my dear mother's letters, partially a boarding-school, and supported from private funds. The number of boarders we can take is, at the most, ten; they come to us at various ages, and leave when they are about fifteen or sixteen. Two have left us during the past year; both were baptized while at school. The one who first went away is married to a member of the American Baptist Mission, and resides not far from here. The other lives at Yü-yiao, a city at some considerable distance from Ningpo; her

mother is a Christian of the American Presbyterian Church. We hear of the girl from time to time, and, as far as we can judge from her letters, she is going on nicely. Of the ten girls we now have, five have been baptized on their own profession since they came to school, and one has been lately admitted to the Communion, and two in their infancy, as the children of Christian parents. An average of ten day-scholars makes up the number in this school.

Three of the other girls' day-schools are situated in different parts of the city, and seem to prosper very well. The other one we opened in the spring of the present year at Nyi-kô-in, a small village about three miles from this place. The teacher is a young girl just fresh from the Mission boarding-school; at present there are thirteen girls. On Sunday afternoon we have a service there, conducted alternately by papa, the Rev. Dzing Kyi-ao, and one of our Native catechists. Sometimes there are few present besides the teacher, scholars, and one or two of the children's mothers; but at other times the school-room has been almost filled with an interested and attentive audience. These five schools are each visited twice in the week by myself or my sister.

The remaining Reports must stand over till next month.

## NORTH INDIA MISSION.

III. THE PUNJAB (*continued*).

## Lahore.



EARLY eight years have now elapsed since the Lahore Divinity School was opened by Mr. (now Bishop) French; and if all the high expectations of sanguine minds have not been wholly fulfilled, it is plain that the College has been an inestimable boon to our Missions in the Punjab and the North-West Provinces. Six Native clergymen, formerly its *alumni*, are now actively at work, and another has died. Two of these have been ordained in the present year, viz. the Rev. Katwaru Lal, pastor at Agra, and the Rev. Aman Masih Levi, pastor of the Sibra Church, Benares. Several others are working faithfully at various stations as lay evangelists, many of whom will no doubt receive holy orders in due time. One of the present students, Yakub Ali, is designated for the pastorate of the Native congregation at Lahore itself. And Mr. Hooper's Report, which is subjoined, gives a list of the men now under training, and an account of the college work generally, which may well make us thank God and take courage.

Mr. Hooper continues to be ably assisted by the Rev. F. A. P. Shirreff and the Rev. H. U. Weitbrecht. From the former we have no Report this year. That from Mr. Weitbrecht is also appended.

*Report of Rev. W. Hooper for July to December, 1877.*

The history of the latter half of the year is always divided into two equal parts, the months of July, August, and September being occupied by the Long Vacation, and October being the first month of our Academical year. This last Long Vacation, we had an advantage which the College can but rarely hope to enjoy, viz. the residence in Lahore of the Rev. H. U. Weitbrecht, who joined us from England at the beginning of the year, and did not require a change during his first hot season. This enabled us to keep several of the students, whose location it would have been otherwise difficult to arrange for, in the College during the Vacation; and Mr. Weitbrecht was able to be of great service in looking after them and other matters connected with the College.

The buildings mentioned in the last Report have been in use since the Vacation. The enlarged chapel fully meets our requirements in the way of divine worship, and in the capacious library-room have now been deposited, and arranged, all the books belonging to the valuable library of the College.

Every student was expected to return

in October, as none had completed his three years here. Two, however, did not return; one, viz. Manoaah, being urgently required in the Lucknow Mission; the other, viz. Mitthu, being apparently dissatisfied with the discipline and study required of him.

Wadhawa, who was mentioned in the last Report as having left, not the Church, but the College, in conformity with his parents' wishes, has not been able to return here yet, much as he desires it. He has been trying hard to get possession of his wife, who herself desires to join him; and while there is any likelihood of this, he will not frustrate his own hopes by leaving the tea-gardens where his parents wish him to remain. I had an opportunity of seeing him at Kangra in September, and was very much pleased with his steadfastness and rejoicing in Christ, though he lives eleven miles away from any fellow Christian. We sincerely hope he may be able to rejoin us this year.

Ya'qub Ali, whom I mentioned as having come for a short time with a view to special preparation for Ordination, returned in October to spend

another year with us; and it is likely that he may remain in Lahore, for the Panjab Native Church Council, which was held at Amritsar at the close of the year, agreed to recommend him as a candidate for ordination in connexion with the Lahore Bazaar congregation.

Atma Ram, mentioned in the last Report as having left us in consequence of consumptive symptoms, has not been allowed to rejoin us, though there is more hope of his life being spared than I thought at that time.

Four probationers joined us in October. One of these, by name Bhagwan Das, has come under circumstances the most encouraging, I think, that the College has known. He was, till October, a very respected patwari\* at Batala, and having come to the knowledge of the truth, through the mission established there, after careful consideration he put on Christ by baptism in June, 1876. He remained steadfast amid much persecution, and soon expressed a great desire to come to us in order to acquire more systematic knowledge of Christianity. For this purpose it was necessary for him to resign his honourable and lucrative post, and become a poor scholar. This, however, he was quite willing to do: but still wished to delay his coming till the beginning of the year, as by not doing so he would lose as much as Rs. 80, which would otherwise fall to him in October, but which he could get no part of from his successor. When, however, it was represented to him what a real loss this would be in his studies, as he would enter upon every course of lectures in the middle and thus be discouraged at the beginning of his career, he at once yielded, and coming at the beginning of October, forewent his 80 Rupees. His progress and conduct hitherto have been such as to give the highest hopes as to his future.

Another of the four probationers is a Kashmiri, by name Rasul Shah, baptized about a year ago at Delhi, and now sent from that Mission. He has, of course, very much to learn; and the first thing, which he has not quite mastered yet, is how little he knows:

but his disposition and the abilities he displays make one hope that one has in him good material to work upon.

The other two probationers are men of unblemished character, but slow understanding: and it will soon be decided, by their first examination, whether this slowness exceeds the degree to which it can be put up with in this College.

We have had a change of pupil-teachers this half year. Katwaru Lal, who had occupied this post for three years faithfully and steadily, had long been desirous of more directly spiritual work; and this Long Vacation he received a call from the congregation of Agra to become a candidate for their pastorship, vacated by the removal of the Rev. Madho Ram to an easier sphere of work, owing to his failing health. I am very happy to be able to report that the Bishop of Calcutta has accepted him, and that he was ordained at Agra on January 1st of this year. The Bishop examined and accepted, at the same time, another old student of this College (Aman Masih Levi), who has been labouring hitherto at Benares, where he is to be ordained very shortly (n.v.) to the pastorship of the Sibra congregation. The ordination of one's old pupils is of course an event of the deepest interest to oneself, and to witness it would have been exceedingly pleasant; but distance prevented this.

The subjects of instruction begun in October, and to be continued till the end of June, are, I. In the Old Testament, the Books of Samuel and Kings, the Psalms, and the Minor Prophets. The last-named subject is taught by myself. I am expounding the easier Prophets at daily worship, and the more difficult in class. Those of the former kind which we have already gone through are Amos and Jonah, those of the latter kind, Hosea, Joel, and Obadiah. II. In the New Testament, Mr. Shirreff has continued his exposition of St. John's Gospel at daily worship, and has expounded the second Epistle to the Corinthians in class. I have begun, and have finished the first three divisions of, the Epistle to the Hebrews (down to the end of chap. vii.). This Epistle has the great advantage for beginners in Greek, that its language is so pure, and its diction so smooth and beautiful: but far above

\* A land registry officer, who keeps the maps of the land belonging to a town or village, and records all sales or transfers therein.

this is the unique importance which it has among the whole of the books of Scripture, as a systematic and perfectly finished inspired exposition of the absolute excellence of Christianity, and the glory of Christ. III. In Christian Doctrine, I have begun dictating to the students an Urdu summary of part of Dörner's book entitled *The History of the Doctrine of the Person of Christ*, which was my chief employment during the Long Vacation. IV. In Church History, we have come to the most modern period before that in which we live, viz. between the Reformation period and the second decade of the present century. What has hitherto, since October, occupied us is the History of the Church of England during the period referred to. This history is less fruitful, indeed, in the teaching of fundamental principles than the earlier ones: but it is most necessary for understanding the present aspect of the Christian Church, with which we have to do in our life-work. V. Mr. Shirreff has commenced explaining the Prayer-book to the students two hours a week. This forms only occasionally a subject of instruction, so that each student goes through it but once: but it is a subject of very great importance, not only to enable them intelligently to join in, and hereafter to lead the public worship of our Church, but in preparing the future Church of India to frame her own Liturgy on the best models and principles. VI. For Pastoral Theology, Mr. Shirreff has been dictating to the students an abbreviated translation of Gregory the Great's "Pastoral Care," which contains very much that is in a high degree useful for those who are to be pastors. VII. In the matter of language (Hebrew and Greek), I think we are a little better off than at the time of my last report. The new students of last session passed a good examination. As regards helps to the acquisition of these languages in the shape of Grammars and Dictionaries in the Vernacular, I hope we are now nearing the time when our wants in this respect will be supplied. A Hebrew Lexicon, indeed, is still (as far as I am aware) a thing of the future, for the late Mr. Warren of Gwalior left one so very far from completion that it will probably have to be begun *de novo*. The same lamented author's *Hebrew*

Grammar has been a very long time now in the press; so that I hope we shall not have to wait much longer for it. The Greek Dictionary of the New Testament, at which Katwaru Lal and I worked for an hour a day through the last session, we were able to finish by strenuous exertions in this Long Vacation, and it is now passing through the press.

As regards the finances of the College, I am happy and truly thankful to be able to give a better account than I did in the last Report. The appeal which I issued in June to Indian friends, while not meeting with nearly the response which the Church in India as a whole ought to have given to it, was yet very warmly received by many; "unto whom," I can truly say, "not only I give thanks, but" many "of the Churches of the Gentiles." I would especially mention here with thankfulness to Him who often stirs up the free, princely, self-devoting spirit especially in the poor of this world, that several Eurasian clerks here in Lahore, in receipt of but small salaries, have come forward without any solicitation on our part, and become fellow-workers with us by giving their subscriptions to our work.

#### *List of Students, Dec. 31st, 1877.*

1. Dinanath (Pupil teacher).
2. Sahib Dyal, "Mornington Scholar." (Rev. H. B. Macartney, Jr., Caulfield, Melbourne).
3. Hari (supported by Mrs. Sheldon and Miss Butterworth).
4. Charles Frank, ditto.
5. Charles Matthews (Rev. G. M. Gordon).
6. Albert (Coppgrove Memorial Fund).
7. Mohan Lal, ditto.
8. Joseph (Rev. W. Fry).
9. Russell (Miss Stokes and Miss Jackson).
10. Timothy, "East Melbourne Scholar," (Rev. H. N. Wollaston).
11. George (Miss Strahan).
12. Bhagwan Das (Joseph Bush Memorial Fund).
13. Masih Prakash (ditto).
14. Rasul Shah (Rev. E. Bickersteth's Congregation).
15. Sant Shah (Rev. G. P. Griffith).
16. Nanne Singh (Rev. W. Jones).
17. Ya'qub Ali, Head Catechist (C.M.S.).

The following extract from a letter recently received from Mr. Hooper contains some items of information :—

According to your kind response to my request, made a year ago, to be allowed to send my wife home for a time to look after the elder children, she has just left me.

A farewell meeting, got up by the Native Christians here with which she was specially connected, entirely of their own accord, and at which they presented her with an illuminated Urdu address, which was free from all oriental exaggeration, and simply and chastely expressed their feelings of gratitude, and also with a very substantial and valuable testimony to the same in the shape of two dresses—was (I need not say) very gratifying to us, and served to encourage my dear wife as to the usefulness of her work here, of which she had oftentimes indulged in desponding thoughts.

If it were possible, I should be extremely glad to see three missionaries stationed at Lahore : the third to make it his chief business to know, and to bring Christian influences to bear on the very large class of Native gentlemen

which Government has been the means of gathering together here. I have lately seen more than before, the vast opportunity which I am obliged to let slip, simply from my inability to take up any work but that of the College. Two months ago I was pressed to become President of the Anjuman i Panjab, a literary Society which has long existed here.

Seeing, as I did, the important opening which such a position would give me in connexion with the Native gentlemen of Lahore, it was with the utmost reluctance and real pain that I was obliged to persistently decline.

Though it is a small matter, yet I do not wish to let this opportunity pass without thanking you for the *C.M.S. Almanack*, by far the best text almanack that I have yet used, and indeed often supplying just the needed word for a missionary in his varying daily life; besides bringing to his mind the chief events in the history of the Society.

#### *Report of Rev. H. U. Weitbrecht.*

At the end of June, the vacation beginning, Mr. Hooper left for the hills, and as Mr. Shirreff, who stayed on some weeks longer, had charge of the Bazaar Church, in the temporary absence of a pastor, I was left in charge of the College and Chapel, with six students and their families remaining, besides two or three young Christians from outside, who are allowed the privilege of living within the precincts. It was thus desirable for me to begin preaching on Sundays (since one church could not accommodate both congregations, on account of Miss Henderson's large girls' school, which attends the chapel), and I also continued the daily prayers, at first without the usual exposition. Beginning with written sermons, I was enabled to go on to preach without manuscript, and presently to take up the daily expositions, as well as to join in our weekly bazaar preaching, which we likewise kept up on Thursdays. Our Monday preaching we resolved to amalgamate with that of the American missionaries, whose forces were also rather low, consisting indeed of only one avail-

able missionary. We were, I trust, able to give some help, and certainly received much benefit from Mr. Forman's experience. On some occasions we had interesting conversations after preaching, and one or two inquirers used to attend regularly, otherwise I did not see much direct fruit.

Being alone during these months, I naturally had some unpleasant experiences with false inquirers, such as frequent all the great centres, and who make a trade of their "profession." Others there were who had been refused by various missionaries for sundry reasons. One, however, I had, who is still, we hope, seeking, though he has not altogether separated his worldly needs from his religious desires. Meanwhile I had the happiness of teaching a Christian (our college messenger) whom Mr. Hooper had baptized just before his departure, and another whom Mr. Bateman had sent to us, and whom we have been able to place in a good position as tailor.

Mr. Hooper returned on the 28th September, much refreshed, having

accomplished a great deal of literary work, and I was not sorry to give over charge to him. However, Bateman was not ready to go till the end of October, and I thus had a little quiet time for preparation. At length, on the first of November, the anniversary of my wedding-day, Mr. Hooper very kindly having lent me his little tent, I started for Amritsar. The next day had to be spent in starting our camels, and on the third we went off by rail—B. to spend the Sunday at Kapurthala, myself at Hoshiarpur with the Rev. K. C. Chatterje, of the Presbyterian Mission. After seeing the place, and giving service to the English residents, I started with Mr. C. for Ghoravaha, a village fifteen miles off, where there is a Christian Church of some twenty-five people. Here Bateman met us, and, after spending some days confirming the Christians (one catechumen being baptized), and preaching in the towns and villages round, we set off in a north-westerly direction. Our practice was usually to march twelve or fifteen miles, and then stay one, two, or three days in a place, according as opportunities for work opened. Our route lay from Ghoravaha, across the Bias to Gurdaspur, thence over the Ravi to Narowal, back over the way to Fathgarh and Batala; a week's tour thence to Sri Govindpur (where Chatterje left us), and back in a circle through the villages; and last from Batala, through Dera Nanak to Narowal and back, returning to Amritsar and Lahore. Mr. Bateman expressed himself much gratified and encouraged by our tour; compared with former days, he assured me that there was a far greater readiness to hear, and very much less of opposition throughout. Only in one place were we hooted, and that merely by some school-children as we were leaving the village. Our chief

regret was the same as that of every itinerator, that we had to hurry past so many places and could preach in so few. The Church at Narowal appears to be keeping up a steady witness for Christ, and there are one or two inquirers, though it has been put to a great disadvantage in having all the best men removed to wider spheres of usefulness. Bateman, however, is full of plans for mending this. I cannot fully express my thankfulness for being allowed to begin my missionary work in company with him and Chatterje. From B.'s thorough acquaintance with Native life, and his love for the people and devotion to them, and from Chatterje's thorough acquaintance with Hinduism, combined with unusual ability and firmness, and a most loving disposition and manner (which calmed many an angry bazaar dispute), as well as from the holy walk and Christ-like lives of both these men, I have learnt many a lesson, which I trust will always remain with me. I may mention that the two points which gave especial encouragement were the open-heartedness of some of the villagers whom we met near Batala and elsewhere, and the spread of truth among the faqirs. We came into contact with no less than five such instances (besides the Ghoravaha congregation, which is composed chiefly of quondam faqirs and their disciples). One of these had been baptized many years ago, and repeats the Creed and the Lord's Prayer, and teaches them to his disciples; another old man has long since been a Christian at heart, and teaches his disciples of the Saviour, but thinks that he is too old to come out: three were inquirers more or less advanced. There is no doubt that there are many more scattered throughout the Panjab.

### Pind Dadan Khan.

The Rev. G. M. Gordon continues with untiring zeal his itinerant missionary journeys in the Jhelum district, the head-quarters of which are at Pind Dadan Khan, and indeed over a large portion of the Punjab, reaching as far south as Multan and Dera Ghazi Khan. But since the publication of an interesting journal in the *Intelligencer* of July last year, no detailed report has been received from him.

## THE MONTH.

### Nyanza Mission.—Letters from Mr. Wilson.—The Nile and East Coast Parties.

A FOOT-NOTE in the last *Intelligencer* (p. 490) apprized our friends that news had been received of Mr. Wilson's safe arrival back in Uganda. We now give extracts from his letters, which speak for themselves, but we would especially draw attention to his merciful preservation on the voyage across the Lake:—

*Usmao, Usukuma,  
March, 1878.*

I am writing this, and have written the preceding sentence, at this village. I am about seven marches from Kagei, and have a bad report of the road ahead.

This morning, while on the march, Hassani and some of the men I left at Kagei met me. They had come to try and turn me back. They said Lukongi had heard of my arrival at Kagei, and had sent men to try and kill me, fearing lest I should collect an army and come and attack him, and they had all sorts of stories of how the people on the road had laughed at them and thought they were running away, and told them they had better go if they did not wish to be killed. However, I know what thorough cowards these men are, and how little importance is to be attached to their stories under such circumstances; so I have decided to go on. The Waganda with me wished to do so, and they are, as a rule, a fairly brave lot, and would, I think, stand by me in any row; and my kilangozi, whom I think I can trust, promises to take me by another and better road than that my men have come by. I feel, too, it would be positively wrong in me and cowardly to turn back, as my men want, and wait for Mackay, upon a mere report. I am very anxious, too, to get back to Uganda, and get to work again there; indeed, I begin to regret now I went myself to Unyanyembe, as it has taken so much longer than I expected, owing to the bad roads.

I shall, of course, take every possible precaution, and shall not, if I can help it, stay more than one night at Kagei, but get off at once in the *Daisy* for Uganda; and, as Hassani tells me the wind is very favourable now, I hope thirty hours may be sufficient to take us over there, and I trust that Almighty

God, who has hitherto so wonderfully guided and preserved me, will, if such be His holy will, yet preserve and protect me.

I have written this that, in case anything should happen to me, you may have something more reliable than the stories of these Wanguana.

*Village of Wama,  
March 12th.*

I am now only three marches from Kagei, and am resting here a day. I have not yet met with any of the trouble the Wanguana prophesied, except what they have themselves given me. Three marches back they tried to desert me in a body. I knew that two or three of the worst would try and run away, and was not very anxious to stop them, as they only made the rest disaffected. But that morning, as I was getting ready for the start, they told me that not one of them would go on with me; they had all (including Hassani) made up their minds the previous night to run away from me. I was quite unprepared for this, but at once made up my mind to go on, in spite of this desertion, with the Wasukuma pagaazi and the Waganda. Just as I was leaving, they came and asked for a letter to the coast. I said I would give them one, and added, "But I tell you plainly, you will all be put in prison when you reach Zanzibar." This brought them round in a moment, and the imaginary dangers of the road vanished like lightning before the certainty of punishment at Zanzibar, and all followed me during the day to the next camp.

*Kagei, March 20th.*

I arrived here safely on the 15th. I have been obliged to wait here, as I found the *Daisy* needed a great deal doing to her. The original timber is

getting very rotten. We have had to renew some of the planks. I hope Mackay and his companions will soon be able to get to work on a new one.

I hope to start for Uganda to-morrow morning, and, as the breeze is very favourable, we shall, I trust, reach Mtemi in two days.

The Wanguana are making themselves excessively disagreeable and troublesome, and to-day, when I gave orders to get ready for a start early to-morrow morning, there was a regular mutiny among them, and all but three refused to accompany me. However, a little prompt exercise of my authority brought them to their senses. I shall be very glad when I can get a less trying set of servants, and, if all is well when I get to Uganda, I shall try and get a boy there as a servant, and get rid of the Wanguana altogether.

I am leaving this letter at Kagei for the men who are going to meet Mackay to take with them to Unyanyembe, to be forwarded from thence. They have orders to wait until the return of the *Daisy* from Uganda, unless a messenger from Mackay arrives in the meantime, when they will start at once. As soon as I reach Uganda, Hassani will return in the *Daisy* for another load of things, for the boat cannot carry much at a time. I hope to send a line back by her, if God spares us to get there, to announce my arrival.

*Village of Mtemi, Uganda,  
March 26th, 1878.*

I have, I am thankful to say, arrived here safely at last, after a three days' voyage.

On our way we encountered two thunderstorms, and in one of them a flash of lightning entered the water a few yards only from the *Daisy*. It was most providential, a miracle almost indeed, that it did not strike the *Daisy's* masts. Had it done so it would have shattered our little boat to pieces, especially when we had all Mtesa's gunpowder (80 lbs.) on board. It shows, I think, that it will be necessary to fit all our boats with lightning conductors in future.

We got here yesterday morning about 9.30. On coming up to the village, I met a man who had just arrived from Rubaga. Mtesa, thinking I could not be back for some time, had sent him to

meet me and help. He brought me a letter from Mtesa, in which the latter expressed his anxiety to see me, and hoped I would return as quickly as possible; he also asked me if I had any news of this powder caravan of Mtesa's, as he had been sent to get tidings of it also, and was extremely pleased when I told him I had brought them with me. He said, if I would write a letter to Mtesa, he would return at once and tell him; so I wrote a short note, telling Mtesa I had returned and brought his gunpowder, and asking him to send me forty men to carry my things to Rubaga, and in half an hour the messenger was on his way back.

I have not been very well just lately. I had fever three times last week, and now am suffering from diarrhoea and a bad cold. I think it is owing to the exposure and mental anxiety of the last few weeks, which, I must confess, have been very trying ones. Indeed, if one had not One on whom we can cast every care and trouble, one might indeed despair of ever bearing them. I am sending this back to Kagei by Hassani, who returns to fetch another load of things in the *Daisy*. The men who are to meet Mackay will take it to Unyanyembe.

*Rubaga, Uganda, April 1st, 1878.*

A most unexpected opportunity has presented itself of despatching news by the Nile, and so, in all probability, this letter will precede the last I sent from Mtemi (or Nteli, as it seems the name really is) on March 27th.

I had a good deal of delay in getting here, partly on account of the laziness of the men Mtesa sent to carry my boxes.

I found the house all ready for me, and, soon after my arrival, Mtesa sent me down a bountiful supply of food.

I had an interview with Mtesa this morning; very satisfactory on the whole—the only objection being that he retired before I could say half I wanted to tell him. I gave him an iron chair and a few other presents, and presented the letter from C.M.S. and copy of the memorial to Lord Derby. As I anticipated in my last letter, he was much pleased; he did not say much, but his looks and manner showed the greatest satisfaction. I explained the nature of the memorial, and told him as much



about the political relations between Egypt and ourselves as would show him the reason for the expectation of his English friends that it would be effectual. . . .

I feel sure God is blessing the Mission. Certainly things seem smoother

and easier here by far than I had expected. The many prayers that are being, and have been, offered up for a blessing are, I feel confident, being heard and answered. May it make us all more earnest in prayer, and to strive "to live more nearly as we pray"!

Mr. Mackay has striven with characteristic energy to hasten to Mr. Wilson's assistance, but he has met with many hindrances, and it may be some time yet before he reaches Uganda. He arrived safely at Uyu, near Unyanyembe, on April 30th, after a most trying journey over a flooded country; but difficulties arose there with regard to the purchase of cloth for wages, &c., and, while waiting, he received the news of the death of Mr. Tytherleigh, whom he supposed to be following on his track with supplies. This misfortune seemed to point to his returning to Mpwapa to bring on the necessary goods himself, and when he sent his letters off—the latest date of which is May 16th—he was proposing to do this. Of course considerable further delay must necessarily be the result. It is possible, however, that Dr. Baxter or one of the other brethren at Mpwapa may meanwhile have gone forward with the caravan. Mr. Mackay's journal, which is full of interest, we hope to publish in an early number.

Messrs. Stokes and Penrose completed their preparations at Zanzibar at the end of June, and hoped to start for the interior early in July. As anticipated in our July number, Mr. Sneath was obliged to come home under Dr. Robb's orders, much to his own disappointment.

We are sorry to say that a similar disappointment has, in the providence of God, befallen the Nile party. They arrived at Suakim on June 9th, and everything seemed to be prospering for their intended journey on camels across the desert to Berber, when the intense heat—98° "in the shadiest," and more than once touching 100°—struck Mr. Hall down with heat apoplexy; and though he was anxious to go forward at any risk, Mr. Felkin, the surgeon of the party, saw plainly that he could neither take such a journey as lay before them or remain at Suakim through the still more trying weather expected. He has therefore returned to England, submitting sorrowfully to the will of an all-wise Father. Mr. Pearson writes, "It has been a great blow to us all, but we have had too many assurances of the Lord's good pleasure towards us to doubt His wisdom and love"; and Mr. Litchfield, "We know not what the morrow may bring forth, and it may be that it may seem good in the eyes of the Lord to remove another of our little band; but we know that, come what will, all the events will proceed from Eternal Love guided by Eternal Wisdom." A like true spirit of thankfulness pervaded their earlier letters. "We are all well," wrote Mr. Pearson on arriving at Suakim, "and in good spirits and trim. We feel deeply grateful for our success so far. Surely He has sent His angel before us, for our receptions here have been most kind." "At Suez, Jeddah, and here (Suakim) also," says Mr. Litchfield, "God has opened up the path before us, raised up kind friends, and given us more than we could desire or expect."

P.S.—A letter dated July 10th announces their safe arrival at Berber.

#### The C.M.S. China Famine Fund.

It will be observed from the Contribution List on the last page of this number, that the contributions paid to the Society towards the relief of the

terrible famine in North China have amounted to about 2000!. The whole has been sent to our missionaries at Peking, the Revs. W. H. Collins, and W. Brereton. Mr. Collins writes under date May 30th:—

I ought some time ago to have acknowledged a note from you accompanying the first remittance of the collections for the famine in these parts. I feel that I ought to have applied to you for help last year, at the time when we issued the appeal for help to England and America. I felt, however, that there was a great pressure on the funds of the C.M.S., and that it would not be right to ask the Committee to divert any of their resources into another channel. When I received your note with the first remittance, I felt rebuked for my want of faith. I ought to have remembered that those who support the Lord's work, which is the more immediate care of the Committee, are more ready than others to contribute to the temporal necessities of their fellow-men. We began to use the funds so kindly sent by finding out and sending home any families who were anxious to get back to their native places. We soon

found there were only a few who cared to return home; the majority of the refugees declared that there was nothing left to go home to. We supplied about thirty families with the means of return, and have kept a register of their places of abode, and hope to visit them in the future.

Next week I hope to start out to the more destitute regions, and distribute the money sent, which now amounts to nearly 3500 ozs. of silver. We have been much tried and occupied with typhus fever, which is carrying off thousands in this and other cities. We have lost Miss Deidricksen, our governess, who was just beginning to help in Mrs. Collins's school. Two Natives have also died on our premises. We trust the virulence of the fever is abating. I hope to send you a full report of the distribution of the funds on my return.

Mr. A. E. Moule sends us an interesting extract from a letter written by H.M. Consul at Tien-tsin, Mr. R. J. Forrest, to the Secretaries of the (General) Famine Relief Fund at Shanghai:—

The distribution of the funds by the brave and judicious band of missionaries now engaged in the work will do more really to open China to us than a dozen wars. That obdurate class, the literati and gentry, are beginning to modify their views as to foreigners.

H.E. the Viceroy (that is, the great

and celebrated Li Hung-Chang) told Mr. Detring (the Commissioner of Customs) that there must be something in a faith which induces foreign gentlemen to come to China and gratuitously risk their lives, and even forfeit them, in teaching and assisting the people of this country.

### Missionary Conference in Japan.

OUR missionary brethren in Japan are separated by long distances, and work very much alone. At Osaka there are indeed two, Mr. Warren and Mr. Evington; but at Tokio, Nagasaki, and Niigata, Mr. Piper, Mr. Maundrell, and Mr. Fyson respectively have been isolated—so far at least as C.M.S. men are concerned; while at Hakodate, although there are now two together, Mr. Denning and Mr. Williams, the latter only arrived shortly before the former left on his recent visit to this country. The Committee, therefore, anxious, both for their own sake and for the work's sake, that they should meet periodically for consultation, brotherly intercourse, and united prayer, recommended them to hold a yearly Conference, each coming from his distant station to an appointed centre, as is done in several other of the Society's Missions.

The first Conference was accordingly held at Tokio in the first days of May

last. The occasion was also taken to hold other conferences, one with the missionaries of the S.P.G. and the Protestant Episcopal Church of America, upon subjects of common interest to Anglican Missions, and another with Protestant Missionaries generally on Bible translation. Bishop Burdon of Victoria, Hong Kong, who exercises episcopal jurisdiction over clergy of the Church of England in Japan, and Bishop Williams of the American Church, were both present.

The proceedings began with a prayer-meeting at Mr. Piper's house on Thursday, May 2nd. Mr. Piper writes:—

There were present Bishop and Mrs. Burdon, Mr. Maundrell, Mr. Warren, Mr. Evington, Mr. and Mrs. Fyson, Mr. and Mrs. Dening, and Miss Collas, Mr. and Mrs. Williams, Mrs. Piper, and myself. And I need not observe that it was very enjoyable thus to kneel together and renew our strength in the Lord. It was indeed a time of refresh-

ing. Fourteen voices blending testified our joy, and also was a witness that the C.M.S. is now a power in this land. And this prayer-meeting was but the beginning of a series of gatherings which will be remembered as long as we live. I am sure the Committee would have been glad to see the first Conference of their labourers in Japan.

On Friday morning, the C.M.S., S.P.G., and American Episcopal missionaries met at the C.M.S. mission church, St. Paul's. Bishop Burdon preached. "It was a sermon," writes a correspondent of the *Record*, "such as only one knowing by experience the trials, difficulties, disappointments, and afflictions of missionary life could have preached." The two Bishops administered the Lord's Supper to thirty communicants. Another united service was held on the Sunday, for the formal dedication of this church, when Bishop Burdon again preached.

The C.M.S. Conference took place on May 3rd, 4th, and 6th. Papers were read by Mr. Maundrell on "The selection, training, and support of Native agents," by Mr. Evington on "Education as a mission agency in Japan," by Mr. Williams on "Colportage," by Mr. Warren on "How a Mission station should be worked," by Mr. Fyson on "Christian vernacular literature," and by Mr. Dening on "Preaching."

The General Conference of Episcopalian missionaries was held on May 9th and 11th, Bishop Burdon presiding. Papers were read on "How best to promote united action between our two Churches [*i. e.* the English and American] in Japan, especially with reference to the use of one Book of Common Prayer," by Mr. Warren and the Rev. A. C. Shaw (S.P.G.); on "Translation of Theological and Ecclesiastical Terms," by the Rev. W. B. Wright (S.P.G.); on "A Native Ministry," by Mr. Maundrell; on "The Observance of the Lord's Day," by the Rev. H. J. Foss (S.P.G.); on "Church Discipline," by the Rev. F. Garratt, chaplain at Yokohama; and on "How best to stir up converts to spiritual earnestness, and to foster self-support and self-propagating exertions in the Native Church," by Mr. Dening.

On the first-named subject the Conference resolved unanimously that one Japanese Prayer Book for the two Churches was desirable, and also, on the motion of Mr. Warren, seconded by Mr. Piper, "That, considering the difficulties felt by some of the English clergy, the English Consecration Prayer be adopted in the Communion Office, and that in all other particulars the differences be arranged by mutual concession; it being understood that this resolution in no way reflects upon the orthodoxy of the American form of consecration." Subsequently a Committee was appointed to prepare the

Prayer Book, consisting of Bishop Williams and the Rev. J. H. Quinby (A. E. Church), Mr. Shaw (S.P.G.), and Messrs. Piper and Warren.

The Conference on Bible Translation, at which nearly every Protestant society having agents in Japan was represented, took place on May 10th and 13th, and important resolutions were agreed to.

On the afternoon of Sunday, May 12th, there was a special service at the C.M.S. church for the Native Christians connected with the three Episcopal Missions in Tokio, at which nearly 200 persons were present. Addresses were given by Mr. Warren, Mr. Dening, and the Rev. T. Blanchett of the A.E. Church. The first lesson was read by a Japanese deacon of the American Mission, the Rev. J. Yokoyama.

The proceedings closed with a Communion Service on May 14th, when Bishop Burdon delivered a short charge to the English clergy on the practical details of missionary work.

Mr. Maundrell writes:—"I cannot say how very enjoyable and profitable all the Conferences have been, especially our own C.M.S. Conference. It is a great and lasting pleasure to have met all the brethren, made their acquaintance, and seen or heard of their work." We earnestly trust that, through the blessing of Him who enabled all the missionaries to meet together—in different gatherings according to their different mutual relations—in so much Christian harmony, a great impetus may be given by these Conferences to the cause of Christ in Japan.

### The Bishop of Calcutta at C.M.S. Stations.

A GRAPHIC narrative of a recent tour by Bishop Johnson in the North-West Provinces, which appears in the *Indian Church Gazette* of May 25th, gives us some glimpses of C.M.S. work which we rarely get, as it tells us just those things which the ordinary reports of our missionaries quite naturally do not tell. We give some extracts.

On Feb. 20th the Bishop was at Bhagalpur:—

On Thursday, the 21st, the Bishop drove over to the Mission, which is situated close to cantonments on the further side of the Native city, some five miles from the judge's house. Breakfast with Mr. Dreese was followed at 11.30 by the confirmation of sixteen boys and girls in the nice little Mission church. The church was well filled, and the music, as is so often the case where there are German missionaries, remarkably good; and the reverent and serious demeanour of the candidates was all that could be wished. Service was said in Urdu, Mr. Dreese interpreting the address. A long time was spent inspecting the boys' school, which contains ninety-three boys, forty-five of whom are Christians, inmates of the orphanage and hill-boys' boarding-house. A thoroughly good and distinctly Christian education is given by Mr. Pohlenz, on

whom the school in all its departments reflects much credit. While the Bishop was obtaining intelligent and thoughtful answers to his questions on Scripture from the Christian lads, Mr. Deedes was equally pleased at the result of an examination of the heathen boys in geography. There is a considerable sprinkling of hill-boys, who, as usual, show great aptitude for music and drawing, and some very good singing was listened to with much pleasure. The Bishop next walked through the neat little Christian settlement clustered round the Mission, and inspected the boys' boarding-house, the girls' school, a boarding-house with fifty-six inmates, and a charming infant-school containing forty-six Christian children, in which the discipline and order are worthy of the London School Board. There are also two vernacular schools, attended

by ninety-three heathen boys. As a whole the Mission, although it has not of late had great success in making new

converts, left a very pleasing impression of excellent management.

On the 26th he was at Jaunpur:—

An early drive into the fine old city enabled the Bishop to see the commodious buildings, the pupils not having yet assembled, of the C.M.S. Mission school. An intelligent catechist resides in Jaunpur, but the efficiency of the Mission is crippled by the want of a resident missionary—a want scarcely supplied by a single visit once a month

from Benares of a clergyman, who has also hitherto conducted Divine Service in the Station church, the property of C.M.S., for the English residents. Since the date of the Bishop's visit, this duty has been transferred to the chaplain of Benares, to whom the Society kindly allows the use of the church.

The next place visited was Azamgarh:—

After passing through the remarkably tidy and smart bazaars of the city, the Bishop proceeded to visit, in the waning light, the new Mission church, to the completion of which Mr. Skelton is devoting much energy—a building of pleasing appearance, but likely, it is to be feared, to be found unduly attractive of the sun's rays.

The last day of February opened with service at 9 a.m. In the course of Morning Prayer, Mr. Deedes baptized Mr. Skelton's infant son, and Holy Communion followed, with an address from the Bishop. There were twenty Communicants in a congregation numbering thirty-six. After a short rest in the Mission-house the Bishop drove to the city to inspect the Mission girls' school, where about thirty children

were present, and the boys' school, a fine building, close to the new church, containing some 170 boys, who appear to be very well taught. This school has six branches, bringing the total number of boys under instruction up to 500. The number of Christians in this Mission is as yet small, only about thirty, of whom eighteen are Communicants; but, throughout the educational work, the missionary end is steadily kept in view, and there are many hopeful signs of a not-far-off harvest. It is much to be regretted that at this juncture the Mission should for a time be deprived of its resident missionary, by the removal of Mr. Skelton to Gorakhpur during the approaching furlough of Mr. Stern.

Next day the Bishop and his chaplain drove thirty-six miles to Gorakhpur:—

The Rev. H. Stern, after twenty-five years' laborious and successful service in this station, is now proceeding to Europe for eighteen months' rest. The present journey had been in great measure undertaken for the sake of seeing something of Mr. Stern and his work before his departure; and the result proved that the venture was in every way one worth making.

In the afternoon, an interesting gathering was held at the boys' High School, where were assembled 600 boys, 300 of whom represented the branch schools, and among whom were some seventy Christian lads. A large audience of both Native and European residents were also present. The Annual Report having been read in English and Urdu by Mr. Stern, some clever recitations in English, Persian, Urdu,

and Hindi, were given by the boys; a scene from the "Merchant of Venice" causing great amusement, in which a very small boy threw much humour into the declamation with pointed reference to the late and present judges of Gorakhpur, both of whom were present, of the words "A Daniel come to judgment; yea, a Daniel!" The Bishop then proceeded to distribute the prizes, and afterwards addressed the boys and their friends. Some of the party afterwards visited the very complete and well-organized orphanages, in which are nearly 100 girls, and some fifty boys who are taught blanket-making and shoe-making, in addition to the ordinary subjects of education. The elder orphan boys are chiefly sent to another home, three miles distant, at Bisharatpur.

On Saturday morning at nine o'clock

four Europeans and sixty Natives were confirmed in the presence of a large congregation. The church, although far from beautiful, is roomy and neat; the singing, accompanied by Mr. Stern himself, is very good. The Bishop breakfasted with Mr. Stern, meeting a party of twenty Native catechists and schoolmasters attached to the Mission. An inspection of the orphanages followed, and the Bishop distributed prizes to the girls, who treated him to some excellent singing. The female Native workers, some fifteen in number, afterwards came to tea. At 5.30, the Bishop gave an address by special invitation, in the High School, to a party of about forty Native gentlemen, on "The relations of man to the material and spiritual world." An interesting discussion followed, in which a Hindu Theist, an orthodox Mussulman, a Mussulman who professed himself a devotee of "pure reason," and a very intelligent Christian schoolmaster, took part from their respective standpoints. A dinner-party at Mr. Daniell's house closed the day.

On Sunday, March 3rd, the Bishop drove out over a cutcha road to Bisharatpur, a spot charmingly situated, with a quaint church, of which the ritual arrangements are peculiar, in a com-

manding position. Here, at 8 a.m., service was held. The congregation was large and there were fifty Communicants; Mr. Stern acted as interpreter of the Bishop's sermon. Bisharatpur is an estate of 1200 acres, rented from Government at Rs. 500 per annum, and occupied by an agricultural settlement of 250 Christians. At the orphanage the boys had prepared an exhibition of the varied produce of their well-cultivated farm of twelve acres, and outside the Mission bungalow a large proportion of the inhabitants waited for a few words of greeting from the Bishop; but a stay of very few minutes was all that could be allowed, and it was a subject of great regret that Mr. Stern, in his anxiety not to overtask the Bishop, had not arranged for two or three hours on Saturday to be spent in a more detailed inspection of this interesting and successful experiment. The drive back to a hasty breakfast was followed by English service at 11.30. The Bishop again preached, and there were thirty Communicants out of a congregation of sixty. The music was but poor when compared to the clear hearty singing of the Native children. At 3 p.m., the Bishop again preached to a large Native congregation.

#### The last C.M.S. station visited was Faizabad:—

On Thursday morning at 7.30 a nice service was held in the little Mission church, at which seventeen persons were confirmed, and forty-five received the Holy Communion. This church was converted by Mr. Ellwood to its present purpose, having formerly been a swimming-bath. The congregation now numbers about eighty, and work, both in Faizabad and its out-stations, is steadily progressing. Mrs. Ellwood having the superintendence of an active Zenana Mission, connected with which are two Zenana schools and a bazaar school, with ninety-three names on the books, and a good average at-

tendance. A tiny school has been newly opened in the Mission compound, and was visited by the Bishop after service. Breakfast with Mr. and Mrs. Ellwood in the charming tomb, which serves them for a house, was the next item on the programme, after which the Bishop had some talk with the eight catechists employed in the Mission. In the afternoon a visit was paid to the museum, after which Mr. Ellwood acted as guide to Ajudya (or Ayodha), where, especially in the famous Ram Kothi, are several very fine temples. The Begum's tomb, from the summit of which a grand view is obtained, was also visited.

#### More News from Great Valley.

IN continuation of the deeply interesting accounts from "Great Valley Stream," in the Chu-ki district, seventy miles from Hang-chow, which appeared in the *Intelligencer* for April (p. 205) and June (p. 385), the Rev. G. E. Moule has sent us copious extracts from letters of his brother, Mr. A. E. Moule. The latter has also now sent a complete narrative of the

movement from the time at which his account in our April number left it. We shall give full details shortly. In the meanwhile we may say that sixteen more adults and one child were baptized on May 1st and 2nd, making thirty-six in all; and that towards the end of the same month Bishop Russell, with the Revs. J. D. Valentine and J. H. Sedgwick, accompanied Mr. A. E. Moule to Great Valley, and confirmed twenty-seven of the converts. Mr. Moule writes:—

Surely the interest and prayers called out by the accounts already printed have borne fruit in the passing away of much of our cloud of sorrow. I will only now mention that, through God's great mercy, the Bishop's visit was a very happy one. On Monday, at 10.30 a.m., we set out for the Great Valley—[the Bishop, Mr. Valentine, Mr. Sedgwick, Mr. Moule, Matthew Tai, and Luke Chow, forming the missionary party]—and reached Great Valley by noon on Tuesday.

The upper room was nearly full at service-time. Service consisted of the Litany, with two hymns, and a special lesson; after which the Bishop preached very admirably, and then confirmed the candidates—sixteen men and eleven women. Matthew and John Tai and Stephen

Dzing's son, Kyi-doh, had been down for a week previously to prepare the converts—Matthew at Great Valley, John at Wang-do-fan, and Kyi-doh at Wang-kao-wu.

After the Confirmation, the Lord's Supper was administered to thirty-two Native communicants, namely, twenty-eight belonging to the Great Valley district (Luke had been confirmed at Hang-chow), the three Christian helpers, and a Christian of Mr. Valentine's flock.

The Bishop and my two brother missionaries were much struck with the decency and order of the service here, where *fourteen months ago there was no Gospel sound at all*, and no idea of Christian worship. Some inquirers witnessed the services.

This work reminds us of the earlier days of the spread of the Gospel in Fuh-kien. *That* was only ten or twelve years ago. God grant that twelve years hence the extensive country of which Hang-chow is the centre may witness like wonderful progress!

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### The Koi Mission.

NOT the least interesting of the Missions carried on of late years among the Non-Aryan hill-tribes of India is that to the Kois of the Godavery river, the southern branch of the great Gônd nation.

In 1860, Sir Arthur Cotton, who was then engaged upon the great irrigation works with which his name is inseparably associated, wrote concerning the country through which flow the lower courses of the Kistna and the Godavery, "Two things are wanted to make it a garden: the natural water *and the water of life*"; and it was at his instance that the C.M.S. opened a station at Dumagudem. But a good work had been already begun there. Captain (now Colonel) Haig had been instrumental in the conversion to Christianity of a Hindu Rajpût named I. Vencatarama Râzu, who was head of the commissariat department of the newly established works, and who was baptized by Mr. Sharkey at Masulipatam in August 1860. Râzu gave himself heart and soul to the work of an evangelist; in 1863 he resigned his post under Government, and became a catechist on one half the pay he had been receiving previously, and one fourth of what he would soon have been entitled to; and in 1871 he was ordained by the Bishop of Madras. His labours have been blessed both among the Koi tribes and the settled Hindu population. We subjoin a translation of his Annual Letter for last year, and also that of Mr. Cain, the English missionary associated with him. They

give a hopeful view of the work among the Kois; and the Mission is clearly one of those that should be fostered and strengthened:—

*From the Rev. I. Vencatarama Razu.*

*Dumagudem, Dec. 6th, 1877.*

DEAR FRIENDS,—Last year I wrote fully about the state of the Kois around here, and I am happy to be able to say that this year the work in Pedda Nallapalli and Chinna Nallapalli has made real progress. One of the Kois in Pedda Nallapalli is the Samatu Dora or head-man of the twenty-five villages around here, and was for a long time a bitter opponent and reviler of the Gospel. For about a year he had been a most regular attendant at church, and, when there, a stranger could not have told by his demeanour that he was a heathen. About three months ago he came to me, and said that he had formerly been an enemy of Christianity, but that he had discovered his error and felt convinced that the Christian religion was true, and desired to be baptized. In the same village, the village pettandarudu, or village munsiff's right-hand man, after attending service regularly for more than a year, begged for baptism. In Chinna Nallapalli, two Kois had been carefully considering "the good news" they had heard, and came forward and asked for baptism. By their steady conduct and evident desire to hear God's Word, we are fully convinced of their sincerity. Other heathen Kois in these two villages are now to be seen every Sunday at church, and at last we have in that village a Koi Christian woman, a regular attendant at church, and desirous of being a communicant. In Jinnelagudem the Christian and heathen Kois are most regular in their attendance on Sundays, and have, to a much greater extent than ever before, left off many of their former evil customs. Last year we were very despondent about this village, but the Christians and heathens have this year been not only more attentive, but one of the latter, who was formerly the ringleader in opposing the

Gospel, is now one of the first to welcome us, and one of the most regular worshippers on Sunday: and we hope before long to be able to report fresh accessions to the congregation in that village. A great change appears to have taken place there, and we have strong hopes that a still greater one will soon take place.

It is no uncommon thing on Sundays to see Kois from more distant villages coming in with the Christian Kois in the above-mentioned villages to hear the Word of God. But as their intelligence and their knowledge of Divine Truth are still comparatively small, they need much more instruction, and we need many more helpers. Therefore we pray the Lord of the harvest will send forth more labourers into the harvest.

This year has not only been one of great distress in consequence of deficient rainfall last year, but we have been visited by cholera, which carried off ten or twelve people in Thesavapuram, and two or three in Chinna Nallapalli, and caused such fright to many of the Kois that they left their homes and fled for a short time to the jungles, till heavy showers drove them home again. At that time the head-man above mentioned, trusting in his Heavenly Father, refused to flee, and remained manfully at home. The head-man of Pedda Nallapalli lost all his cattle, and was told by his heathen friends that it was in consequence of his being a Christian, when he replied, "Never mind—it was not for cattle that I became a Christian. The Lord gave, the Lord has taken away, and, if He think fit, can give me again." Other Christian Kois also showed undaunted faith when troubles came to them, so that we have plainly seen that our work has not been in vain.

*From the Rev. John Cain.*

The first Koi was baptized in February, 1869, then more in the December of that year, and after that a few at intervals until 1876, when there seemed to be no signs of any desire for baptism, although a number of heathen Kois were most regular in their attendance at

service on Sundays, and gladly came to hear us when we held special services in their villages. Then the ice seemed again broken in September this year, when the leading Koi around here came forward and begged for baptism, and was followed by three more. In the



case of one of these three, the father and mother most strongly opposed their son's baptism, and on the Saturday spent the greater part of the day in trying to persuade him to draw back; but their entreaties were of no avail, and, strange to say, the Sunday morning found the father not only willing for his son to be baptized, but also in the school as one of the spectators of his baptism, and ever since he has been a fellow-worshipper—though not yet a fellow-Christian—with his son in the Nallapalli congregation. Up to the present time there have been fifty-one men, twenty women, thirty-nine children (Kois) baptized; but death has been busy during those years, and about ten Kois have removed so far away as to be out of the reach of regular instruction with our limited staff of agents, so that the present number of Koi Christians who really belong to our congregations are thirty-two men, nine women, and twenty-seven children. Razu Garu has often remarked that the men whom, from their pliant disposition and general character, he expected to be the first converts, are still in darkness; and those who were the most determined opponents of the Gospel are now the leading Christian Kois; and the hard heart of more than one heathen Koi may be seen to be softened by their being first to welcome us when we visit their village to preach. What is chiefly needed is prayerful, patient work, ever remembering that "in quietness and confidence is our strength."

When the works were first commenced here, and the mission bungalow was built at Molakapadu, about a mile from Dumagudem, the Kois living there immediately abandoned their village from fear, and for a long time only a very few huts were left inhabited. However, they gradually found out there was no cause for alarm, and after some years began to return, and now a very fair-sized village has sprung up there. Of course we have often come in contact with them, and preached the Gospel to them, but have generally felt that the seed had fallen on the wayside, and that they were some of the most unimpressionable of all the Kois around;

and so two months ago we were most agreeably surprised to see the leading men of the village come and beg for a school to be started there as soon as the harvest is gathered in. The school-house has been built, and we hope to make a beginning there in January. Some Kois living further down the river, just about opposite Jujiram, have twice sent us a message asking us to start a school there, for they think they deserve a school quite as much as the Malas of Jujiram; and the wife of the head Koi amused us by saying that she thought she was not too old to make an attempt at learning to read.

I wish the Committee would send up another missionary ready to take my work when I leave here, as I hope to do in 1880. There is abundant work for two missionaries—one to make the Kois his especial care, and the other one the Hindus; for the longer I am here the more plainly do I see that we ought not to regard this station as a kind of offshoot from the missions of the lower district, but rather as a basis for work amongst the Kois to the north of the river, and amongst the Hindus living in the Nizam's dominions on the other side of the river. A missionary, provided with a good boat, built expressly for navigation on this river, would have a splendid field of labour in the villages lying on the banks of the river from the north side of the Eastern Ghats to the foot of the second barrier, and would not meet with such serious obstacles to travelling all the year round which hinder the horseman and pedestrian in this roadless country, and he would thus have easy access to many places as yet totally unevangelized. This would be much better than settling down at Sironcha. In fact, Dumagudem is a far better place from which to reach the Kois than Sironcha, more especially as so many Kois from the Bastu country continually come in from places five to ten days' distance to procure salt and cloths; and as Dumagudem promises to become a more important centre than was ever anticipated, efforts ought to be made to increase the staff, and make more aggressions on the surrounding country.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, July 8th, 1878.*—The Report of the Committee of Estimates was presented, showing the probable total estimate for the year ending March 31st, 1879, to be 200,167*l*. The Report was adopted and the estimate passed. The Secretaries were directed to prepare a statement for circulation among the Society's supporters, showing the requirements of the Missions for the current year, and pointing out the need of fresh exertions if the Society is to enter upon the fresh fields of labour opening out before it.

A letter was read from the Archbishop of Canterbury, acknowledging the Committee's resolution of sympathy with his Grace in his recent bereavement.

Mr. James Kirk, formerly connected with the American Mission at Sherbro, West Africa, was accepted as an agent of the Society to be associated with, and to serve under, Mr. Ashcroft in the Niger Mission.

Reference was made to Minutes of the Palestine Conference, held at Jerusalem, January, 1877, strongly recommending the Society to take over the work at Gaza, carried on for three years by Mr. Pritchett. Read letter from Mr. Pritchett stating that Gaza contained a population of 21,000 souls, of whom more than 20,000 were Mohammedans, and describing the schools, &c., he had carried on. The Secretaries were directed to inform Mr. Pritchett of the Committee's willingness to take over the Mission work at Gaza in May, 1879, unless prevented by want of funds, and to desire Mr. Hall to pay occasional visits to Gaza, and exercise such superintendence of the work as Mr. Pritchett might desire.

*Committee of Correspondence, July 16th.*—With reference to the recommendation by the Archbishops of Canterbury and York, that St. Andrew's Day, or one of the seven days following, be observed this year as a Day of Intercession for Foreign Missions, it was arranged that the Committee observe the occasion on Tuesday, December 3rd, by a meeting for prayer at 10 a.m., and a service, with an address and the administration of the Lord's Supper, at St. Dunstan's in-the-West at 11 a.m.

With reference to the Minute of the General Committee, May 13th, respecting the proposal of the Rev. E. H. Bickersteth and other friends for the establishment of a Mission among the Bhils at Khaiwara in Rajputana, the Secretaries stated that it appeared probable that the United Presbyterian Mission, already established at Rajputana, would take up work among the Bhils. In the absence of further information the Committee did not see their way at present to accept Mr. Bickersteth's offer.

The Rev. Eugene H. Thornton, accepted for Missionary work on June 4th, was assigned to the North India Mission with the special view of his being engaged in the work of vernacular preaching to the heathen.

The Committee sanctioned the printing of a Suaheli Hymn Book, prepared by the Rev. J. A. Lamb and Mr. G. David, for use at Frere Town.

A copy, in twenty volumes, of Dr. Hunter's Statistics of Bengal, presented by the Secretary of State for India on the application of the Secretaries, was placed upon the table. The Secretaries were directed to convey their thanks to Viscount Cranbrook for this valuable gift.

Mr. H. M. Warry, a student in the Preparatory Institution at Reading, was appointed to the Mission in the Seychelles Islands as schoolmaster in the African Institution under the superintendence of the Rev. W. B. Chancellor.

*Committee of Correspondence, July 23rd.*—With reference to the Minute

of Committee of Correspondence of March 26th, upon the offer of E. Edmonds, Esq., of Edinburgh, with a view to the appointment of a Medical Missionary to Persia, a letter was read from Mr. Edmonds stating that seven subscribers had agreed to give the sum of 100*l.* per annum for three years towards the object. Reference having been made to letters recently received from the Rev. R. Bruce on the openings for evangelistic work in Persia, it was resolved that, in the event of a suitable Medical Missionary being found, the Committee were prepared to accept Mr. Edmonds's offer of a benefaction of not less than 100*l.* per annum for three years, and to send out such a Missionary to Ispahan on certain conditions, the appointment being regarded as an experiment to be reconsidered at the expiration of three years.

A letter was read from the Rev. J. Sharp of Masulipatam, now in England, referring to the lamented death of the Rev. W. Ellington of the Telugu Mission, to the Rev. A. H. Arden's detention in Madras to assist in the Secretariat, and earnestly appealing to the Committee to sustain the Telugu Mission in efficiency. The Secretaries were directed to assure Mr. Sharp that the Committee fully recognize the importance of maintaining, as far as in them lies, the efficiency of the Telugu Mission, and that they will keep carefully in mind its requirements.

The Rev. E. H. Bickersteth proposed that, in consequence of the re-establishment of peace in the East, and the extension of the influence of Great Britain through the occupation of Cyprus, the Society resume, as soon as practicable, its Mission in Constantinople. After discussion, the Committee, realizing the solemn importance of the course of public affairs in the East, and the interest awakened by the English occupation of Cyprus, resolved that the propriety of resuming and extending the work of the Society in the Turkish Empire be considered at an early period.

A letter was read from Mrs. Disney Robinson, of Torquay, proposing to offer to the Society a gift of 5000*l.*, to be held by the Committee as an invested fund for some special object of Mission work as a memorial of her late husband, the Rev. J. Disney Robinson. The Secretaries were directed to convey to Mrs. Robinson the Committee's thankful acknowledgment of her munificent offer, and to suggest to her some suitable methods of utilizing it.

The Committee heard with much regret of the death, early in April last, of their old and valued Missionary, Mr. W. G. Puckey, in New Zealand.

*Committee of Correspondence, July 30th.*—The Rev. W. T. Sattianádhán had an interview with the Committee, and expressed his great thankfulness that he had been allowed the privilege of visiting England, and how greatly he had been encouraged by the warmth and sympathy which he and his wife had everywhere met in their visits to various parts of the country. He drew the Committee's attention to several matters bearing on the welfare of the Native Church in South India, and also urged that greater attention should be given to the educated classes of Native society in Madras. He also represented the several works which he himself and Mrs. Sattianádhán were carrying on and had further in contemplation, and laid before the Committee several requests in connexion with those works. The Committee assured Mr. Sattianádhán that they would bear in mind the several points he had laid before them; also of their hearty appreciation of his own and his wife's labours for the cause of Christ in Madras, and of the sympathy and prayer with which they desired to follow them in those labours.

The Rev. H. C. Squires, of the Western India Mission, was appointed to

act as Secretary of the Bombay Corresponding Committee during Mr. Weatherhead's expected absence on sick-leave in England. The location of the Rev. B. A. Squires, about to return to the Mission with his brother, was left to be determined by the Bombay Corresponding Committee.

A letter was read from Miss Scott Moncrieff, of Edinburgh, calling the Committee's attention to the number of famine orphans in Bangalore, for whom her brother, Major Scott Moncrieff, the Famine Relief Commissioner there, is anxious to obtain missionary care. The Madras Corresponding Committee were authorized, if they found it practicable, to receive some or all of the famine orphans alluded to at Bangalore into any existing orphanages of the Society in South India, the Committee being ready to make the necessary grants from the Indian Famine Fund towards their support.

A letter was read from Miss Webb, Secretary of the Society for Promoting Female Education in the East, stating that in response to an appeal from the Rev. J. R. Wolfe, that Society would send Miss Foster from Singapore to Fuh-Chow with three or four Christian Chinese girls from Miss Cooke's school if funds were forthcoming for the purpose. In consideration of the urgent call for additional workers in the Fuh-Chow Mission, the Committee made a grant of 120*l.* to enable the Female Education Society to comply with Mr. Wolfe's request.

On the suggestion of the Rev. R. Clark, in a letter from Amritsar, Dr. Scriven and Colonel A. Davidson were appointed to seats on the Punjab and Sindh Corresponding Committee.

The Committee sanctioned the removal of the Rev. F. H. Baring from Amritsar to Batala, to establish a boarding-school for the sons of respectable Native Christians, on the understanding that it could be carried on without expense to the Society, and that the Rev. A. Lewis, about to proceed to the Punjab Mission, could undertake Mr. Baring's work at Amritsar.

*Special General Committee, July 30th.*—The Report of the Ceylon Sub-Committee, dated July 26th, was presented, stating that the Sub-Committee had, through a deputation of their members chosen for that purpose, had two interviews with the Bishop of Colombo, at which various subjects had been fairly discussed; that the Sub-Committee did not consider there was at present any occasion for expressing further opinion upon any of them, except the proposal of the Bishop to form a Diocesan Synod, and to hold a preliminary Conference, with a view to it, of the clergy and laity of his Diocese, upon which they recommended the Committee to adopt the following Resolution:—"That the Committee see no sufficient reason for altering their opinion, expressed in their Memorandum of July 26th, 1877, paragraph 4, in regard to the unadvisableness of a Diocesan Synod, embracing the European and Native Christians, but they have never exercised any control over their Missionaries in regard to attendance upon any informal conference to which the Bishop may think well to invite them." The Resolution of the Ceylon Sub-Committee was adopted.

The Secretaries reported the death of Mr. Josiah Bartlett, for forty-three years a faithful servant of the Society, on the 26th inst. The Committee heard with much regret of the death of their old and faithful servant, and desired to record their sense of the zeal and fidelity with which he for so long a period discharged his duties, remembering with much interest his especial connexion with, and service under, their late revered friend, the Rev. Henry Venn.

## Contribution List.

In the following list of receipts from July 11th to Aug. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

Bedfordshire: Aspley Guise .....	3 18 3	Northamptonshire: Greens Norton .....	7 8 6
Bilcoe .....	11 17 0	Northumberland:	
Berkshire: Reading .....	120 0 0	Newcastle and South Northumberland	500 0 0
Buckinghamshire:		Nottinghamshire: Nottingham, &c. ....	300 0 0
Chesham and Vicinity .....	12 9 1	Rutlandshire: Caldecot .....	19 8
Haslemere .....	2 15 8	Shropshire:	
Penn .....	4 4 0	Chetton, Glazeley, and Deunhill .....	4 14 6
Tyler's Green .....	4 12 3	Somersetshire: Dulverton .....	6 9 4
High Wycombe .....	5 15 0	King's Brompton .....	1 16 6
Cheshire: Harthill .....	15 3 6	Midsomer Norton .....	1 15 0
Wrenbury .....	6 6 0	Minehead .....	34 0 11
Cornwall: Helston .....	1 1 9	Staffordshire: Brierley Hill .....	8 0 0
Isles of Scilly .....	12 0 4	Colwich .....	9 0 0
Llanhydrock .....	2 5 0	Leek Ladies .....	40 0 0
Derbyshire: Linton .....	1 15 3	Wolverhampton: Heath Town .....	3 13 0
N.W. Derbyshire .....	40 0 0	Snuffolk: Aldeburgh .....	9 1 3
Devonshire: Aveton Gifford .....	6 14 4	Dallinghoo .....	38 9 10
Hatherleigh .....	1 5 9	Saxmundham .....	6 5 8
Plymouth and S.W. Devon .....	25 0 0	Uggheshall and Sotherton .....	19 9
Silverton .....	1 18 9	Surrey: Battersea: St. Luke's .....	6 13 5
Teignmouth, East .....	13 11 9	St. Mary's .....	6 4 0
Dorsetshire: Compton Valence .....	12 0 0	Battersea Rise: St. Mark's .....	9 15 2
Portland: St. Peter's .....	2 5 0	Croydon .....	20 15 6
Pancknowle .....	2 0 0	Newington: St. Matthew's .....	18 0 0
Durham: Borough of Sunderland .....	100 0 0	Red Hill .....	300 0 0
Essex: Leyton .....	15 6	Streatham: Christ Church .....	20 9 6
Gloucestershire:		Surbiton: Christ Church .....	41 0 0
Borough of Stroud: Amberley .....	161 7 0	Tulse Hill: Holy Trinity .....	8 7 8
Longborough .....	7 3 8	Sussex: Broadwater and Worthing .....	40 0 0
Hampshire: Buriton .....	3 3 0	East Grinstead .....	68 8 5
Isle of Wight: Newport: Shorwell .....	9 15 11	Warwickshire: Bourton on Dunsmore .....	17 0 3
Sandown .....	5 0 0	Westmoreland: Long Marton .....	4 11 0
Hertfordshire: New Barnet .....	31 0 0	Morton .....	17 10
Great Berkhamstead District .....	17 5 3	Wiltshire: Bulkington .....	2 1 4
Boxmoor .....	4 6 9	Burbage .....	17 5 0
Willian .....	13 18 9	Trowbridge .....	70 4 8
Kent: New Beckenham: St. Paul's .....	1 1 0	Warminster .....	14 9 0
Blackheath .....	38 0 0	Worcestershire: Bewdley .....	17 15 2
Boughton Malherbe .....	1 5 0	Far Forest .....	11 3 3
Bromley .....	45 4 10	Fladbury .....	3 13 0
Lee .....	12 4 4	Malvern Wells .....	5 2 0
Tanbridge Wells .....	390 0 0	Worcester .....	6 4 5
Lancashire: Bury .....	1 5 1	Worcester Ladies .....	19 10 0
Colton .....	3 9 9	Yorkshire: Arthington .....	8 14 10
Grindleton .....	19 7	Bridlington Quay .....	10 2 1
Leicestershire: Ashby-de-la-Zouch .....	37 5 11	North Cave, &c. ....	86 10 0
Foston .....	5 6 0	Scarborough .....	60 0 0
Lincolnshire: Boston .....	70 0 0		
Middlesex: City of London:			
St. Dunstan's in the West, &c. ....	16 17 2		
Clerkenwell: St. Paul's (for <i>Telugu Mission</i> ) .....	2 10 0		
Fulham: St. John's .....	15 0 0		
Hampstead .....	18 3 7		
Islington .....	400 0 0		
St. Paul's, Upper Holloway .....	23 7 9		
St. John's, ditto .....	25 1 0		
St. Kensington: St. Jude's Juv. Assoc. .....	11 9 8		
Kilburn: Holy Trinity Juvenile Assoc. .....	8 0 0		
St. Mary's .....	11 5 0		
Limehouse: St. Anne's .....	5 0 0		
Muswell Hill: St. James' .....	14 3 6		
North Bow: St. Stephen's .....	6 2 0		
N.W. London: Episcopal Jews' Chapel .....	14 14 6		
Paddington .....	400 0 0		
St. Marylebone: St. Mary's, Bryanston Square .....	3 10 0		
St. Matthew's, Oakley Square .....	6 17 6		
St. Peter's, Eaton Square (for <i>Krishnaiah Mission</i> ) .....	6 6		
Southgate: St. Michael's at Bowes .....	17 5 0		
S.W. London: Chelsea: Park Chapel .....	47 0 0		
Upper Chelsea: Holy Trinity .....	70 0 0		
Uxbridge .....	2 14 3		
Monmouthshire: Abergavenny Ladies .....	40 7 6		

## ASSOCIATIONS IN WALES.

Llandegai .....	2 6 3
Llandilo Talybont .....	2 0 6
Port Elyn .....	3 3 0

## SCOTLAND.

Edinburgh Auxiliary .....	180 0 0
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## BENEFACTIONS.

A. A. ....	10 10 0
A. D. ....	20 0 0
Allcroft, J. D., Esq., M.P., Lancaster Gate	500 0 0
Amica .....	100 0 0
Anonymous thankoffering for peace .....	10 0 0
A. S. B. ....	5 0 0
Bevan, R. C. L., Esq. ....	500 0 0
Biscoe, T. P. B., Esq., Kingliffe (for India) .....	10 0 0
Brooke, Sir W. de Capell, Bart. ....	10 0 0
Clutton, W. J., Esq., York .....	10 10 0
Coles, W., Esq., Dorking .....	10 0 0
Dalton, Mrs., Beagrove .....	60 0 0
Dillwyn, Mrs., Bath .....	10 0 0
Esdaile, E. J., Esq., Cothelstone .....	30 0 0
E. X. A. ....	5 0 0
Friend .....	5 5 0

Goldsmiths' Company .....	100	0	0
Greville, Rev. E. S. ....	180	0	0
Hankey, T., Esq., Chester Square .....	10	0	0
Hey, Rev. John, Hawes .....	5	5	0
Hon Association Secretary, once a Mission Helper .....	250	0	0
Hubbard, W. E., Esq., Horsham .....	500	0	0
Lechmere, Rev. Canon, Hanley Castle (for <i>Times</i> ) .....	50	0	0
Lumsden, Mrs., Lower Berkeley Street .....	5	0	0
Markby, A., Esq., New Square .....	21	0	0
Marshall, J. L., Esq., Caen .....	5	0	0
Mullings, Jno., Esq., Cirencester .....	10	10	0
Panton, Miss, Llangollen .....	5	0	0
Phillimore, Capt. H. B., R.N., Island of Ascension .....	5	0	0
Sandos, Mrs. ....	20	0	0
Shaw, Mrs., Cambridge Square (for <i>Gaza</i> ) .....	10	0	0
Sutton, Martin Hope, Esq., Whitley .....	250	0	0
Teignmouth, Lord, Solbergo .....	10	10	0
Thankoffering (for <i>India</i> ) .....	6	8	4
Thankoffering for a safe voyage .....	10	0	0
Vacher, Mrs., Stanley Crescent .....	30	0	0

## COLLECTIONS.

Alrewas Church Sunday-school, by H. W. Brierley .....	1	8	0
Chester, Miss Constance (Miss. Box) .....	1	1	0
Clerkenwell: Martyrs' Memorial Sunday-school, by Rev. B. O. Sharp .....	5	4	5
Dalton: All Saints' Sunday-schools, by Mr. T. E. Marshall .....	1	15	8
Malvern, Great: Children's Miss. Assoc. Proceeds of Lectures in Surbiton on N. W. America Missions, by Rev. R. B. De Wolf .....	6	1	6
St. Dunstan's Mission Room .....	1	3	0
Southwark: St. Saviour's Sunday-school, by A. Cheney .....	2	3	0
Walthamstow Two Bible and Missionary Society, by Miss L. Heward .....	6	1	9
Wanstead: Infant Orphan Asylum, by H. W. Green, Esq. ....	13	1	
Waverley Grove: Sale of Work by Children .....	2	14	3

## LEGACIES.

Alcock, late Ralph Henry, Esq. (500 <i>l.</i> + <i>Int.</i> + <i>Deficiency of Assets</i> ): Exors., W. Alcock, Esq., S. Walkden, Esq., and J. Jackson, Esq. ....	348	9	3
Baynton, late Wm., Esq.: Exor. and Extriix., H. Brittain, Esq., and Mrs. M. A. Baynton .....	185	17	3
Dix, late Dr. F. (100 <i>l.</i> + <i>Interest</i> , less <i>Inefficiency of Assets</i> ): Exors., H. Martin, Esq., R. Attfield, Esq., and M. T. Johnson, Esq. ....	83	5	5
Harrison, late Rev. G.: Extriix., Mrs. E. Butler .....	22	10	0
Horne, late Robt., Esq., of Heigham, Norwich: Exors., Mr. R. Horne, E. Cubitt, Esq., and S. N. Berry, Esq. ....	10	0	0

Parson, late Miss S. C. A.: Exors., J. T. Green, Esq., and Rev. T. Tanqueray ...	90	0	0
Windle, late W., Esq.: Extriix. ....			
Exor., Mrs. F. Windley, J. W. Windley, Esq., F. Wadsworth, Esq., and W. Rawlinson, Esq. ....	200	0	0

## FOREIGN CONTRIBUTIONS.

Tasmania: Hobart Town .....	4	0	0
Cape of Good Hope: Mowbray: St. Peter's ..	11	15	10

## EAST AFRICA FUND.

West Indies: Christ Church, Nassau .....	5	0	0
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## NIGER STEAMER FUND.

"From Readers of the <i>East Herts Gleaner</i> " .....	100	8	1
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## JERUSALEM DIOCESEAN SCHOOL FUND.

Bristol: Clifton and Cotham .....	9	2	6
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## PALESTINE MISSION FUND.

Anonymous .....	5	0	0
Dalton, Herbert, Esq., Glenrosa .....	100	0	0

## VICTORIA NYANZA FUND.

Bevan, C. J., Esq., Bryanston Square .....	500	0	0
Boyd, Miss, Ballynahinch .....	10	0	0
Friend .....	10	0	0
In Memoriam, by Rev. A. Kennion .....	5	5	0

## CHINA FAMINE FUND.

Amount received up to July 10 .....	1754	10	11
Alderley Edge .....	2	7	7
Allen, Mrs., Huddersfield .....	5	0	0
Bruce, Miss Mary Ann, Brighton .....	3	0	0
Byker Church, Society of Collection in ...	2	4	8
Cardale, Rev. E. T., Belmont .....	2	2	0
Children of C. Barter, Esq., by Miss Younghusband .....	13	0	
Cowd, Rev. J. C., St. Pancras .....	5	0	0
E. D. ....	5	0	0
G. C. ....	3	3	0
Groves, F. H., Esq., Hampstead .....	1	1	0
Hibernian Auxiliary .....	95	0	0
Hodgson, Mrs. Charles .....	1	0	0
Huxtable, Ven. Archd., Sutton Waldron (2nd donation) .....	5	0	0
K. W. ....	25	0	0
Longborough .....	2	16	4
Mackreth, Miss .....	16	0	
Porchester Parish Church .....	5	9	2
Rutson, Mrs. and Miss, Thirak .....	10	0	0
Simmons, Mrs., by Miss Baxter .....	5	0	0
Sundries, by Mrs. F. E. Webb Peoples .....	10	0	
Ditto, by Rev. T. B. Clifford .....	2	10	0
Tunbridge Wells .....	3	10	0
Yorks: Morley .....	18	10	2
Sums under 10 <i>l.</i> .....	7	6	
<b>£1859</b>	<b>10</b>	<b>4</b>	

Erratum.—In our last, under "Legacies," for Lilley, Mr. John, read Sillie, Mr. John.

The Secretaries thankfully acknowledge the receipt of—

A Guitar, from Miss H. B. Scott, Dublin, in response to appeal from Rev. J. T. Le Mayer, of Bunnoo, in *C.M. Gleaner* for May; and parcels of apparel, &c., from the Misses Preston, Winslow, for Abeokuta; Mrs. E. T. Knowling, Wellington, Somerset, for the Yoruba Mission; Children's Mission Army, St. Mark's, Tollington Park, per Mr. Marriott, for Rev. T. C. John; The Friesland Ladies' Sewing Meeting, per Mrs. Green, for the Industrial Home at the Seychelles; Mrs. Williams, jun., Bridehead, Dorchester, for the Frere Town Mission; Juvenile Missionary Working Party, St. Paul's, Upper Holloway, per Miss Fyfe, for the Girls' Orphanage, Sharanpur; and Mrs. Bosanquet, Folkestone, for Mrs. Weber, Lucknow.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

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## PERSECUTION AT "GREAT VALLEY STREAM."—SUBSEQUENT BAPTISMS AND CONFIRMATIONS.

**I**N a letter dated October 27, 1877, quoted in one of the Appendices to the "Story of the Cheh-Kiang Mission," I wrote as follows, after describing a determined attempt at intimidation on the part of the gentry living near "Great Valley":—"One cannot tell what they may try next. But God will lovingly guard His own." With all my anxious apprehension, however, I little imagined the serious attack on the infant Christian Church, which was so soon to follow. Nor with my hope for the future did I fully realize how God would care for His own people, and bring good out of evil.

Following the advice of H.M. Consul at Ningpo, I informed the District Magistrate at Chu-ki (within whose jurisdiction Great Valley lies) of my work in this village; and I requested him to furnish me with a proclamation which might be displayed in the chapel, and which would allay the suspicions and ignorant prejudices with reference to Christianity already excited (I feared) in some minds. The magistrate received my application courteously, and, after a few inquiries, he granted me a satisfactory proclamation.

During the month of January in the present year, an inquirer, residing in a village named Wang-kao-wu, was attacked by a man who had an old grudge against him, and secretly, no doubt, because of this old quarrel, at least in part, but openly and avowedly because of his Christianity, he impounded a drove of pigs in charge of this catechumen, and at first demanded one hundred dollars before he would release them. At last, through the intercession of the neighbours, they were let go on the payment of three dollars as a fine on Christian profession. The case was reported to me, and my interference requested. The sum extorted was, however, so small, and the case so difficult accurately to investigate, that I declined to interfere officially; and exhorted this poor man patiently to suffer this wrong, as it was, according to his own assurance, a wrong borne for Christ's sake.

On Sunday, Feb. 3, the second day of the Chinese New Year, just as we were collecting money in our Hangchow Church, for the relief of the famine in the North, a sudden and violent attack was made on the Christians at "Great Valley." Hounded on by the gentry, some of whom are said to have had previous interviews with the district magistrate on the subject of the suppression of this new religion, the mob of the village, just then collected to celebrate an idolatrous festival with a procession, demanded subscriptions from the Christians towards

this procession ; and when this was declined, they seized one of the Christians, beat him severely on the face, stole some of his clothing, and dragged him to the temple. But now their chief hatred was directed against *Luke*, as the ringleader in this new sect, and the cause of all the disturbance in the village. They threatened to break his legs, and those of his brother *Silas* (also an active evangelist). They vowed to cut down all their mulberry trees—a yet more dreaded threat in this silk-growing district ; and as they had warning that their lives were in danger, and as life is held but cheap in these somewhat lawless districts, they thought it their wisest plan, and the one most likely to allay the rising persecution, for themselves, the leaders, to get out of the way for a while ; and, accordingly, they fled by night to Hangchow.

At first I felt disposed to blame *Luke* for acting "as an hireling who careth not for the sheep ;" but the events of the following weeks, and the bitter hatred manifested against *Luke* in particular, made me feel that, though not remarkable for courage, he had not, however, too hastily abandoned his post, nor run away from duty. I believe that in all probability he would have lost his life had he remained. Two cases of murder in this district were before the magistrate when I reported this persecution to him ; and the "odium theologicum" too often, alas ! imports fresh venom into the angry passions of violent men.

My messenger, with a letter narrating the circumstances of this attack on the Christians in "Great Valley," was civilly received by the magistrate ; and ample promises were given of investigation and the punishment of the guilty.

But while the magistrate was consulting with my messenger, news reached his yamun of fresh acts of violence. *Luke's* house was reported as emptied of all its furniture, which, together with his books and bedding, had been piled in a heap outside the house, and burnt. The upstairs room, used as a school-room and chapel, had been rifled ; and Bibles, Prayer Books, and Hymn Books, with scrolls hung on the walls, and all the tables and stools, burnt or broken up. The magistrate and his secretaries, when they heard this news, promised yet more vehemently full redress ; and the magistrate himself desired my messenger to assure me that he was about to proceed in person to this disturbed district, and that he would strictly and impartially execute justice. Meanwhile, news reached me of the bold action of an earnest inquirer, who, anticipating an attack from the mob, packed away his few valuables, put on his worst shoes and other clothing, and when the ruffians came to demand money for the idol feast, he declined to pay it, and told them that he was in their hands to do their worst ; but that they could not get from him so good an umbrella, or pair of rain-shoes, as they had stolen from the men whom they first attacked. Disappointed of booty, and somewhat surprised at his calm bearing, they seem to have let him off with little more than reviling and threats.

The magistrate went down according to his promise, and paused in a rest-house about a mile from Great Valley. The Christians, hearing of his arrival, and knowing that I had appealed to him for help, were



overjoyed, and Luke's eldest brother, an old man between sixty and seventy, essayed to speak when the magistrate asked where the Christians were. But the cowardly mob, who, led on by numbers of the gentry, had assembled to meet and control the magistrate, beat the old man on the face, and would not let him utter a word. Then one of the younger men came forward and boldly avowed himself a Christian; and at the magistrate's order he knelt, and repeated the Ten Commandments and the Articles of his faith. What followed was related to me by more than one witness, and is, I imagine, substantially correct. "Why did you invite the foreigners to come down here?" asked the magistrate. "Mr. Moule came," replied this young man, "to administer the sacred rite of baptism." "What is baptism?" "Baptism," he replied, "was instituted by Jesus, as the initiatory rite for those who believe in Him. He died for us on the Cross to save us from our sins." "Oh! He was crucified, was He? Well, if so, no wonder that your houses are pulled down!" rejoined the magistrate. Then, addressing the crowd, he said, "This is a foreign religion; but foreigners are troublesome people. You may as well let them alone." "We are not afraid," answered the mob; "we will manage the foreigners." "Good," replied the magistrate. "I was formerly magistrate at T'ien-tai, and a similar attack was made on the few Christians there, and that was the end of them." Then, turning to the Christians, he said, "If you want to worship Jesus, go to the top of the highest hill, and worship there; but don't come here." "Well," said the young man, "won't you come and see the houses which have been destroyed?" He made a movement as if to go; but the gentry surrounded him and forbade it, and he said, "You have joined the foreigners; the foreigner will make good your losses." He then turned and went his way, and the mob rushed off to Luke's house, and completed the work of demolition, levelling it literally to the ground. They tore down the solitary proclamation which the magistrate had put up, and in its place they put up a paper offering twenty dollars for Luke alive or dead. They hunted the Christians from their homes, obliging the women and children to fly through the snow and rain; and so great was the terror that even their relations in distant villages, with whom at first they sought refuge, feared to house them. And at last they found their way to Hangchow, and were with me in safeguard for nearly eight weeks. One old woman who could not flee was seized with her son, and threatened with knives, and forcibly compelled to kneel before the idols. A perfect reign of terror prevailed in the district, and news could be conveyed to and from only by persons who knew the hill by paths, travelling by night.

They openly threatened also to attack any foreigners who might venture down to help the Christians.

The matter had become so serious that, despairing of all help from the district magistrate, I laid the case (through Bishop Russell) in the hands of H.M. Consul at Ningpo.

The Consul very kindly and very promptly reported the occurrence to the Taotai of Ningpo, under whose jurisdiction Chu-ki lies, and he,

working through the Prefect of Shaou-hying, despatched a special commissioner to examine the case on the spot, and to arrest and punish the ringleaders. I received a civil note from the magistrate at Chu-ki, assuring me that he had done all in his power to bring the rioters to reason, and that all was now quiet; but that as a special officer had arrived, he must request me to send Luke to attend in person the investigation. This summons placed me in a great and anxious difficulty. I could not refuse the magistrate's requests, but I had positive news from Great Valley that the whole country was being watched for poor Luke, and that men had been told off in particular to watch the landing at Chu-ki and carry him off. Indeed, just after he had started on his perilous journey, one of his brothers came up in breathless haste to entreat me not to let Luke adventure himself amongst his murderous enemies. I had sent him, however, commended to God with earnest prayer, and accompanied by Matthew Tai and my teacher, formerly a military mandarin, and a bold and capable companion. Through God's great mercy they went and returned in safety, and they found that the tide was turning, and that some of their enemies were already desiring an arrangement of the affair. The gentry at Great Valley, however, were still unsubdued, and I learnt subsequently that they had hired 200 men, at about one shilling and threepence a day, for several days together, prepared to rescue any men whom the magistrates might arrest. The magistrates, after their superficial investigation, offered compensation of a totally inadequate character, and invited the Christians home without any sufficient guarantee for their safety, so that I felt obliged to decline the terms of peace, and to keep the Christians still in a place of safety. Meanwhile news of a chequered character reached me. One young Christian had given way—the very one, alas! who so bravely incurred his father's persecution at his baptism last October. I heard, to my sorrow, that he had been, for some weeks before the persecution, neglecting Divine worship, and growing careless; so no wonder that he quailed when the storm fell upon him. But the inquirers, I heard, were standing firm. There were, I knew, about thirty in villages near Great Valley; and eighteen of these, in a village ten miles eastward, had been shamefully beaten on the head with a heavy brass pipe by the constable of the village whilst on their knees.

Now the news reached me that this constable had been arrested, and in his fright he entreated the leader of the little band, whom he had thus beaten and insulted, to go with him to the magistrate's yamen and help him. This good, hearty Christian man went willingly (he was a relation of the constable. Indeed, these villages consist mostly of families with the same surname, and all connected by birth). He, too, had the privilege of appearing before the ruler, and at his command he too repeated the Creed, the Lord's Prayer, and the Ten Commandments; and when the old constable was sentenced to 1000 blows, the Christian, returning good for evil, begged him off, and succeeded in his petition before the magistrate.

The magistrate, after this, deputed an elderly man, a member of the Chow family, to come up and invite the Christians to return to their

homes, promising that they should not be molested. We were very glad to welcome this peace-maker, but, on questioning him, he frankly confessed that nothing whatever had been done to make good the destruction of Luke's home, and that he could not be answerable for the gentry. I was obliged, therefore, most reluctantly to send him back with the request that some compensation at least should be first granted, and the Christians' home be made in some sense habitable, and that one of the gentry should come up in person as a guarantee for the good behaviour of the rest. The "peace-maker" returned to the yamun, and, with deliberate falsehood, asserted that we had insulted him, treated him as an enemy, and sent him away empty-handed.

I wrote to the magistrate, repudiating this charge with much warmth, and pressing him for a prompt settlement of the affair. He replied, diplomatically, that important business summoned him to Hangchow, and that he would call in person on me, and amicably arrange the difficulty. He came at the time appointed, bringing one of the offending gentry in his train, and I received him in my study with all the civility and courtesy which I could command. He now in person invited the Christians home, assured me of their safety, and promised that due compensation should be paid, after an investigation of the actual damage done, to be made by persons appointed by myself. We talked much of western countries, of the Suez Canal and the Mediterranean Sea, and the name and glory and work of our Master were mentioned to our new and, in appearance, cordial friend. He doubtless knew well that his treachery or cowardice (I think it must have been mainly the latter) had been reported to me, but I forbore, of course, from all mention of these by-gones. I lost no time in starting the poor Christians homewards, the magistrate sending a special officer with them. My teacher and Matthew Tai accompanied them, and, after careful investigation, they reported the sum of \$250 to the magistrate as an equitable recompense for the property actually destroyed, though poor Silas (Luke's brother) had lost much that could not well be estimated through the enforced neglect of his wheat and bean crops. The gentry and the magistrate, however, pleaded "poverty," and, as a matter of fact, the case had cost them together more than double the amount demanded, and I have actually received only \$90 instead of \$250.

Any money compensation, after such a bold, determined, and defiant onslaught, is of course a great triumph of principle. But the amount seems small to some of the Christians who had looked for great things in consequence of the action of the higher Mandarins. For a time I was greatly tried by the murmurs of some of the younger Christians, and by signs of jealousy against Luke, and a want of harmony in the little band. Such feelings, however, though to be deplored, were surely not to be wondered at altogether in the case of young Christians so early tried in their Christian course, so severely injured, and helped in their trouble by the potent foreigner. I visited Great Valley shortly after this, and when I assured them that so much and no more had been paid, that Luke had pleaded for the other sufferers as well as for himself; that I had divided the money as equitably as possible; that

though we might forcibly demand more, yet that such a demand would probably lead the gentry to harbour enmity, whereas now, though humbled and defeated, they could not but applaud our moderation and patience, and that thus the Gospel, I believed, would have free course and be glorified. When I made this statement to them, they gradually laid aside their discontent and ill-will, and they have, we believe, returned to a better mind and to internal harmony and fellow-feeling.

I felt bound to visit the district as soon as possible after the restoration of peace, first of all to exhort and comfort the Christians, and, secondly, to baptize such of the inquirers who had passed through the persecution, and who were still steadfast in the faith. I had sent down Matthew Tai before me to prepare the catechumens, and I followed myself on Monday, April 29, for Chu-ki. A strong head-wind and flood-water made my progress very slow as we ascended the stream. A violent thunderstorm broke at 4 a.m., and lasted till 4 p.m. on April 30; and instead of reaching Great Valley as I had hoped on the evening of that day, the sun, looking at last through the thunder-cloud, was fast setting when I reached Chu-ki, still eighteen miles short of Great Valley. I landed at once, and hastened with Matthew Tai to pay my respects to the magistrate. He received me very cordially; and when, after a few minutes' conversation, I rose to go, informing him of my intention to travel all night to Great Valley, he shouted out that it was impossible, that the roads at night would be impassable after the great rain, that the chair-bearers would not start, and that he had prepared a room in his yamun which was very much at my service. I demurred to this, and assured him that, as I must at any rate start at break of day, it would be unreasonable to request the opening of his yamun doors at such an hour; and that I would, if necessary, pass the night in an inn. Just then, however, another thunderstorm broke, and, yielding to the double persuasion of heavy rain and Chinese politeness, I resigned myself to my fate, and followed my host into a quiet room, where cakes and fruit were prepared, and where, taking as my text a beautiful sprig of white banksia rose picked from a tree in the yamun court, I preached to him Jesus in His creative power and atoning love.

My host was unwell, he told me, and tired of his stormy post in this turbulent district. I ventured to proscribe for him a simple remedy which I had in my basket, and after a while he rose and left me, sending his eldest son, a gentlemanly and intelligent young man, to preside at dinner, which was served at 8 p.m., just as the noble President of the C.M.S., *similia similibus*, was taking his seat in Exeter Hall. At the first cock-crowing on May 1 I rose. It was 4 a.m. by my watch, but I afterwards ascertained that I was an hour too fast; it appears that I was cruel enough to rouse the officer deputed to boil my kettle, and see me on my way, at the unfashionable hour of 3 a.m. I moved him at last, after half an hour's exhortation; and by 6 a.m. (5 a.m. in old style), Matthew Tai and I were on our way to Great Valley. We arrived safely, after a blowy, rainy ride, at noon; and for four hours of great interest I was engaged in examining the inquirers.

I could not but feel glad, for their sakes, that the issue of the persecution, though (I trusted) truly triumphant for the *Gospel*, had not proved a triumph for the pockets of the Christians. All those who came forward, asking for baptism, had seen and known something of the cost. To their friends in Great Valley, and to themselves in a measure, it had been given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. I found also that the amount of knowledge possessed by almost all of the catechumens was very encouraging, and with thankful hope I baptized seven men, five women, and five children (the children including a twin brother and sister, aged seven years, who had learnt the Creed, the Lord's Prayer, the Ten Commandments, the Confession, Grace before Meat, and a simple form for private prayer, with singular accuracy).

In the evening I called on one of the Christian families, endeavouring to bring its members back to a better state of feeling (they had been foremost in discontent); and at evening prayers, to a full congregation, I urged harmony, love, gentleness to outsiders, purity, and self-support. I rose again at 4 a.m. on May 2 by my watch, or at 3 a.m. according to the rest of Cheh-kiang; and was again on my way by 6, *alias* 5 a.m. The morning was one of indescribable beauty, cold and bracing for May, but bright and clear; the hills in their freshest, tenderest green; the last blossoms of the azalea giving way to the white roses and hawthorn of May; the air sweet now and again with scent from the bean-fields, and filled with another sweetness from the songs of innumerable happy birds—the notes of not a few being quite new to me. I was on my way to Wang-do-fan, a village ten miles east of Great Valley, in which reside the Christians who had been beaten by the constable in March. Luke and Silas, and two other of the recently baptized, accompanied me. The leader of the little band, the man who had begged off the constable, met us half-way to his village, smiling with pleasure; and as we walked along he shouted to a man at work in the rice-fields. "That's a believer too," he said to me; and shortly after my arrival at the house, this man came in, washed and beautified for service. In this village, after examination, I baptized two men, two women, and five children, making in all sixteen adults and ten children baptized on the two days; and these Christians representing six different villages and hamlets in the district, and we know of inquirers in two other villages, all within the Chu-ki boundaries.

I started for Chu-ki immediately after service, leaving Luke behind to preach in Wang-do-fan; and after a journey in all of nearly 100 *li*, through country wholly new to me, I reached Chu-ki at sunset, and started homewards at once, arriving at Hangchow on May 3.

And now I have to relate a further mercy, and a very great help and encouragement in this work. Our dear and honoured Bishop arrived in Hangchow with Mrs. Russell, on Thursday, May 16; and after the session of the Cheh-kiang Mission Conference, held on the 16th and 17th, and after a confirmation in our mission church in this city on Sunday, May 19, when fourteen men and one woman were confirmed,

the Bishop started, according to a long-promised plan, for Chu-ki and Great Valley on Monday, May 20. Mr. Valentine, Mr. Sedgwick, and myself had the pleasure of accompanying the Bishop; and it was a journey of many very special mercies. The Bishop's health is so uncertain, and the weather in May is often so hot and trying, that I had contemplated the expedition with some apprehension. We started at 11 a.m., after a heavy shower of rain, and reached Pondhead, our nearest out-station on the Ts'ien-t'ang River, at 4 p.m. Here we stepped on shore to inspect the new mission house; and I was informed by the catechist of a family named Chow, now earnest inquirers at Pondhead. They are Chu-ki people, and come originally from the neighbourhood of Great Valley, though now residing at Pondhead; and the catechist remarked that God does indeed seem to be specially blessing Chu-ki just now. We then walked beyond the town of Heard's Weir; and as we waited for the tardy boats, the Bishop looked round for a seat, and could find nothing but the dried nets of some fisherman rolled up on the bank. On these he sat, and began to talk; and great was our thankful surprise to hear from one of these fishermen lads a clear statement of the Gospel—the Divinity of the Lord Jesus, His death on the Cross for us men and for our salvation, the necessity of faith and prayer—all stated with intelligent apprehension. He had heard the truth in Ningpo (from his description we gathered that the preacher was Stephen Dzing's son, the Rev. Dzing Ts-sing), and also in Hangchow, and in the Wu-k'ang district. The Bishop told me that he has met more than one such case lately, and that he thankfully believes the time to be very near when there will be a great movement of the people in the province towards Christianity. Dr. Nevins, of the American Presbyterian Mission, cherishes the same sure hope as to the "set time" for the visitation of Shantung being at hand.

We made but slow progress that night (perhaps these head-winds and adverse waters typify the difficulties of the work, and Satan's eager desire to hinder it). We had hoped to reach Great Valley by Tuesday night, but, as on my previous journey, we did not reach the city of Chu-ki till nightfall. Our evening walk on Tuesday was one which I shall not soon forget. A fresh easterly breeze awoke, after a hot and sultry noon; the air was laden with the scent of honeysuckle and roses, as if we were walking through a garden thick with flowers (the fragrance of the honeysuckle on the wall of my own dear home seemed wafted to me that evening). Then green paddocks with grazing cattle looked English and not Chinese; a rich plain, bounded by fine ranges of hills, stretched to the left. To the right we had peeps through the trees of the winding Pu-Yang River, the birds were in full song, and (if this be not considered a bathos) the countless mulberry-trees were in *full fruit*—the berries not equal, of course, to English fruit, but still fine and refreshing, and making me think of two large trees which used to stand in the grounds of the well-loved Islington College, and which, in late September afternoons, used to invite the studious youth to clamber up their branches in the pursuit

of retirement and repose. When we reached Chu-ki we sent in our cards by Matthew Tai to the yamun, promising to call on our return from Great Valley. Tai gave me good news of the happier state of feeling among the Christians at Great Valley, which made me very thankful. At about 10 p.m. two officers from the yamun came out to the river bank with lanterns to invite the Bishop to spend the night in the yamun. We declined, however, with thanks, this courteous invitation.

At 6 a.m. the next day we started for Great Valley. We halted for breakfast at 8 a.m. in a small town called Ka-ding, seven miles south of Chu-ki. We were shown into a room adjoining a rice-shop, which by an euphemism was described as a "private apartment." It had a door, indeed, which we closed, but which was speedily opened by the curious outside, and it had an open space in the wall designed for a window-frame, but now vacant, and a tempting place for the curious who could not come near the door. One face appeared in this open space, and was warned off, with the immediate effect of gathering fifteen or twenty faces more, which gazed at the Bishop and his clergy at their breakfast.

Breakfast over, we hastened onwards, and, great as the heat was at noon, the brilliancy of the air and the beauty of the hills prevented over-fatigue. We arrived at 12.30 p.m., and, after a refreshing wash and a frugal meal, we prepared for service. The upper room has been enlarged by removing a partition, and it will now seat fifty or sixty persons. It was nearly filled, about forty-two Chinese being present, and four foreigners. I read the Litany and a special lesson appointed by the Bishop. We sang a hymn, and then the Bishop began the Confirmation Service. The heat was very oppressive, but the Bishop spoke with great vigour and clearness on the true nature of that faith which, for those who duly received the solemn rite about to be performed, would be confirmed and strengthened. In the pauses of the Bishop's voice, the cuckoo's song could be heard from the neighbouring hill, and the whole scene, with its surroundings, was indeed sufficient to call forth thanksgiving to God. Here, in this beautiful but remote hill-village, the Gospel, carried by what some would call a chance 200 *li* (say seventy miles) from Hangchow, has surely found a lodgment. Here, where a short year ago the sweet hill-birds alone could praise their Maker—for the true God was unknown, and Christian worship not thought of—here we beheld, with wonder and gratitude to God, a devout and comparatively orderly congregation of men, women, and children, who joined in the responses and hymns, and listened eagerly to the Bishop's address. Twenty-seven persons were confirmed, sixteen of them being men and eleven women. Immediately after the Confirmation Service, the Lord's Supper was administered, when thirty-two Chinese communicated, including Matthew Tai, with his son John, and Stephen Dzing's youngest son, Kyi-doh, who had all three been helping me during the past week in preparing the confirmation candidates and in instructing inquirers.

Before the Communion Service began I gave a very brief address,

reminding the Christians of the twofold significance of this great Feast of Love—union with the Lord Jesus and with His people in Him—and that conformity to His image and mutual fellowship and love should be the aim and resolve of all true communicants.

After the service we conversed briefly with some new inquirers, and then started on our homeward journey. We paused by the banks of the stream at the town of Li-p'u for tea, but, our sedan-chair bearers being opium-smokers, we were detained two long hours before we could make a fresh start. Lanterns were provided; but, the supply of candles having run short, the bearers lighted long strips of bamboo, which made excellent torches, and so we went flaring in long procession through the darkness, and it was 2 a.m. on Thursday, May 23, before we reached the boat, the Bishop tired indeed with his long ride of thirty-five miles, but, through God's mercy, not over-tired. A few drops of rain fell as we entered the boats, and the next day, when under shelter, we had a fierce tornado, so that we felt doubly thankful for the merciful weather granted for the long journey inland.

On Thursday morning, at 10 a.m., we all called by appointment on the Chu-ki district magistrate, after inspecting a house which seemed to the Bishop most suitable for mission purposes. I fear, however, that the landlord will be afraid or unwilling to rent it, even had we money for the purpose, or a suitable Chinese Christian to put in charge.

The magistrate kept us waiting long, being, I fancy, in bed still when we arrived. He has the reputation of being an opium-smoker (where indeed, through all the ramifications of Chinese society, has not this great plague found its destructive way?). Business is conducted in his yamun, chiefly by night, and the establishment wakes late. At last the great man appeared, and he received our Church's "great man" with much cordiality. After a number of complimentary questions and answers, the Bishop introduced the subject of religion, and, with the combined aid of the Ningpo, Shaou-hying, and Hangchow dialects, spoken by the Bishop, Mr. Valentine, myself and Mr. Sedgwick respectively, I trust that we succeeded in getting some true ideas into the magistrate's mind. The Bishop directed his attention to our Lord's great commission, "Go ye into all the world;" and spoke to him also of the requirements of Christianity—"Fear God, honour the king." We then spoke of the date of the Incarnation, and he shrewdly asked, "If Jesus came only 1878 years ago, what religion preceded Christianity?" We directed him to the subject of the continuity of Scripture and the nature of the Son of God, "having neither beginning of days nor end of life." The Bishop then commended the Native Christians to the magistrate's parental care, and thanked him for his recent action; and, after he had entertained us with luncheon, we left with expressions of mutual regard, and our friend announced his intention of calling on Dr. Galt for advice, being troubled with rheumatism. We left immediately for Hangchow, and, after a speedy and pleasant journey, arrived safely at noon on Friday. We thank God indeed for our Bishop's visit, and trust that his appearance and words, both at Great Valley and in the mandarin's yamun, will prove a lasting benefit. The future orga-



nization and shepherding of these hill Christians, with the questions of self-support and of the selection and employment of Native agents for the carrying on of the work, cause us much anxiety. If the work be of God, it cannot be overthrown indeed; but it is for us to seek for and to use human instrumentalities for its establishment and extension. We shall need both money and men ere long. But the future, with possible disappointments and deep sorrows, such as my dear brother Valentine has experienced, I will not anticipate, only with deeper earnestness than ever before I commend to the sympathy and prayers of praying friends at home the work in Great Valley and the country round.

A. E. MOULE.

## NOTICES OF THE SINDH MISSION.

BY THE REV. JAMES SHELDON.

*Kurrachee, Jan. 25, 1878.*



THE progress of the Sindh Mission, since its commencement in 1850, has not been rapid. To some, who estimate success by the number of converts, the Mission would appear a failure. We have only two stations and but two Native congregations, both still small. Converts from amongst the Sindhis have been few, while the great mass of the people can hardly be said to have been reached, when Upper Sindh is wholly unoccupied, and the work of itineration in Middle and Lower Sindh but imperfectly carried on. At first sight this seems far from promising, suggesting the thought that, were our Mission less than divine, we might well despair. But it was begun in a spirit of faith, resting upon divine promises, which, if maintained, must eventually succeed. One of the first missionaries to Sindh, as he landed upon its shores, claimed it as part of Christ's inheritance. Through the long years which have followed, the same faith has, we trust, animated his successors. Let it be maintained, and the issue cannot be doubtful. That a good work has already been done—one well repaying all the effort and money spent upon it—we have abundant proof. Education commenced by the Mission has been perseveringly carried on in our schools on a scriptural basis. Old pupils who have passed through them are now scattered over the province, and are everywhere friendly to our cause. Some of them, now fathers of families and occupying influential positions in Native society, appreciating the benefit they themselves derived from our schools, are gladly sending their sons to us for their education. Others living in distant towns have repeatedly invited us to open mission-schools in their localities, and, when visiting them, are always ready to welcome us as Christian missionaries. The Gospel has been proclaimed fully and constantly in Kurrachee and Hyderabad, and, as we have had opportunity, in some of the other large towns and villages of the province. A large portion of the Holy Scriptures has been translated into the Sindhi vernaculars. Tracts in various languages have been widely circulated, the present demand

being most encouraging. There is, therefore, good ground for hope that, with an efficient missionary staff, together with spirituality and independence in our Native congregations, the Mission will advance with less tardy steps than hitherto. For all that has been achieved we desire to be thankful, and we hope the Committee will be encouraged to support us with men and funds. It is no easy task first of all to win our converts from systems deeply rooted in the associations, customs, and affections of the people; but it is a still harder task, with the temptations which surround them, to train and build up infant Churches, composed of members drawn from many widely divergent sources. We believe it is this, taken together with the constant changes in our staff, caused by failure of health and sometimes by death, that will chiefly account for slow progress. During the last fifteen years, only two missionaries have been permitted to remain long enough to secure a ready facility in speaking the language, and one of these has to struggle on for months together, battling with a depressing fever, peculiar to the climate. These facts are mentioned to show that, if we cannot point to marked success, it can be, in a great measure, accounted for by inadequate agency.

*Kurrachee.*—The missionary work in this station, in its several departments, has been continued as in former years. The European staff was increased by the arrival, early in January, of the Rev. J. and Mrs. Bambridge. The latter, to the grief of all, was called away to her heavenly rest, after a very brief sojourn with us, but not before she had shown the true missionary spirit, the sweet savour of which will long remain in the Mission. Her bereaved husband has remained faithful at his post, devoting himself to the acquisition of the language, and rendering occasional help in the services, schools, and bazaar. One of our Native agents has left for the Punjab; but his place has been more than supplied by the arrival of an old pupil, who, after many years of experience in our Punjab Missions, is desirous of devoting himself to evangelistic work amongst his fellow-countrymen, the Sindhis. Another Native agent has also been engaged to labour amongst the Mohammedans, especially directing his attention to strangers—Patans, Arabs, and Persians—visiting our port. In the Marathi girls' school Mrs. Ward has been appointed mistress, and the services of Mrs. Wilson, who was formerly employed as a zenana visitor, have been secured.

Before reviewing the work of the year, it may be interesting to mention a few facts respecting the non-Christian Native communities of Kurrachee, and their attitude towards Christianity. Speaking generally, this may be said to embrace Hindus, Mohammedans, Sikhs, Parsees, and the new sect of the Brahmo Somaj. The Hindus still form the most numerous body. It cannot, however, be said that they have advanced either morally or religiously. No new temple has been erected by them during the year, and frequent disputes have arisen in the old ones, leading to the formation of new punths or sects. One of these, established in our own immediate neighbourhood, enjoins the observance of rites so immoral as to call forth the condemnation of the Hindus themselves. Another leader, longing to escape from the

thralldom of his sect, but with no true light to guide him, has daringly declared himself to be God, justifying his absurd notion by confused arguments drawn from books on modern Pantheism. A spirit of restlessness is seen everywhere, evidently showing that Hinduism is on the wane. The influence of our schools is unquestionably telling upon the old superstitions. Hundreds openly condemn the old paths; but, alas! no certainty marks the new ones struck out. On the contrary, it is to be feared the restraints imposed under the old systems are cast aside for a licence under the name of liberty wholly inimical to morality. Still Hinduism is strong. Its temples number not less than twenty-two, including four devoted to the worship of the sea and the River Indus under the name of Udero Lal; two to Jaganath; two to Hanuman, the monkey god; three to Shiva, and four to Kali. Two are under the control of the Acharya Maharajas, who derive annually a large revenue from their followers, and during their visits here are worshipped by them. But the worship of Krishna, still the most popular Indian deity, is most prevalent, no less than six temples being chiefly devoted to it.

The Sikhs, disciples of Nanak Shah, are not numerous in Kurrachee. They probably number about 300, and own five mats or temples, in which copies of their sacred book, the Grunth, are kept.

The Mohammedans are divided into two sects—the Sunis and the Shias. The latter are greatly in the minority as regards numbers, having only four mosques for daily worship, while the Sunis count over forty, and form the bulk of the Mohammedan population. The social influence of the Shias is, however, on the increase. Two bodies belonging to them—the Khwajas and Borahs—are most enterprising traders. The only new mosque built during the year belongs to the Borahs. Between these two sects of the Sunis and Shias, there is at times openly avowed hostility, though they have as Mohammedans sufficient in common to join in a common cause, as was seen in the universal joy manifested after the late Turkish victories, and their joint contributions for the Turkish wounded. Though it cannot be said that, as a body, the Mohammedans are favourably disposed to Christianity—as a rule they reject our faith in blind bigotry without examination—yet it is worthy of notice that our most intelligent inquirers of late have been from amongst them.

The Parsees of Kurrachee, in number under one thousand, are a most intelligent and enterprising class. They are in many respects Anglicized, but so far they adhere to Zoroaster in religion. Many amongst them are disposed to be liberal in their views, and will gladly come to hear lectures on religious subjects when delivered in our mission-school.

The last and newest sect is the Brahmo Somaj. In it, perhaps, we have the nearest approach to Christianity; because whatever is good in it has, for the most part, been drawn from our Christian teaching. Resting as it does upon the basis of intuition, it has and can have no lasting foundation, and will, unless it accept Christianity, like many Hindu reformed sects which have preceded it, either relapse into

Hinduism or be forced to accept materialism in one of its various phases. Their boasted theism, on its present basis, is impossible. During the year an attempt was made to revive the almost dying embers of the Somaj in Sindh. One of their leaders, Baboo Pertab Chandra Moomzumbar, was invited to deliver lectures at Kurrachee and Hydrabad. Those delivered here were eloquent, and attracted large audiences; but, while the Baboo was powerful to pull down idolatry, he signally failed to satisfy his hearers as to the merits of his own system. Nor could it be otherwise. Intangibility is the marked feature of the movement, and so manifest has this become that theist texts are, we are told, to be collected to form a creed. Thus intuition gives way to dogma, and we wait to see what will be the next move. Will it be to Christ? The number of adherents to this body is small, and very few even of them have surrendered the sacred thread or openly separated themselves from Hinduism. Allied to the Brahmos are the supporters of the Prathna Somaj, or praying society. The aims of this society are very ill-defined.

Amongst these various sects we have our missionary agencies—evangelistic, educational, and pastoral; all in their several departments working directly or indirectly with varying success.

1. *Evangelistic Agency*.—During the year, preaching in the bazaars has been unremittingly carried on. At seven selected stations, where good audiences are generally secured, our message has been proclaimed. Though it must be confessed that sometimes considerable opposition has been shown, and once or twice stones and other missiles have been thrown, yet, on the whole, we are able to report that the preaching has been quietly listened to, and has been a means, not only of drawing attention to the Gospel, but also of bringing inquirers to us. One of the catechists, a converted Brahmin, in addition to his work in the bazaars, where he is a successful preacher, has occasionally been invited to discuss the claims of our Christian faith in large Hindu assemblies, and reports well of the manner in which he has been received. Another, a converted Mohammedan, has gained admission into the homes of the upper class of his former co-religionists, where he has been able quietly to introduce the subject of religion, and state his own convictions—a great point with him—which led to his conversion. This is a new feature in our work, which we hail with thankfulness. Another of our agents, a converted Afghan, has been most useful in attracting strangers, especially his fellow-countrymen, who in the cold season visit, with their *Kafilas*, Kurrachee in considerable numbers. He sits in a small room—a sort of *zaiyat*—near a public thoroughfare, and almost every evening may be seen in earnest conversation with one or more visitors. In connexion with these evangelistic efforts our bookseller has sold over 1200 books. These are, for the most part, of small value, but as each book contains some religious truth well suited to Native readers, their circulation is likely most helpful in diffusing a right knowledge of Christian truth. Had we the means of increasing our stock of books, including English, a very much larger circulation would be secured, the demand having lately greatly increased.

Of the inquirers brought to us by this agency, one, a respectable Mohammedan, of good education, and a Native of Mecca, remained with us over five months, during which period he was under regular instruction. His seemed a case full of hope, one worth all the time and labour devoted to him; but before his probation ended he failed to satisfy our strict requirements, and had to be refused baptism. This is only one of many instances in which our faith has been tried; yet surely the faithful word cannot have been spoken in vain. At the close of the year the Sirdars of Beluchistan accompanied the Governor-General's political agent of that province, Major Sandeman, to Kurra-chee. They encamped near the Mission-house, and thus a favourable opportunity was afforded of holding intercourse with them. Visits were exchanged with the leading Sirdars, and copies of the Gospels in Persian presented to them. They were received with many expressions of good-will. One of the principal Sirdars offered to give us his protection, should we see our way to establish a school in the chief town of his territory. It may also be interesting to mention that two youths—one a Beluchi, and the other a Brahmi, both natives of Beluchistan—are pupils in our school, and daily receive Christian instruction. Thus it may be that this country, so long closed to us—for years the prey of intestine strife, where every man's hand was against his brother—may, in the providence of God, ere long be opened to Christian effort.

2. *Educational Agency.*—This has been attended this year, with one exception, with unusual success. The Mission in Sindh began with a school. It was the first one worthy of the name established in the Province. Could its founder now see the result of his benevolent efforts in the numbers who have passed through it and its branches, and the stimulus given to the praiseworthy efforts of the Government in spreading education throughout the land, he would truly rejoice. During the many years of my own connexion with the Mission, no department of it has received more attention than our schools, nor has the labour been without encouragement. I may unhesitatingly say that not only have our schools given us converts, but indirectly have, more than any other instrumentality, furthered our work. The last year has proved no exception. In both our boys' schools, the numbers attending them have increased, being at the end of December—in the Anglo-Vernacular School 125, and in the Vernacular 215, or a total of 340. Of the efficiency of the former the Government Educational Inspector, after the last examination, October, thus reports: "The Educational Inspector would express his satisfaction at the results obtained. Part of the examination was conducted under similar circumstances, in the same papers, and at the same time with the Government High School. What comparison it was then possible to institute was in favour of the Mission School. Mr. Lee Warner considers the results obtained (and which will entitle the Mission School to an increased grant from Government) to have been most creditable to the boys, and sufficient to establish the conclusion that the masters of the Mission School, under the able direction of Mr. Sheldon, have

brought to bear on their work ability and assiduity. The Government Inspector has no authority to examine the pupils in any but the secular branches of their knowledge; but when it is recollected that a part of each day's instruction is devoted to religious education, the results of their examination in secular knowledge are only the more creditable to the efficiency of the school."

The Vernacular School was not examined this year by the Educational Inspector. It is, however, only due to the head-master to state that the school was never more prosperous, and that, had there been an examination, the grant would have been considerably increased.

In both these schools religious instruction is regularly given, and it ought to be mentioned, as a testimony to the power of God's Word on youthful minds, that boys who, on entering the school, have shown marked dislike to reading the Bible have, as its wonderful truths have been gradually unfolded to them, listened gladly, and have openly expressed their approval of the Scripture lesson. Repeatedly have some of the senior boys, without solicitation, mentioned to me their thankfulness for Bible-teaching, and once I heard a boy of the upper standard defend the school on the ground that the Bible was taught in it. These schools are doing a work of which none of us at present can know the full value.

Our third school, for Marathi girls, has had to contend with some difficulties. For some time the teacher was away on leave, and, during several months of the year, the prevalence of fever was so serious as to necessitate the closing of the school for a time. As soon as possible a larger and more suitable building for a school than the house formerly occupied was obtained, and, as the sickness decreased, most of the girls gradually returned. There being only a Government inspection this year, the grant allowed was the same in 1876. In September, however, some members of the Deccanee Hindu Subha voluntarily devoted two mornings to the examination of the girls. They presented a satisfactory report. In order to encourage the girls, and show their interest in the school, the Committee invited us to be present at a prize giving, when they presented to the pupils who had acquitted themselves well in the examination, suitable books and work in wool, &c. It was an occasion of deep interest to us, and of very great encouragement; for in the voluntary effort, attended with some sacrifice, of our Native friends, we had convincing proof that our efforts were appreciated, and that the importance of female education was better understood.

In the Children's Home we have had only ten boys. The object of this Home is to afford a refuge to homeless boys and to others who give promise of becoming useful in the Mission. So far it has been found useful, but careful management is required to secure industrious habits and Christian character. During the year, two of the boys have been employed in the railway workshops; one has left for the Punjab, and another for the Persian Gulf.

The Native congregation numbers in all seventy-three, being an increase of five on last year's return, with thirty-one communicants, which also shows a slight increase.

At the Native services, the Bible-readings on Sunday afternoons, and also on Wednesday evenings at the chapel specially adapted to our adherents and inquirers, the attendance during the whole year has been encouraging.

Including the church offertories, which amounted to Rs. 90, the contributions to the Native Church Fund were Rs. 324.

A Church Committee has been formed in connexion with this congregation, and has proved a useful auxiliary to the missionaries. Though we have to own to many anxieties in this pastoral charge, we gladly record that there have been many instances of the working of true Christian principle, and of an earnest desire to make sacrifices for Christ in spreading His Gospel, which have cheered us in many a weary hour, and makes hopeful for the future.

The English service has been regularly held on Sunday evenings, and has been well attended. For the liberality as well as for the personal help given to us in our work by this congregation, and by many other European friends, we feel deeply thankful. Their contributions to our schools and Mission have been above the average of past years, and have enabled us to retain the services of useful Native agents who otherwise, from the straitened funds of the Parent Committee, must have been dismissed. Encouraged by these results, we desire to continue and enlarge our operations. There is still much unoccupied ground in and around Kurrachee, not to speak of the collectorate, which is almost as large as Ireland. On the right bank of the Syari River there is a population of some 7000 of the artisan and labouring classes still without a school or any means of Christian instruction. In many of the outlying hamlets there are open doors for missionary work, which we would gladly enter. The demand for Christian literature is increasing, and we believe many are anxious for instruction. We ask the Committee, as far as they are able, to help us with funds—we know we have their prayers. Past efforts have not been in vain, and their success may well encourage us “not to be weary in well-doing, knowing that we shall reap if we faint not.”

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*Kurrachee, July 8th, 1878.*

I send you a simple narrative of some recent conversions in our Kurrachee Mission.

The first one is that of a Hindu of good caste and education, a native of Surat, but for several years a resident here. He is at present employed in the Telegraph Department of the S. P. and Delhi Railway on a fair salary. His testimonials of service are excellent. The peculiar feature in this case is that the convert was first seriously influenced in favour of Christianity by one of our old scholars, who is still a Hindu—one convinced but not converted. He passed through the usual probation of six months, during which he received regular instruction from me, and was publicly baptized on Easter Sunday. His Christian character since has been humble and consistent, and quite in keeping with the following short but beautiful expression of his faith, prepared by himself, and given to me before baptism:—

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"I heartily thank God, our Heavenly Father, that He has given us His only begotten Son to redeem us, that whosoever believeth on Him shall not perish, but have life eternal. Consequently, my heart overflows with gratitude to Him who hath redeemed us with His precious blood, and that He hath called me out of darkness into His marvellous light.

"I had been brought up in the midst of idolatry, ignorance, and superstition, until within three years, when, through the study of God's Word, and the kind encouragement and instruction of Christian friends, I felt called upon to break loose from the folly and wickedness of such a course, and to lay hold on Christ the Saviour. I felt for some time indifferent to openly embracing Christianity, but by degrees becoming aware of my lost condition were I to be struck down in my sins. I thank God that He put it into my depraved heart to embrace and hold fast the blessed hope of redemption which He has given us through our Lord Jesus Christ. I am now assured that to be out of Christ is to be out of heaven, and that through Him only have we access to the Father, and it is my earnest desire to be a faithful soldier of the Cross, ever dependent on the Lord to grant me grace to love and do His will. May the Holy Ghost sanctify and make me holy; may my understanding be enlightened that I may know more and more of truth until He calls me home, and, when that time comes, may it please God that I depart fully trusting in His mercy and the efficacy of Christ's death!

"I know it is by faith I am saved, and not by my own merits; yet I am assured that a lively faith should be productive of good works; for, as a good tree bringeth forth good fruit, so should faith bring forth good works.

"I am now desirous of being publicly received into Christ's Church, that I may receive the gift of the Holy Ghost, and it is my fervent prayer that I may then go on my way rejoicing, trusting only in God's help, and esteeming myself highly favoured to be called to be a humble follower of the Lamb."

On Whit-Sunday we had a most joyful day. In the presence of a large congregation and with the hearty good wishes and prayers of the whole Native Church, I baptized a Subadar of the police, his wife and child. It was a day to be remembered by us all. Mr. Shirt, who was with us, and preached on the occasion, said it was the most interesting and touching service at which he had been present since his arrival in India, twelve years ago.

A few particulars of the Subadar and his family may be interesting.

Kurrachee contains a mixed population, made up of many communities, drawn from almost every country of Asia, with not a few from Africa. Amongst these is a small body of aboriginal Bheels, in number not more than 340. These men originally came to the province about 1843, and were employed in the police. One of them rose steadily in the force until he became Subadar, and, after a long service of thirty-four years, has now retired upon an honourable pension. He is greatly respected by his people, and has great influence amongst them. To this man, at a somewhat advanced period of life, it has pleased God, in His



mercy, to make known the message of salvation. His first drawings towards us were remarkable. He traces them to a dream which made a great impression upon him. In this dream he saw the missionary like a guru blessing him, and from that moment made up his mind to attend the mission church. No notice at first was taken of his story, but when his regular attendance and devout manner indicated sincerity, he was encouraged to come to my New Testament readings after the daily morning service, and in due course was placed upon the list of our inquirers. Diligently and day by day he read with me the Gospel story, drinking in its precious truths, his whole face lighting up as the love of the Saviour grew upon him. Instructing him was a great joy to me, his earnestness and sincerity were so clear. He never seemed ashamed of acknowledging Christ, spoke of Him everywhere, and especially in his own family. His wife caught his spirit and became as earnest as her husband: indeed, in some points her faith was even stronger and clearer than his. Thus they passed through their probation; and at length, with the joyful consent of the whole Church, they were baptized, and are now most happy Christians. We rejoice over them with trembling, knowing but too well the snares surrounding them in this idolatrous land; but we do entertain the hope that these conversions of old residents of the town will, God blessing our efforts, lead to many more. The Subadar's brother and nephew, and his wife's sister, are all candidates for baptism, and are under instruction. It is also a striking fact that these two men have been pupils in our mission school, and have a fair acquaintance with English—evidently ready, with one bold enough to lead the way, to embrace the Christian faith. It is quite true they are Bheels, and, as such, of low-caste standard, according to Hindu notions; but they have, either by service rendered, as in the Subadar's case, or by education, raised themselves in the social scale; and should they become earnest, consistent Christians, character, far more than caste, will have great weight in their influence with others. These converts have not in any way received pecuniary assistance from the Mission.

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

(Continued from p. 541.)

### CHAPTER VIII.

#### EVANGELISTIC EFFORTS.



HE means used for preparing the inhabitants for God's service here below, and for the joys of heaven above, remain the same. I have already said that the doctrines which we preach are without change. Christ our wisdom, righteousness, sanctification, and redemption—Christ crucified, the story of the Saviour's love, remains the centre of all our preaching. But, whilst repentance towards God and faith in our Lord

Jesus Christ are brought into almost every address, we speak of other subjects too. We preach on prayer, on the influence of the Holy Spirit, on the new birth, on holiness of heart, on heaven and hell—in short, we endeavour to bring before the people the whole counsel of God. So we speak to Hindus and Mohammedans; also to Brahmins, and to such as believe in nothing at all. Brahmins do not often listen in the bazaar, but those at Benares are easily accessible by visiting them in their own houses. The changes, however, that have taken place among those who reside in cities or towns require a corresponding change in the Mission agents. The minds of the educated have greatly expanded; Mission agents must, therefore, keep pace with the people as regards intellectual attainments. Native pastors for towns ought to be well trained, and colleges, such as the Lahore Divinity School, become a necessity. These remarks apply to our female teachers also, for the education of zenana ladies is spreading.

Need it be said that in our preaching we do not confine ourselves to our churches, chapels, and preaching-places; but we preach in the streets, by the river-side, and in the cold season we itinerate, going from village to village to make known the glad tidings of salvation? In Benares itself there is not a lane or a corner where the Gospel has not been preached.

Few missionaries go alone to preach. Our Lord sent two and two, and if a missionary thinks his Native assistant is not worthy to be accounted a preacher, he ought to dismiss him.

Of late years I have endeavoured to draw as much lay element into our work as I possibly could. We had for years an unpaid agent—one of the most spiritually-minded men in our congregation. He used to sit before his house to speak to pilgrims as they passed by, and the Lord owned the efforts of His servant by giving him more than one convert. I wish we had more such men. I hear there are some such at present in Calcutta and in South India.

Latterly, nearly all our teachers in our Sigrā schools have joined me twice a week in our preaching in the city. We have been in the habit of meeting on Tuesdays and Fridays for prayer and conversation. A short address for the bazaar is composed in turn by one of the members, and read before the members. Sometimes remarks are made on this address. Occasionally a layman—a fair reader—joins us. After prayers we divide into two or more parties, and proceed to the city, endeavouring to bring certain truths before the people.

There is one misconception among our friends at home, which I must not pass over. It is the supposition that the people generally long to have the message of salvation from us. Alas! they do not, and how can they? Not realizing that they are sinners, they feel no need of a Saviour of sinners, and hence no need of the message of salvation. This need must first be created by our preaching and the influence of the Holy Spirit. It is true that the people listen—and listen attentively too—but yet they come and go, and apparently remain the same. It is this which makes the missionary so earnestly join in the request of St. Paul, "Brethren, pray for us."

At present, I am thankful to say, we have less arguing than in former years. In our preaching we make much use of parables to arrest the attention of the hearers, and to illustrate truth more easily than in plain language. Our Lord's parables admit of great adaptation to the present state of the people of India. I could fill chapters in showing such adaptations. The parables of the Good Samaritan and the Prodigal Son are especially adapted by our catechists to the state of the people. Again, the parable of the barren fig-tree, adapted to the world at large, is well suited to calm unruly crowds. It has served me many a time for this purpose, whilst it brings home truths which are never gainsaid. Formerly, when I have been surrounded by enemies, and such as cry out, "We will not have your Christ, we do not want your religion," I usually replied that my duty consisted in offering them salvation through Jesus Christ—whether they will hear or forbear rests with them—and then, turning to the people, I read and expound Luke xix. 12—27, dwelling on the fate of those who said, "We will not have this man to reign over us." My opponents have frequently remained and listened, then looked at me, and quietly walked away.

As the parables, so our Lord's miracles afford texts for preaching. Among these, our Native helpers are fond of using as texts the miracle of the leper, the paralytic, the blind man, and the storm. Dives and Lazarus is also a favourite subject. I have more than once preached on Cain and Abel, showing that the former was a good Mohammedan and the latter had the qualifications of a Christian.

Besides Scripture similes and parables, we use parables of our own. Thus, when I was one day preaching in a village, the people maintained, as they frequently do, that there was no difference between the Christian religion and their own. "You," they said, "believe in one God, so do we; the difference is only in the name." I endeavoured to show them that there was a great difference; that we worshipped the Creator, and they worshipped the creature. They denied this, saying, "How can you make that out?" My catechist, Mr. —, arose and said, "I will tell you. The Sahib has shown that there is a difference between the Hindus and the Christians in their serving God. They both profess to know God, the great Lord, and they both—Hindus and Christians—stand before His house. The mansion is large, beautiful, and well furnished. Lights are suspended by day and night, and every kind of convenience abounds. Now, then, look at their conduct. Here stand the Hindus and there the Christians. The Hindus look about in search of the Lord of the house. One of them, seeing a river in the premises (the Ganges), takes it at once for granted that this is the Lord of the house, and bows to the river, saying, 'This is the Lord.' Another sees the light—the sun—suspended above. The light being so beautiful, he is therefore quite sure that this must be the Lord. A third discovers playthings—images of men, women, animals, fishes, and imaginary objects—made by some of the people living in the house (idols), and mistake them for the Lord, and bow down to them. The fourth, wiser than the rest, believes himself to be the Master of the house, and, stepping into the middle of one of the rooms, exclaims, 'Aham

*Brahm!* (I am the Lord! I am He!). Now, the Lord of the house, seeing all this, is astonished at the foolishness of the men that they can suppose Him and the things that He made to be one and the same, and thus these men clearly show by their conduct that they indeed know that there is a Lord of the house, but they do not know the Lord Himself. The Christians act differently. They also see these beautiful things—the sun, the moon, the stars, the various animals, rivers, and trees—and they are thankful to the Lord of the house for giving them these things. But, whilst they are thankful for them, they know that these things are not the Lord of the house. They therefore, leaving these, walk up to the Lord, honour, serve, and worship Him, and Him alone.” The people listened attentively, acknowledged that we were right, and, after I had added a few words about the salvation of their souls, they walked silently away.

Another illustration I have taken from the coin of the country. Thus, one evening M—— and myself were engaged with a Mohammedan, who took the part of a Hindu. He argued for the sake of contradicting, not to elicit truth. M—— silenced him. At last the Mohammedan exclaimed, “There are Brahmins, Kshatries, Vaishyas, and Sudras, but where in the creation will you find a place for the English?” I might have replied, “Among the Mohammedans;” but I said, “It appears that there are now five castes accepted by the people—the Sahib caste, the Brahmins, Kshatries, Vaishyas, and Sudras. The Sahib caste is looked upon as the first.” The people smiled and exclaimed, “Yes, yes, so it is! the Sahibs are above us all.” “And yet,” I replied, “before God we are all alike. Caste is an invention of man. We are all created from one common parent, alike sinners, and can only be saved by Jesus Christ.” “Who is Jesus Christ?” the Mohammedan shouted. Answer, “God manifested in the flesh, the Son of God and the Son of man—true God and very man in one person.” “Ah! I see,” he said; “your religion is like the religion of the Hindus. Vishnu became Ram Chandar.” “True,” I replied, “the Hindu religion resembles the Christian, just as a counterfeit coin resembles the true one.” “But how can I know,” he continued, “the true coin from a false one?” “Very easily,” I rejoined; “try it, weigh it, examine its image and superscription; but do not leave that until it is too late, for if your coin is a false one it will avail you nothing in a time of necessity. Thus, a servant of mine the other day wanted to purchase something from a *bozwala* (a pedlar); she had a rupee, but, on giving it to the man, he examined and returned it as a base coin. The poor woman was greatly disappointed. Thus it is with us. Now is the time to examine our coin—our religion; in the next world it will be too late.” “Your argument goes for nothing,” the Mohammedan said. “There is the old Benares rupee, better silver than the Company’s rupee, and the people only prefer the Company’s rupee because it is current. Moreover, it does not depend on the quality of a coin, but whether it is current.” “True,” I replied; “still it must be the true coin of the country. It must have been struck by the Sovereign of the land, and be valid in the kingdom. Thus the coin of Hinduism may be current in Hindustan, that of Mohammedanism

in Mohammedan countries; but, remember, there is also a heavenly kingdom—there is also a coin stamped in heaven. It comes from heaven and leads to heaven, and this alone is current in the kingdom of heaven. This alone possesses the impress and superscription of the King, its Author. There is but one way which leads to heaven, and that is Christ. ‘He is the way, the truth, and the life;’ and there is but one religion, which leads man back to God and qualifies him for heaven, and that is the Christian religion; for it does not depend upon what you or I may imagine is, or may be, or should be, the true religion and the way to heaven: it depends upon which God has appointed for our salvation.” The man was silent for some time, and then exclaimed, “How can I know that Christianity and not Hinduism is the true coin?” “Weigh them both,” I replied, “and examine them.” “How can I?” he said again. “I will show you,” I answered; “I will only ask three questions;” and, turning to a Hindu, I asked, “Who is He that speaks in us?” Answer, “God.” “Any other?” “No.” “Who tells lies?” “No one tells lies.” I turned to the Mohammedan, “Do you perceive that the coin of the Hindus is copper and not silver? Woe to those who trust in a religion of their own, and not to that appointed by God for our salvation.”

A favourite text of mine is Matt. ix. 12—“They that be whole need not a Physician, but they that are sick.” This text enables me to show the impotency of the Hindu gods to save sinners without irritating the people. They cannot but consent to what we state, because their own Shasters declare the same.

One day, as I was preaching on this subject, an old Mohammedan came up, and, stroking his beard, said, “Well, if you know of such a good physician who has such good remedies, you had better administer them first to the English, and then come and cure us. Is it the action of a wise man to trouble himself about the affairs of others, and allow his own to go to ruin? First cure your own people, and when you have cured them, then come and preach to us; for how can we believe that you have the certain remedy if so many among you are sick? Leave us, therefore, to ourselves, and care for your own; and when you do so, we will call you a good, wise, and kind man.”

I replied, “There were four physicians in a certain town, who had large practice there; they went in partnership, two and two. It so happened that a deadly disease broke out, and that the physicians and their families were taken ill too. They had, however, a specific for the disease. The people of the town applied to the physicians, for they were dying. Two of them replied, ‘How can we help you? We are ill; our families are ill; when we ourselves and families are cured, we will come to you, for “Charity begins at home.”’ They therefore stayed at home, administered the medicine to their families, and partook of the same remedy themselves, and in process of time they were cured. When they had recovered they said, ‘Now we will look after our patients.’ They came to the house of the first, and asked, ‘How is Khuda Baksh?’ The answer was, ‘He is dead!’ ‘His family?’ ‘Dead.’ ‘Sad, sad!’ they said. They then went to another house and asked, ‘How is Ram Chanda?’ ‘Dead!’ ‘His family?’

'Dead.' They went to a third, fourth, fifth house, and so on, and found that all their patients were dead.

"Now, the other two said the same. 'We are ill; our families are ill: what are we to do? Shall we stay at home and let our patients die?' 'No!' replied the younger; 'there is but one remedy by which the sick can be cured. You must stay at home and take care of our families, and I will go and administer the medicine abroad.' They did so; and as many as accepted the remedy in the town were cured. Now say who were the good, the kind, and the wise physicians—those who stayed at home, caring only for themselves and their own, or those who divided the work, and cared for the sick at home and for those in the town?" The answer was, "Those who divided the work." "Well, then," I said, "we follow their example. We divide the work; we have especial ministers employed to preach to the English, and we missionaries come to you, and offer you the remedy, so that we may be cured together. If you reject the remedy, you will die in your sins, but we shall be free from your blood."

Sometimes we meet with persons who will not listen to plain preaching; we then string parables together. Thus, one day I met an old Pundit, who certainly did all he could to harden his heart and deceive himself. He had an idol before him, and told me he must worship it, because god had commanded him to do so. I asked him what god—the god before him or any other? He replied, "My god, and him I must obey." I asked again, "And who is your god?" "Oh!" he replied, "this is of no consequence; let him be whom he will, it is all the same if we only have a god; honour him, and all will be right. You may call him Ram, or Jesus, or God."

I replied, "There were three zemindars (landholders) who had to pay revenue to the collector. One of them said, 'Never mind to whom we pay it; let us but imagine that the person to whom we pay it is the collector, and all will be right.' So he paid the revenue to the Raja. The second, being of the same opinion, paid it to the Nawab. The third said, 'Let me first find out who the collector is, lest I pay my revenue to some one to whom it is not due.' He inquired, and, finding out the right person, paid his revenue to him and received a receipt. At the proper time the collector sent his people to the two zemindars for their revenue. They replied, 'We paid it—I to the Raja, and my friend paid his to the Nawab.' Do you think this plea satisfied the collector?" The Pundit replied, "No; but who can say who is the rightful owner to whom the revenue is due? We believe in our religion, the Moham-medans in theirs, you in yours; but which is the true one?"

I replied, "There were three men, each of whom had a rupee; the rupees were similar, but different as to image, superscription, and weight," and then carried out the parable of the true coin.

When I had finished, he replied, "Supposing yours to be the right coin, why should you trouble us with your preaching? What is it to you whether we perish or are saved?"

I replied, "A father had six sons; four of them went away and

astray, and retained no knowledge of their father and their father's house beyond the name. One of them set up a stone, and called it father; the other built his hut by the river, and called the water father; the third looked at the sun, and called that luminary father; and the fourth was so foolish as to imagine himself to be the father.

"The other two sons remained at home. Hearing of the folly of their four brothers, they took counsel with their father. He said, 'Let one stay with me and take care of my house, and let the other go and reclaim his brothers.' Upon this one of them went and reasoned with his brethren and told them of their father's love, and that he had sent him to them. Now was he wrong in loving and pitying his brothers? Was he wrong in doing all he could to reclaim them?"

"Two of the brothers listened to the good news of their father's love, and the comfort and beauty of their father's house. They reasoned and said, 'It is very true our father cannot be a stone or water. His love to us must be great to send you to us, notwithstanding that we have forsaken him and dishonoured his name by making images of him which are unbecoming his dignity. We have erred, we have sinned; we will arise and go with you to our father.' They did so, and were graciously received by him.

"The other two scorned the invitation, and asked their brother why he troubled them, for they knew their father as well as he did, and better; but, after some time, famine and disease entered their dwellings, and they perished with their families."

"Now, Pundit, was the father wrong in wishing to reclaim his sons, or was it unkind of his son to go to his brothers endeavouring to rescue them, and sparing neither time nor trouble, life nor money, to bring them back to their father?" The answer was, "No!"

"Tell me, then," I continued, "which of the sons do you consider the wise and the better ones?" The Pundit replied, "Those that accepted the invitation." "You have rightly judged," I rejoined; "therefore, Pundit, go and do likewise."

Of all the doctrines of Christianity, that of Christ crucified is most disliked, for they say, "If it be true that Jesus Christ was God manifested in the flesh, and had to die for us, then salvation can only be in Him;" and they are right. If we left out this doctrine, Hindus and Mohammedans might confess Christianity, and yet a Hindu might remain a Hindu, and a Mohammedan a Mohammedan. This idea was stronger in former years than it is now, for in our days, in Benares at least, the death of Christ is understood.

Some years ago, when I was addressing a large crowd, a Pundit stepped forward, and, shaking his head, said, "Your labour is all in vain. You have now preached for so many years, and spent so many rupees in tracts and books, in teaching and going about, and what effect have your labours produced? Scarcely anything. You have a few hundred converts, but what are they in comparison to the mass of the people? And what is the reason of all this? The system of carrying on your work is erroneous. The fault lies at the root, and, unless you pursue a new plan, you will never succeed. As regards yourself, you are spoilt

and will never alter; but tell your friends at home to change their system, and then they will have success, and not till then." I inquired, "What is the fault in our system?" He replied, "The false principle is this: All you say about God—His love and care for us, His holiness and goodness—is all very nice, and we like to hear it. The morals you preach are excellent; all that you state about the resurrection and heaven is beautiful. But when you have thus the hearts of all the people with you, you spoil the whole by the foolish part of your preaching; you come with your doctrine that Jesus Christ came down from heaven to die for us on the cross, and that we can only be saved if we believe on Him who was crucified. Leave out this doctrine; refrain from telling the people that Jesus Christ died for them, and that He was crucified. Why call Jesus by that name? Call Him God, Saviour, Lord, not Jesus Christ, and cease to preach that He was crucified. Tell your friends at home to give their preachers special instructions never to preach this doctrine, and numbers will embrace Christianity." "Is this all?" I replied. "Well, my friend, this is nothing new. Eighteen hundred years ago, people like yourself told a man whose name was Paul the very same thing, and persecuted him for preaching this very doctrine. Some said the cross of Christ was foolishness, and others maintained that it was an offence; yet, strange to say, this very foolishness, this very offence, the preaching of Christ crucified, has achieved the most marvellous revolutions in the world. It overthrew the temples of Greece and Rome, dethroned their idols, and by it our forefathers were converted. And do you not think that this very doctrine will finally overturn the temples of the Hindus and the mosques of the Mohammedans in all Hindustan?" "Well," he replied, "it may do so for what I know, but if you are a wise man you will follow my advice, and if you are a fool you will go on in your own foolish way."

If any opinion is deeply impressed on the minds of the Hindus, it is this, that they must never forsake the religion of their forefathers. The Brahmins call this the greatest sin; and yet Krishná, their much-honoured god, persuaded the Gopis to forsake the worship of Indra, and to worship a certain mountain. I always felt some difficulty in bringing this error home to the minds of the common people. A parable of Pádre Solomon's was to the point.

Shortly before I left India, there was a solar eclipse. I was itinerating, and was not far from Benares. Thousands of people pressed towards Benares. Moses, one of those in charge of the railway telegraph at Benares, spent the day with us, and helped us in the work; he told me that the railway carriages were thronged with people. I therefore determined to return to Benares with my helpers. We did so, and had glorious work. All our people were engaged from morning to night.

The eclipse makes a good introduction to a sermon. I first mentioned the Pundits' explanation of an eclipse, and what belongs to it—bathing and the hope of salvation; then I gave the real explanation, which the Pundits likewise know, otherwise they could not accurately calculate the time of an eclipse. I then continued, "You see, my friends, the Hindu explanation of an eclipse is erroneous, and therefore your hope



of salvation rests upon an error. Your coming to Benares for the purpose of bathing during an eclipse is useless ; you cannot and never will obtain forgiveness of sin, or any good for your souls, either from bathing or by giving alms to the Brahmins. You resemble the washerman and his wife. He had been told by the Brahmin that by bathing during an eclipse his heart would be cleansed ; he begun then to reflect, 'If my heart, my inside, can be so cleansed, why should not the clothes in my box also, if I bathe the box ?' He therefore takes his box full of dirty clothes to the Ganges, and, after he and his wife had bathed, they begin vigorously to wash their box. Before the eclipse is over, it was cleansed, but, on opening it, they found the clothes as dirty as they were before. So will your heart be after bathing." Then we show them the Fountain opened for sin and all uncleanness, and point out to them Him whose blood cleanseth from all sin.

The Brahmins were displeased ; the people were serious, and listened attentively. At length one of them exclaimed, "We received this custom from our forefathers, and they from theirs, and we are enjoined to keep it up. We cannot give up the religion of our forefathers nor their customs."

Pádre S—— stepped forward and said, "Listen, my friends ! A family were in possession of a ring which they were told was of immense value. They had received it from their forefathers and were told never to part with it. In a time of distress the family agreed to pawn the ring in order to save themselves from starvation. The eldest son took the ring to a jeweller and asked him to lend the family some money upon it. The jeweller examined the ring, looked at the jewel it contained, and said he could not lend him anything on the family treasure, 'but,' he added, 'you are a fine young lad ; come and learn my trade, and I will provide for you, your mother, and family. Meanwhile, take back the ring.' The lad returned to the jeweller, who kept his word, providing for him, his mother, and family.

"Four years elapsed when the jeweller one day said to the young man, 'You have now learnt your business, and you are able to form correct opinions of the value of jewels. Go and fetch your family ring.' The lad went and brought it. The jeweller then told the young man to examine the stone. The young man looked at it ; his heart failed him, for the supposed diamond was nothing but a piece of glass. He now understood why his master would not in their time of need lend them any money on the ring, for the supposed gem was valueless."

S—— then urged the people carefully to examine their jewel, their religion, before it was too late, lest it should prove *gáj* (imitation) instead of a *hirá* (diamond)—glass instead of a diamond—for, if such were the case, it would profit them nothing on the judgment day. S—— spoke very earnestly and affectionately, and then pointed out to them the pearl of great price. Oh, that their eyes might be opened and the people induced to choose that pearl ! But do the Hindus and Mohammedans alone mistake glass for diamonds ? Do not many who call themselves Christians mistake the foundation of their hope ? What is the foundation of *our* hope ?—yours, my reader ?

(To be continued.)

## ABEOKUTA PAST AND PRESENT.

*(Continued from p. 552.)*

FROM this general review I proceed to a brief notice of the different congregations.

*Ake.*

This Church is in the royal township of Ake. There are comparatively few persons in it who have embraced Christianity. They pride themselves in the royalty of their township, and, by their conduct to other townships, are careful to avoid being treated with anything bordering on disrespect. They are about the most united of all the townships, and this makes it difficult for any inquirer to escape persecution. Still the Church here is the largest and most important of our Abeokuta Churches. There is a congregation of 1200 persons, with an average attendance of 700 at Sunday services, and 40 on Thursday afternoon; a communicants' class of 294 persons, 73 being men and 221 women, with an average attendance of 160 at Communion services, which are held quarterly; a Sunday-school of 200 persons, and a class of 83 baptism candidates. Services at church are lively, but the congregation want more reverence for the house of God, for they are generally very noisy both immediately before and after service; Yoruba people talk a great deal and are always loud. There is a substantial church covered with iron in the principal township, and a small chapel of ease at Iporo. There is also a decent number of young people connected with the congregation. Its pecuniary contributions have been the largest of all the churches. Those raised last year from all sources amounted to 557. 14s. 0½d., school-fees included. On Sunday, the 13th inst., 34 adults were admitted into the Church by baptism, by the Rev. D. Williams, but 11 persons have, in the exercise of discipline, been suspended from Communion, and 7 have been removed by death; this leaves the net increase at 16.

Some now on the roll of candidates for baptism might have been included with those baptized recently, but their attendance at instruction meetings had been bad, and their

knowledge of Christianity was very small in consequence. Complaints on the score of attendance are not generally very many before baptism. In many cases diligence and earnestness flag after this. There have been two cases of family persecution lately of female inquirers—one, Adelina, who was a free-born, and another, Adeshetan, a slave-wife. The former was severely beaten and turned out of doors by her husband. He threatened more than once to come and drag her out of church. Her father, a heathen, at first supported him and added to his cruel beatings, but he afterwards relented. The woman met with encouragement on all sides, and was induced by this to persevere. Her husband's prejudices have given way, they have been reconciled; he comes with her to church, and has been seen with her at one of the places where we are putting up a station, and where all our members and congregation go to work at stated times, working with all his might and real interest. He even went to our last annual prayer-meeting at Oshielle. He has confessed that he had persecuted his wife in ignorance of Christianity and its requirements. Adeshetan, the slave-wife, was chained by her neck and kept two days and nights in a standing posture with the chains run through a wall and affixed to a post behind it. Volleys of abusive language were showered down upon her, and she was threatened by her master-husband with a sale to some other person, and by a male relative, who is also in slavery, and is a heathen priest, with desertion and even death. Sometimes she makes bold and comes to church. The difficulties of a slave-wife are many and great.

There is an interesting separate service for children every Sabbath recently established. As many as 120 children of Christian parents come to be spoken to and prayed for in language level to the comprehension of children, and on sins peculiar to people of their age. When I conducted the service some time ago, I was painfully struck with their general ignorance of the Scriptures in their own language,

and their inability to recite from memory the most ordinary passage in it. Our adults have conceived a prejudice against the Bible in their own tongue, and a preference for English Scriptures, which they are communicating to our youths to the serious detriment of religion and the greater weakness of the Church in the future. They do not account it a blessing that they can read in their own tongue the wonderful works of God. They know not the power they so much underrate and would cast aside. The older people are generally very apt in Scripture quotations; not so the younger; and how much can they know here of a foreign tongue for practical purposes, and how much can they realize in it of the power of Scripture and its sublime truths for time and eternity? Herein is, I conceive, the greatest danger to our Church here.

There are some few in this congregation that are warm in their interest in Church matters. For an illustration. When, on Sunday, the 2nd of Dec., it was announced at one of the services that the whole Church of adults was expected to go to one of our new stations to work on the morrow, the Balogun assembled a considerable number of the people together immediately after service, close to the church, and addressed them in earnest words on their duty to God's work; entreated them to put away sloth and indifference and resolve to work for the Church, as both he and many of their fathers had done, and assured them that he has never found his business to suffer because he devotes a portion of his time and strength to work for God. And at our working places none is either more zealous or more active than he. Mr. Robbin sometimes goes to work with his own man without waiting for the Church, and this lessens very much our labour. There is abundant room in the Ake congregation for the converting work of the Holy Spirit and its sweet influences.

#### *Igbore.*

This congregation is under the Rev. W. Allen. Continued ill-health and frequent confinement at home in consequence has been Mr. Allen's chief trial. He has been now several months better than he had been, and able to conduct his services and class meet-

ings with the aid of a catechist who does a schoolmaster's duty also, and a Scripture-reader. The number returned from his church is 484, with an average attendance of 315 at Sunday services and 18 on Thursday afternoon. Communicants are 144; 99 of them are women and 45 men. There is an average attendance of 118 at Communion services. Candidates for baptism are 18; Sunday scholars are 42, of whom 14 are adults. Pecuniary contributions from all sources during the last year amounted to 20*l.* 15*s.* 6*d.*, less school-fees. There were no baptisms of adults on account of bad attendance at instruction meetings. Increase to the Church has been slow. The number of children and youths connected with this congregation is not large.

On Sunday, the 14th of October last year, Mr. Allen commemorated the outbreak of 1867. There was Holy Communion: about 103 persons communicated. Kemta and Igbein communicants were there also. I preached from Matt. xvi. 18, and pointed out to the congregation that, whilst it became us to be thankful that the outbreak did not destroy the Abeokuta church, it also became them to remember that the insincerity of Christians and neglect of Scripture, or a very defective knowledge of it, and a want of liberality in supporting Church machinery, would prove a greater danger to the Church than that political struggle.

Members of this congregation are in the habit of repairing, immediately after the morning service, to an adjacent school-room to ask for a blessing on the service which they have attended; others do so at home. I was making a call on a family immediately after a morning service, and as I went in I found them all on their knees praying for a blessing on the service they had attended. It may be a mere custom or habit with some; but it may be regarded as a token of a desire, in some at all events, to profit by the ministrations in the sanctuary. In this Church there are dry bones in the valley for the Spirit's resurrection work. They attend the public means of grace, but they know not the Lord yet, and show no sign of conviction.

#### *Kemta and Igbein.*

These two stations, contiguous to

each other, are worked together by a catechist, Mr. William George, superintended by the Rev. W. Allen. Igbein is a mere shadow of a once very large, healthy, vigorous, and promising station and Church; there both Bishop Crowther, the Rev. Messrs. Maser, Lieb, and Faulkner, Europeans, and the late Revs. Thomas King and Thomas B. Macaulay, natives, laboured most zealously and faithfully; here we had our Training Institution for masters, with very large grounds attached to residences, for a long time; here most of our Native agents, among them ministers, received their education; and here both the Bishop and the late Rev. Mr. King did most of their translation work. But this was one of the first stations sacked in 1867.

Like Ake, there have been exceedingly few converts from this township; but, unlike the Ake people, the Igbein people maintain the greatest hostility to Christianity. Heathens at Ilugu, who had no hand, as they say, in the outbreak, are asking us to come and rebuild the station destroyed in their township; but these, after carving out a considerable portion of our station for themselves, would take up the rest if we would let them. They remove the walls of our premises to build their own, make themselves masters of some of our valuable fruit-trees, have spoil the well which we sunk about the establishment, and done everything to blot out, if possible, the existence of a missionary station. A new king or chief is anxious to build his house on the remnant of our ground, but he has been prevented. We have now in the township a small chapel and a congregation of seventeen persons, nine of whom are communicants. Its roof was burnt down with that of the Kemta chapel in an extensive conflagration in January. The congregation worship at present at the Kemta chapel, built by Mr. George immediately after the outbreak with the aid of some of his Church members and his heathen relatives and friends, who were indignant with Igbein at the shabby treatment accorded him. Mr. George did not go down to Lagos at the outbreak.

Kemta has a congregation of thirty-one persons, of whom twenty-three are communicants. There is an average attendance at Holy Communion of

twenty between it and Igbein. Attendance at services on Sundays is very good. Thursday afternoon services have been recently established, and beginnings have been encouraging. Increase here is also slow; there are only two candidates on the roll for baptism. The heathen chief, Onilado, who is virtually the king of Abeokuta, has allowed the catechist to come and read our Scripture to him and some of his friends together, and pray with them once a week. They have expressed themselves pleased with our Scripture and Christian prayers, but they also receive Mohammedan priests, and pay them readily for their religious services, whilst we ask them nothing. It is, however, a great point gained that they allow us to read to them and pray with them. When the matter of re-roofing the Igbein and Kemta chapels came up for consideration, I had a meeting of the Church Council to consider the desirability of amalgamating the two churches on account of too close contiguity. At the meeting Kemta Church people were anxious to preserve the distinctness of their own church, and so Igbein people with theirs. We therefore decided to remove Kemta station to a distance sufficient to constitute it a distinct station, and appointed a sub-committee to procure a suitable site. There has been some difficulty about this from heathen opposition and the crowded state of the Kemta township. War troubles have contributed to the delay. However, the work of raising funds for an iron roof is being done, and we are not without hope of securing eventually a suitable site.

Contributions from all sources, 87.3s. 11½d. No school-fees.

### *Ikija.*

This congregation numbers 233 persons, 61 of whom are communicants. There is an average attendance of 100 on the Lord's Day, and 20 on Thursday afternoon. Sabbath scholars are 122; 68 of them are adults. Baptism candidates are 8. There were no adult baptisms last year. Pecuniary contributions from all sources were about 97. 16s., less school-fees. The congregation has been much reduced by removals and deaths. It manifests very little capacity to recruit its ranks from heathens and Mohammedans, and the

number of youths and children is small. Christian brotherly love prevails but little in this congregation; jealousies and envyings are high; differences between members are frequent. The catechist in charge, Mr. Samuel Cole, and his aged Scripture-reader, Mr. Goodwill, have very frequently had a great deal to do with composing palavers. On the 27th September last I had the whole Church together to inquire into differences and compose them, as the Rev. Mr. Moore had done before; there were many complaints, and I sat with them from 10.30 a.m. to 4 p.m. I placed before them the stumbling-block their own Christianity would be to the heathens around if they continue thus to represent it, and urged them to cultivate the spirit of Christian brotherly love, and respect for those placed over them to watch over their spiritual and temporal interests, and prayed with them. I left them congratulating myself that I had done a good work; but not long after this another difference broke out. With this peculiar fault of the Church, it is not to be wondered at that numerical progress is very slow, and its influence is little. I visit the congregation often to give the catechist whatever help I can. There are, however, some individuals who may be said to do well. Our chief want here is the spirit of love, humanity, and peace. The Church needs to learn this lesson practically. God is love!

#### *Oshielle.*

This village congregation numbers 160; there is an average attendance of 120 at services on the Lord's Day, and 30 on Thursday afternoons. Communicants are 76, 43 of them being women. Sunday scholars are 100, 75 of them being adults; 13 persons are on the roll of candidates for baptism. Pecuniary contributions from all sources in the past year amounted to 11*l.* 11*s.* 11*d.* I consider this congregation healthy and in a fair way of doing well. The public means of grace are appreciated. The conduct of members has been generally good, and the influence of polygamy has not been much felt. The outbreak of 1867 did not touch it, and it did not lose with the Abeokuta Churches, then the personal oversight of its minister. The pastor, the Rev. Mr. Moore, has been long resident in the village, and

all, Christians and heathens alike, regard and speak of him as a father. I consider it a merciful providence that he was able to keep his post at the outbreak, and afterwards exercise some oversight over the several congregations here, such as they were, and those in the further interior countries. War matters have, however, greatly disturbed his work; his family, and many of his congregation, have removed to Abeokuta. The village is an important outpost that Egbas send soldiers into to defend continually against Ibadan attack. Services are kept up; school-work on week-days is very irregular, and the whole work generally labours under a difficulty. There is a new and neat substantial church, covered with iron, built partly from local and other Native contributions, and partly from foreign aid. The Sunday-school presented a lively appearance, and scholars seemed diligent and earnest when I saw them in March last; the congregation then was neat and tidy at church in their Sunday clothes. We are anxious for a return of peaceful days for regular and healthy work.

#### *Education.*

Besides Sunday-schools, 7 week-day schools, with an aggregate total of 283 children, and three descriptions and grades of schools, Vernacular, Anglo-Vernacular, and High School, where lessons are taught, or supposed to be taught, in English, represent the educational work in connexion with the Abeokuta Church and Mission. The average attendance is 200. The new school-room in building for the High School, which now numbers 30 pupils, at the expense of the Society, is almost completed. A local board has assumed the pecuniary responsibilities of four of the schools, the High School included, and is endeavouring to discharge them from school-fees and annual subscriptions. This committee manifests much active interest; but last September we ran short of funds, chiefly on account of a general depression of trade through the Ibadan war, and because contributions were not general. A sense of local responsibility in regard to this work is yet to be developed in some of the Churches. Because much of the work that is being done is centralized in Ake, the onus of this and of other works

devolves upon the station. There has not been a proper proportion of contributions from the different congregations, and there has been no working capital. We have not yet got over the difficulty, but manage to keep ourselves afloat. Heathen parents do not care for the education of their children; they consider it time lost and money thrown away. But some, however, are willing to give them to us if we will charge ourselves with board, lodging, clothing, and educational expenses. They grudge these expenses because, if any material profit should accrue to the children from education, it is not they or relatives on their side who would be entitled to enjoy it, but relatives on the mother's side; for, according to the law of inheritance, it is these relatives that are entitled to inherit, in case of the death of children, if they leave property behind. Mohammedans also show no desire for the education that may be had at our schools. The very few heathen or Mohammedan children who may be found with us are under Christian guardianship. Increase in our numbers must be mainly from our Christian families. But some of these are not yet alive to the value of education. They are of opinion that school-life indisposes and incapacitates children for field-work and other hard manual labours. Educated boys must be writing-clerks, traders, or merchants and mission agents, or, in default of these, carpenters. Girls must be teachers or the wives of teachers, or be in some other positions in which they can dispense with manual labours. It certainly defeats the end of education if it leads people to account a working man and a working woman's life a dishonour, and this, if persisted in, will inflict an incalculable injury upon our Church and the general community; for all I can see, this

country has to depend very, very much upon agriculture for its life. The *physique* of our Christian children wants a more promising development, and a robust and vigorous look. There has been a prejudice imbibed against vernacular education. This prejudice is a common trial of West African Missions. Translations of excellent books and tracts, produced with much labour by missionaries, are neglected. Presents of tracts and books in English are more acceptable, if even one-half of them is neither understood nor enjoyed. Till this prejudice is overcome solid progress in popular education must be slow. It is much to be regretted that we Africans should be contributing to delay the solid advancement of our country. Efforts should be made to produce an adequate supply of school and other books of an advanced character in the vernacular. We want some translations of advanced books from English, and some original books on African subjects.

At one of our School Board meetings a member remarked on the subject of history, "We are arranging to teach our children the histories of other countries; but here it is—they do not know anything of theirs, and have no books on it."

Before the Christmas holidays last year I had a *vivd voce* examination of all the schools in Abeokuta. The subjects were Scripture, reading, writing, arithmetic, geography, dictation, grammar, and recitation. Answers to Scripture questions were good. The children in some of the schools failed in what they should have excelled—Native arithmetic, at which their own heathen and Mohammedan companions and very many other Natives are known to be very ready, and writing and dictation in the vernacular. Recitation in English at Ake was not marked by comprehension of the words repeated.

(To be continued.)

## RECORDS OF THE MISSIONS.

## NORTH INDIA MISSION.

III. THE PUNJAB (*continued*).

## Pind Dádan Khan.



INCE our last number appeared, we have received the Annual Report of the Calcutta Corresponding Committee, which reviews all our North India Missions; and in it we find some extracts from Mr. Gordon's journals, which we are glad to have the opportunity of reprinting in our own pages. In introducing them, the Calcutta Committee thus refer to Mr. Gordon and his special work:—"In India we have *Regulation* and *non-Regulation* provinces. Some such distinction may be traced in our missionary provinces. And assuredly our devoted brother, and so-called 'Faquir Missionary,' belongs to one of the non-Regulation. He has his full swing; his parish is as large as his power can comprehend; he clashes with no one, and rarely meets with any but the natives of the country to whose good he has devoted himself."

This Mission, which has already in the past year had an addition to its staff in the person of the Rev. C. P. C. Nugent, is further to be reinforced shortly by two other missionaries, viz. the Rev. Arthur Lewis, B.A., late Scholar of Queen's College, Oxford, who offered for the Punjab through Bishop French; and Dr. Andrew Jukes, who is to be stationed as a medical missionary at Dera Ghazi Khan.

*From Report of Rev. G. M. Gordon.*

It may appear from the journal notes which I enclose that I have not kept to my limits in the Jhelum Itinerancy, but have attempted to grasp the whole Punjab. You will observe Delhi noted at the beginning of the year, and Jacobabad in Sind at the close. There were, however, special reasons for these excursions. An invitation from Mr. Winter to co-operate with his Mission at the Durbar seemed a strong appeal to itinerant preachers, and unfortunately Mr. Bateman was prevented from accepting it. I was obliged, therefore, to give up the Punjab Conference, and throw myself into the breach at Delhi. And certainly the Imperial assembly made a good opening for a new year's itinerant preaching, where as many-tribed a multitude as the Pentecostal one could hear and read, every one in his own tongue, the wonderful works of God. I was very glad to fall into the ranks as a bazaar preacher, and to be allowed to live with a Native brother in the most busy part of the city, where inquirers could at all times have access. From Delhi I returned by a stride of

500 miles to Pind Dádan Khan, and spent the month of February among the villages of that district. Thence by river 220 miles to Multan, visiting Jhung on the way, and afterwards extending the tour to the important towns of Baháwulpore and Dehra Ghazi Khan. The next month (from April to May) was spent again in the Salt Range (Pind Dádan Khan). Here I would gladly have remained, as I not only had scores of villages to visit, but also inquirers to instruct, but I was summoned by Mr. Barry to Multan. I therefore again broke up my establishment, and spent the months of June and July in Multan. It must be a healthy place, as I was able, without breaking down, to carry on chaplain's duties and missionary's also.

In November I was again at Multan on my way to Quetta and Kelat, where I hoped to make the acquaintance of some of the Baloch chiefs, but I was not allowed to proceed further than Jacobabad. I was able, however, to visit the chief of a tribe within the British frontier. He is very much respected by all who know him, and I shall hope to

renew his acquaintance, as he pressed me to come again, adding, "I do not know much about religion myself, but I will read the New Testament which you have given me, and when you come again I will invite some moulvies to meet and discuss with you."

This is the fourth year of the Jhelum Itinerary; and it is a satisfaction to feel that one is every year approaching nearer to the people, to a comprehension of their wants and their language, to a sympathy with their habits and prejudices. Each year the itinerary extends, and makes fresh demands, which can only be met by extraordinary exertions.

There must be a stronger tide of missionary zeal at our universities, setting India-wards and China-wards, for the attainment of this object. To put an urgent case for instance. My brother Lewis wants help at Jhung, and has long pleaded for it. Will no one go and support him? Mr. Lewis comes of a good old Punjabi stock, and has had the advantage of a careful training from the American missionaries in Lahore. In his present position as Extra Assistant Commissioner at Jhung (the highest office that a Native can fill in these parts) he has given most valuable help to us as Honorary Superintendent of the Jhung Mission, which has been about two years in existence. And besides this, he conducts the Church of England service for the benefit of the Europeans in the station church on Sunday, and holds a service at his own home in the evening for the Native Christians. We have there now a Native evangelist, recently appointed, and a colporteur. The people listen very readily to the preaching in the city (which is a double one, and has more than 20,000 inhabitants), and there are several inquirers under

instruction who are candidates for baptism. . . . I will only add that if, after seeing this appeal, any brother is induced to offer himself for Jhung by next October, I shall give him an enthusiastic welcome, and he will have the happiness of calling some to Christ who but for him will remain uncalled.

In reviewing the past year, I feel every reason for encouragement and satisfaction with the opportunities which God has given me, while by no means satisfied with the use which I have made of them.

The interest, if we knew it, is manifold. To explore some new outlying tract of human nature, to identify the source of some hitherto unrecognized channel of thought, to be the means of fertilizing some moral waste, though all you see be a passing gleam of spiritual emotion lighting up some face in the crowd you are addressing, is a rewarding and never a thankless task. You walk home with a lighter heart, the toil and heat are unperceived, the morning headache is forgotten, the birds have a livelier song, the trees and fields a richer green. But this is not all. You meet that face again, and he recognizes and salutes you. You find that he is better, wiser, and happier for what you have told him. A name was uttered whose spell has curbed the dark passion of his heart, like the fabled giant who was confined by Solomon's seal in a small casket when about to demolish the poor fisherman who had liberated him. You feel a confidence and incentive to renewed effort, and although in yourself nothing more than "a sherd to take fire from the hearth" of God's altar, yet that fire has fallen upon prepared fuel, and "many waters cannot quench it."

*From Journal of Rev. G. M. Gordon.*

Dec. 8th, 1877.—At Jacobabad, some 500 miles from my head-quarters.

Struck by the greenness of the station, contrasted with the surrounding barrenness. Many trees flourish here, the neem, bābul, girls, tamarisk, peepul, &c. The cantonment bears abundant marks of old Genl. Jacob's fertility of resource — cavalry lines, bungalows, public offices, bazaars, all in their right places. Mohammedan mosques and Hindu temples abound—everything, in fact, but a Christian Church. The in-

telligent Native (be he Balooch, Pathān, or Sindi, or Punjabi) does not fail to note this omission, and draw his inferences therefrom. Failing to discover that the English Sahibs have adopted either Hinduism or Mohammedanism, he naturally concludes that they have no religion at all.

Found the people a mixture of various races (as is usual on the frontier), and all very accessible. Never having seen a missionary or heard the Gospel, curiosity drew many, and some were led



to think seriously on questions of vital interest which had never perplexed them before. Among others a learned moulvie of the better class came to call, and received a Persian Gospel, which he promised diligently to read.

The name of Genl. Jacob is still a power among the people, and the cemetery containing his grave is visited by votaries both Hindu and Mohammedan. Observing one of the latter at the tomb, I inquired his errand. "I want a wife, for I am getting old." "How do you expect to get one here?" "By the help of Jacob Sahib,—surely he is a man of influence" (ikbál walá). Nor could he see the folly of invoking the dead, nor the incongruity of seeking aid in matrimony from a celibate and a misogynist. So the simple swain uttered his vow at the tomb, fed the gate-keeper, distributed bread to the poor, and went home with a confident heart. The invocation of the departed, and decoration of tombs with bits of rag, &c., prevails all over India, and one has heard of the same thing in Ireland also, and on the Continent at the present day.

Here the guardian of the Mohammedan tomb (generally a descendant of the buried saint or "pir") makes a large revenue out of the votaries, and grows rich on their credulity. Hence he is generally an ignorant, dissolute man. His inherited saintship preserves his fame, whatever moral obliquities may tarnish it, and give him quite as good a vantage as the pillar of St. Simeon Stylites himself. If he walks on peas he boils them first, and the people come to him just as readily to be cured of their complaints as though the healer had won "with slow faint steps and much exceeding pain the meed of saints, the white robe, and the palm."

18th.—At Shikarpur, a city of 38,000 inhabitants, hitherto unvisited by missionaries. Great centre of trade. Conversed with some of the Hindu merchants, and greatly envied the freedom with which they travel to Bokhára, Candahar, Samarcand, Cabul, Meshed, &c., while we Britons are not allowed to cross our own border. That Hindu traders should be allowed to thrive in the seats of Mohammedan intolerance is a proof that fanaticism is not altogether blind. Possibly our conceptions of it are frequently distorted.

An old merchant who had journeyed thirty years in Asia, and looks all the better for it, told me that there is no risk to life or property except in war. They say that in money transactions the Russians pinch them more than the Mohammedans. To judge, however, from the tone of a Pathán and a Kandaháree whom I met, it would appear that scorn of the Native Hindu is freely shared by the frontier tribes, and that national pride and hauteur are not exclusively European, whatever the Bengalee baboo may scribble. "They are *Sindees*, what can you expect?" politely observed the Kandaháree; and the summary exhausted his vocabulary of sarcasms.

19th.—Had a visit at my lodging in the city from the Government schoolmaster, who introduced to me the schoolmistress of the girls' school. They say that about 100 girls are receiving instruction, all Mohammedans—a curious contrast to the Punjab, where (in the Jhelum district) the Hindu girls only seem to become pupils. In Shikárpur the attendance of boys is comparatively good, there being 2000 on the books.

20th.—Called on a moulvie from Bagdad, who is making a sensation here. The room was soon crowded by all the Mullahs of the Shikárpur. The moulvie, who was minded rather to be heard than to hear, commenced in Turkish, but condescended to Persian and Urdu. With some rhetorical flourish he plunged into a definition of "Ruk" (Spirit) as embracing fourteen different essences, four of which belong to man, one is created by God, the others "good." Changing the subject he went into dates, extracting from a book the dates of the Law, the Psalms, Gospel, and Koran, but could not give the dates of Daniel and the minor prophets. Then he diverged into a topographical description of Jerusalem, which he has visited, clustering a group of tombs (including Bibi Mariam's) round Bethany. Tried to fix him to a crucial point of doctrine, but he preferred metaphysics. Offered him an Arabic Testament, but he passed it on to another mullah. The indirect testimony of the Koran to the death and merits of Christ, and the direct testimony to the authenticity of the Law and the Gospel, were points for which he had no relish. "Your prophet," he

said, "has gone only to heaven—ours is in 'al'arash.'" The discussion was cut short by the call to evening prayer, too often, alas! divested of its solemnity by assimilation with the final volley which covers the retreat. The audience, in whom traces of the Pharisee and Sadducee could be easily detected, behaved

very well, and we could not but hope (amidst depression) that some nail had been fixed in a sure place by the hand of the Master of assemblies. The moulvies may truly be included in George Herbert's summary,—  
 "When all lack sense,  
 God takes a text, and preaches patience."

### Multan.

At this station the work has been carried on by the Society's zealous lay missionary and his wife, Mr. W. and Mrs. Briggs. A resident ordained missionary had not been available for some few years until, in 1877, the Rev. J. S. Doxey removed thither. Mr. Doxey, who should be remembered as the first to respond to the Society's special appeal for already qualified and ordained men in the summer of 1875, has, with Mrs. Doxey, most bravely struggled with repeated illnesses; and having been much strengthened by a stay last year in Kashmir, we trust they may now be spared to do a good work at Multan. There are 45 Native Christians connected with the station, of whom 30 communicate; 8 schools, with a total of 560 scholars.

We must not omit to mention Mrs. Briggs's work among the Zenanas. We have been cheered from time to time by the accounts she has sent of her labours among her Native countrywomen, and only regret that we are precluded, by want of space, from reproducing some of her interesting letters:—

#### *From Report of Mr. W. Briggs.*

I have not much that is encouraging, from a purely missionary point of view, to particularize. It is hard work to have to utter the cry of disappointed hopes—"Who hath believed our report?"—on a review of the year's work; and one cannot but feel depressed and humbled, when one's labours seem to be in vain in the Lord—so far, at any rate, as conversion and confession go. I can tell you that young men in my Bible-classes read and listen to the Word of God with due respect, and in some cases with reverence. Some are often visibly affected, and take a pleasure in coming to our Sunday and week-day services; but of the twenty-four youths in the two senior classes, I don't know one that thinks about becoming a Christian. I have reason to believe that a few are intellectually convinced of the truth of the Bible and the absurdity of Hinduism; nay, more, that the truths of the Bible exercise a happy influence over them in their every-day life; but one desires more than

all this. One longs to hear them say to their Christian teachers, "Where you go, I will go, and your God shall be my God."

From an educational point of view our Mooltan School has continued to make progress. Two of the senior boys passed the examination (Middle School) which qualifies them for office in the Government Uncovenanted Service last December; and, later on, one passed well in the University Entrance Examination. A second youth went up, but on the morning of the third day he got a severe attack of fever which obliged him to stop short. Though we are some Rs. 200 per mensem poorer now than at the beginning of the year, the Mooltan School has not been allowed to suffer in efficiency at all.

There is a great improvement visible in the Shujaabad School in every respect over last year.

The Bahawalpur School is not in such a flourishing condition.

#### *From Report of Rev. J. S. Doxey.*

In the spring of the year, very soon after our coming to Multan, my wife and myself, after many weeks of suffer-

ing from recurring fever, were both ordered home as the only remedy for our recovery to health. At this junct-

ture our only child was taken from us in God's providence by dysentery, which delayed our starting on the homeward journey.

I cannot describe the sadness of heart which I felt at this time on being severed, as I thought, from the work on which my heart was set so soon after my arrival in the country. Instead of being weaned from it by my trials, I felt more than ever interested in it, and loth to leave it behind. I saw the extensive fields and heard the calls, and, at the same time, saw the fewness of the labourers.

Whilst in this state of mind an opportunity occurred of journeying into Kashmir with Dr. Downes, whose wife, on account of the state of her health, was unable to accompany him. Being rather better, with the doctor's permission, I only too gladly seized this opportunity, and, after an absence from the hot plains of India of five months, I and my wife are again in Multan, completely renewed in health and strength.

I am now so far advanced in the knowledge of the language (Hindustani) that I am able intelligibly to conduct the services in our church in Multan. There having been no resident ordained minister for some years, as might be expected, the Sacrament of the Lord's Supper, and other ordinances of religion, were irregularly and with difficulty administered. Now, however, all this is remedied, and the change will, I am sure, be conducive to the edification of the Church.

Within the last month a helper in the person of Gholam Qadir Shah, a reader, has been located with me, who, I trust, will be most useful.

Previously to my coming to Multan, efforts had been made to erect a new church building; and these were so far successful, that, of the sum of Rs. 2000 required, more than half the sum has been obtained; of this sum Rs. 200 have

been given by the Native Christians themselves, which proves they take a lively interest in the work. In my opinion it is essential that Natives of the country, as well as the Native Christians themselves, should see that we are not indifferent to the externals of religion.

The work of collecting funds is proceeding. Since my coming to Multan, Mr. Briggs has made over to me the spiritual oversight of the congregation and the charge of the lay Native agents of the Mission, and in future will be chiefly employed in the educational agencies of the Mission, for which he is so well fitted.

I am sorry that it is found inexpedient to establish a Mission in the adjoining state of Bahawalpore. It will, however, be my pleasure, as it is my duty, to go occasionally and minister to the few Native Christians in Bahawalpore. In like manner I shall also go occasionally to Nuzappagurh, Shujabad, and Jhang, at which latter place we have a catechist, Thomas Howell.

Multan is the hottest city of the Punjab, and probably of all India. The excessive heat during the summer months is accounted for by the Natives in the following traditional story. A faqir being neglected by the inhabitants, who gave him neither food nor fire with which to cook his food, invoked the sun to come nearer to the earth for this latter purpose, and, as a punishment, there left it. Let us hope that the time may soon come when the True Sun of Righteousness, with healing on His wings, invoked by many a prayer of those now unbelieving, may be near, and dwell within the hearts of this people; and as the heat of the natural sun causes the people to cast off all unnecessary clothing, so may the love and knowledge of Jesus, the Light of the world, abounding more and more, cause them one and all to abandon their errors and their idols.

### **Dera Ismail Khan.**

The Rev. W. Thwaites still carries on the work at this station on the North-West Frontier. He is able to report the past year as giving signs of more encouragement than the previous one furnished. The Rev. J. Williams, the Native brother who has charge of the Medical Mission at TANK, was transferred, for a time, as mentioned, it will be remembered, in our last review two years ago, to assist Dr. E. Downes at Kashmir. He has since returned

to his post to resume the exercise of his medical skill in the frontier villages. On his return "he was received with open arms by the people."

### *Report of Rev. W. Thwaites.*

The present year has been one of more encouragement, with one sad exception. A man came here as an inquirer, professing to know nothing whatever of Christianity; he was instructed daily, and made such apparent progress, and wished so earnestly for baptism, that after some time he was baptized, and then it all came out that he had been baptized before, had been in prison, and on his release had wandered about as Mussulman or Hindu, and probably came here because the frontier is too far out of the way for his fame to have reached so far. When spoken to on the subject, he confessed all, and that he had a Christian wife; that he wished to reform and live a Christian life. We kept him here, and gave him every chance—gave him work, enabled him to reclaim his wife, to whom employment was also given—but his bad habits were too strong for him, and, after thoroughly tiring out one's patience, for he went from bad to worse, he at last ran away, leaving his debts unpaid, and the worst of names behind him. He is now in Multan, and Mr. Doxey is giving him another opportunity of living worthily.

Many of the boys in the school, and teachers too, with an intelligent knowledge of Christianity, and which is not without considerable influence on their conduct, are yet without the courage

which the Holy Spirit alone can give. The school is progressing in other respects; numbers high, the boys and teachers working well and steadily, and the education given more and more appreciated by the people, notwithstanding that now and then a boy becomes a Christian.

The Medical Mission at Tank has been in operation all the year, since the return of the Rev. J. Williams from Kashmir. He is very much liked by the people. I was with him on his return after six months' absence, and he received quite an ovation from the inhabitants and people who had come in from the hills to welcome him. He writes now of being more patiently listened to when speaking on religious subjects, and he says a spirit of inquiry is springing up amongst them. He has a great desire to go into the hills, but the authorities are very much against anything of the kind, especially now that the frontier is in such a disturbed state.

Books are wanted much more now than formerly. A great many have been sold to Hindus, Mohammedans, and Sikhs. The reading of them raises a spirit of inquiry, which, with God's blessing, will some time or other lead to the saving of souls.

### **Bunnoo.**

The Rev. T. J. Lee Mayer has been permitted, though suffering greatly from the heat, to continue his efforts at this station, also on the frontier. He has a small band of Native Christians numbering 19, of whom six communicate. He speaks of the improved bearing of Mohammedans towards him, and mentions that he has had several visits from the Wazirees and other fierce hill-tribes, all having shown themselves very friendly. Early in 1877, Mr. Mayer was enabled to open a new church at Bunnoo. It is a small but substantial building, made large enough to accommodate fifty persons at first, but so constructed as to admit of future enlargement.

At the beginning of the hot season in last year, Mr. Mayer made a short itinerating tour in the Marrawat country. He thus describes it:—

I have been very much interested on this trip, and found that I could understand the people, and they me. The Marawattis are a splendid race. They are a farming people, and live entirely

by faith. In the hot weather they have a howling wilderness to live in, and their women walk twenty miles every day of their lives to fetch water for their lords.

Now, however, the country is a perfect

carpet of green, wheat, and grain all over the country, and lots of flowers.

I visited, and last Sunday had a long visit from, Khair Mahomed, the Akhund of this district, who resides at Shabas Kheyli. He is a very clever, intelligent man, and was very entertaining. He was delighted with the Arabic Bible I gave him. Being a splendid Arabic scholar himself, he read it fluently. He burst into exclamations of delight at the 1st chapter of Genesis. Also I gave him a copy of each of the Gospels in Pushtoo, with which he was also much pleased. We had a very long talk, and the two great bards, Mahomed of Hayal Kheyli, and Kamad of the same place, came in and sang and played several hymns, some of them

very much resembling the Psalms, but in very old Pushtoo. I am quite delighted with this district, and look for great things from it some day. I was beset on all sides for medicine; but foolishly had brought very little. What one wants is a couple of good camel trunks, or mule trunks—one packed with medicines and a few surgical instruments, and the other with one's own stores, for there is nothing to be got here except fowls and coarse flour, and to make a regular tour, staying a day or two at each village. This plan I propose for next year, if God spares our lives; my wife will then be able to talk to the women, and I shall be able to mingle medicines for body and soul, I trust, with much advantage to all.

We quote the following from the "Fourth Report of the Bunnoo Frontier Mission," lithographed for circulation among the English residents:—

*From Report of Rev. T. J. Lee Mayer.*

We were much cheered, a few weeks ago, by the arrival of a blind Christian from Jullunder; he stayed in the "Hujera," and frequently preached in the city, astonishing the people by his fluent reading (in type for the blind), and gaining their attention by his ready address, his quiet manner, and his excellent matter. We wish we had more of these travelling evangelists, if they were to be as good as our friend Nuttoo.

During the year we have removed our *book-shop* in the city to the new square in the bazaar. The sale of Scriptures has been small this year—only school-books have sold well. We are obliged to keep up a large stock of all, and have at present some Rs. 300 or Rs. 400 worth of books on hand. A lot of vile reading finds its way into the city from Cawnpore and Lucknow, which requires an antidote. Would that our pure literature would sell as well as does this trash!

Our *schools* have now nearly three times the number of boys they had four years ago. This year a new school was opened in the city, and the main school has been filled up from the old branch school to 100 boys. Mr. Benjamin, from Kangra, came to us as head-master early in the year; his steady work is beginning to tell in the classes. One difficulty of the Bunnoo schools still exists, viz., the old classes constantly leaving. So far out as this, people are

but travellers; the military are removed every three years, and few of the shopkeepers stay here long. But I am thankful to say that in January we shall have a fine class of Pathan boys of the district ready to read English—a great advance on old times, when they were scarcely sent into the school. We have made great efforts to get the hill boys (Wazirees and Ghiljies), but without avail. We got two, and encouraged them by giving them plenty to eat, and making arrangements for their stay. But two hours were quite enough for them of school-life, and away to their wild hills they scampered, leaving their brothers and fathers, who had brought them, to hunt for them at their leisure.

We were asked to open three other schools in the district, but, owing to the deficiency in funds, cannot do so at present. Besides, we shall have enough to do to enlarge our buildings here, especially as a new roof will soon have to be put on the main room, the timbers being weak. Great trouble has been given to us during the year by anonymous letters, complaining of our teachers. A series of libels, which we have not been able to fix on any one, but have in a measure traced to a certain idol temple in the city, where lives a man who was turned out of Mission employ years ago for gross misdemeanour. In spite of these slanders, and the taking

away of many of our boys, our schools are still increasing. Football is as popular as ever : many of the lads play very well, and some would figure creditably in any match.

We have also started a *Sunday-school*, which has had an average of about five, and they have been reading *Pilgrim's Progress* in Urdu.

The *Bible-class* during the week was

An interesting letter from Mr. Mayer has just come to hand, from which we take some extracts :—

July 23rd, 1878.

The best days I have had have been from January 23rd, when the translation of the *Pilgrim's Progress* being completed, and nearly all corrected for the press, I began bazaar-preaching again. I never remember being so attentively listened to anywhere in street-preaching before. I preached for over an hour in Urdu, sitting on the ground, taking the character of an ambassador for Christ, and demanding of all, Sikh, Hindu, and Mohammedan alike, devotion of heart and life to God. I asked for 100 men to come out and stand for the Man of Sorrows, who had given His life for men, and promised, according to His command, to baptize them in the Koorum river when ready.

During these few days we had Taj Mahomed's, chief of the Ghiljee's, men staying in the Hujera, or guest-house, a sketch of which I sent you in the Report for last year. We had given some Ghiljees (men of his tribe) some books for their chief the year before, among which were copies of the Scriptures, both in Pushtoo and Persian. He sent us a present this year of an ink-stand cover, embroidered in silk.

at first held in the mission-house. We have since removed to the school building, by request of outsiders who wished to join us.

On Christmas-day our little church was filled once more to overflowing, this time without invitation. Several leading Mohammedans in the city honoured us with their company.

On the 3rd of February, one of the old-fashioned kind of inquirers came in to learn something of Christ. I sat down, and taught him for a long time, and, after exhorting him to repentance and faith, found all he wanted was a little money to get along with for a few days, so I bade him adieu.

On the 27th I had a very interesting inquirer, a carpenter. He heard the Gospel at Hurdwar, on the Ganges, twenty-eight years ago, and he has not forgotten it. He is a very interesting man. Who was the preacher he does not know : can you tell me who was at Hurdwar then? This truly is bread cast on the waters, to be found after many days.

On the 4th May I had a long read of *Pilgrim's Progress* to the Wazerees ; they were much pleased, especially with the story of Passion and Patience, and the fight between Christian and Satan. Great, wild fellows, they are much more interesting to me than the vile, fanatic, and bigoted Bannuchi. I am afraid it is one's own fault—the old man. We want more of the Spirit of Him who, when we were enemies, died for us.

### Peshawar.

Many of our friends have heard of much of the work at this well-known and important station through the interesting speeches of the Rev. T. P. Hughes, who came over to this country in the early part of the present year—returning, he hopes, in the coming winter. The Rev. Worthington Jukes, Mr. Hughes's zealous colleague, has been left with the Native brother, the Rev. Inam Shah, to carry on the Mission. Before leaving Peshawar, Mr. Hughes was enabled to baptize a young man of high social standing, residing in the Peshawar district. His Annual Letter, dated December 31, 1877, thus describes the circumstance :—

*From Report of Rev. T. P. Hughes.*

I have to report the baptism of a young Afghan gentleman at Peshawar.

Hazrat Ali is a young man about twenty-one years of age, and at pre-

sent a student in the Lahore Government School, where he has been sent by the Peshawar Civil authorities for education. He belongs to the leading family of Sayyids (i. e. the descendants of "the Prophet") residing in the Peshawar district, and one of his relatives has been ruler of Kunar, in Afghanistan, under the Amirs of Cabul, for many years. He is a young gentleman of some landed property, which he holds in his own right, his father having died leaving two sons, Hazrat Ali and an elder brother.

This young man has been searching after Christ for at least five years, and has for some time contemplated the renunciation of Islam. He finally decided to embrace Christianity when on a visit to his native place during his school vacation, and was baptized by the Native Pastor, in our Mission-chapel at Peshawar, August 19th, 1877.

His baptism, I am thankful to say, has caused very little, if any, excitement in the district, although he has been

The Calcutta Committee give an interesting general review of the work at Peshawar:—

Nowhere in India are wisdom, courage, patience, and discretion more needed by the missionary than at this spot; a single false step, a single rash word or act, might lead to consequences of a most serious nature. It is a matter of deep thankfulness that God has enabled our brethren at this station all along so largely to display those needful qualities, and to win such a good report and so much confidence and influence amongst not only the inflammable Native populations around, but, what is even more difficult, amongst Europeans of all classes. The Viceroy on his visit to Peshawur, and the special Commissioner on delicate Afghan relations, gave clear and kindly evidence of their belief that there were no men who could give so much information about the district and the people as our missionary brethren.

Interesting and pleasant to see and meet are the companies of Khans who avail themselves of Mr. Hughes' friendly invitation to the guest-house in his compound on their visits to Peshawur; of splendid physique (that makes even a good-sized European feel very small), bright faces, and warm hearts—as much at home with our brethren as if they

bold in the profession of his faith, whilst one of his village schoolfellows, now a student in our Mission-school, who witnessed his baptism, has also placed himself under Christian instruction, and is now under Mr. Jukes's care. I consider the very fact that a young gentleman of Hazrat Ali's position has been allowed to embrace Christianity, without exciting any great opposition, is an evidence that the conciliatory action of the Society's Mission at Peshawar for some years has, in a remarkable manner, disarmed suspicion and removed much of that bigotry and hatred which at one time existed amongst the Afghans towards the Society's work at this frontier station.

During Hazrat Ali's residence at Lahore for his education in the Government School he will board and lodge in the Divinity College, where he will have the double advantage of Christian fellowship and Christian teaching, and where, I trust, his faith will be confirmed and his spiritual life deepened.

were among their own people in the hills where no European may venture, unless it be Mr. Hughes. We believe we may mention without reserve, now, that the representative of the Amir of Cabul at the recent conferences had in former days received here a copy of the New Testament, and gave very clear evidence that he had carefully read it in the meantime. The hostel for Afghan pupils of the school, to be maintained from the local funds, is also a very interesting step in the same direction taken during the past year.

The Female Normal School has required considerable enlargement, which of itself reports progress.

There is now, too, a good prospect of a real church being erected. Hitherto, and wisely, the building used for a church, and certainly made as suitable in every way as such a building could be—has been out of sight; and, though supplying the wants of the Native Christians, has given no testimony for Christ to the heathen. The time seems now to have come for erecting a real church. It will stand on a very advantageous site in our school compound just inside the city gate. The proposal is to raise the church as a memorial to

our brethren who, in past and more trying days at Peshawur, "loved not their lives unto the death."

By the efforts and care of Mr. Jukes the Native Christians at Peshawur have now a spacious, well-enclosed, and pretty cemetery, with all arrangements calculated to throw a halo of Christian reverence and hope over the resting-place of those who die in the Lord—all the more striking from the contrast in which it stands to a Mohammedan burying-ground close by.

No communications have reached us from Mr. Jukes, but we quote from an Annual Letter sent by the Rev. Imam Shah :—

*From Report of Rev. Imam Shah.*

The year has passed in peace, and God's blessing and grace have attended us. There have not been many baptisms, but the notion of the people seems to have varied from what it originally was. In our public preaching we meet with less trouble and difficulty than what we had to encounter about two years ago.

One day, when several gentlemen were present in our audience, I explained to them the five principal sources of truth, which were acknowledged by them to be correct; but one of them said it was not at all desirable to change the religion of our forefathers. I told him that I had just explained to them the five principal sources of truth, warning them that he only who acknowledged those could be counted a Christian; and that eating and drinking, being our bodily requirements, had no weight whatever on the demands of our souls. On another occasion, three or four Hindu gentlemen came to me, and it seemed as though they had come to tempt me. One of them said to me, "If you had remained in your own religion, you could have satisfied your spiritual demands in the same without undergoing any alteration; for if God had intended you to be a Christian, He could have given you birth among them." I told him I had not changed my nature, for I was created a man, and so I am. Religions have been introduced by various teachers, and therefore we should take great care to accept the one which is genuine. He replied, "All religions enjoin what is good, and forbid that which is evil." "You will grant me,"

We should rejoice if the increase of our mission band should enable us to occupy again the mission-house in the city, which has not had a missionary tenant since Mrs. Wade's death. Its isolation in the heart of the Native city renders it practically impossible to occupy it unless two brethren could be given to it. For these—and they must be brethren with good health and brave and loving hearts—we may surely look in prayer to the Lord of the harvest.

said I, "that all men (whether Hindus, Mohammedans, or Christians) have descended from the same ancestor, who is called Adam, and he, being one, could not possibly have had more than one religion." "True," said he; "but as a father having many children is obliged to make them follow different modes of life, so in the same manner he has ordained different religions for his children, and intended their posterity to remain in the same." I replied, "If Mohammedanism be true, Hinduism must be false, and then the Hindus cannot be saved. You know that King Aurangzeb used to order Hindus to embrace Mohammedanism under pain of death, and this he did as his religion directed. Again, if a Hindu be a Vedanti, he considers himself God. Whom will he then serve and obey? If a Nastik or Sankhiya (atheist), he denies altogether the existence of God, and considers the good and evil deeds of mankind to be of no consequence, and, as the master, so shall the pupil be. On the contrary, Jesus Christ demands His followers to love all men, even as the Heavenly Father does; for He sends rain on the just and on the unjust, and makes His sun to rise on the evil and on the good, without making any distinction. Hence to accept the doctrine of Christ is to acknowledge the true Divine Teacher."

My conversation with the Mohammedans is generally not very agreeable and pleasing, especially when they know that I have left their religion for Christ. They either talk in jest or in anger; for instance—"Why have you left your original religion? What have you gained



by this change?" In reply to such questions, I tell them that I had obtained those privileges which a true religion should have given, namely, that of being an heir of the kingdom of heaven, and of being safe from the danger which awaits all sinners. Some elder has well remarked about their religion, "A prophet without miracles, a faith without mysteries, and a morality without love." These are the true qualities of Islamism. May God look upon them in tender compassion, and give them sound understanding!

We had several inquirers this year, but they did not remain firm. A man came with his wife—perhaps because he was accused of being a Wahabi, and was

troubled by the people, so he thought that by becoming a Christian he would escape this trouble; but when I explained to him the duties of a Christian, and plainly told him that he would have to suffer trouble for Christ, he found it difficult to continue with us, and went his own way. It is, however, very consoling that a Saiyad of a very respectable family, in whose heart the seed was sown long ago, and who had hid it for some time, came forward, and was baptized, and it is expected that he will show himself a true soldier of Christ.

Our congregation seems to be improving in grace, and all its members enjoy the service of God.

In July last Bishop French visited Peshawar, and wrote the following notice of his first visitation of the Mission :—

*From the Bishop of Lahore.*

Being desirous of becoming better acquainted with the circumstances of the Peshawar Native Church than was possible in a formal and rapid visitation, I had intended to devote the chief part of the month of June to an almost uninterrupted residence in that station, with a view to taking part in the various services held in the churches there; and coming to know personally the principal Christian families at least, as well as inquiring into, and, as far as possible, supplying the things that were wanting. A request from the Viceroy to take official part at the opening of the "Empress's Bridge," over the Sutlej, compelled me to defer my visit until the 15th June. It was prolonged, however, till July 9th, with four days' interval for visiting Charat. I was sorry not to feel able to gratify Mr. Hughes's brotherly request that I should put off my visit to Peshawar and its Mission until his return from England. I shall be thankful, if permitted and spared, to complete my visitation soon after he rejoins his post. Mr. Jukes was most affectionately desirous to supply his lack of service, and I am much indebted to him for his hearty reception and hospitable entertainment of me.

The Native Church, both the building and those gathered within its walls, bore ample and pleasing witness to the unsparing and watchful labour bestowed upon them. The Native pastor (Rev. Imam Shah) is in the most important

spiritual graces enabled to be "an example to the flock" and to walk worthy of the Lord unto all pleasing.

The two catechists, both Pathans by race, are at present undergoing their probation; they preach with fluency and boldness, but want ripeness and fullness of lengthened Christian experience, and the love and strength of Fathers in Christ. On several occasions I was able to preach with them in the bazaars, the last time in Pushtu, the earlier days in Hindustani. I should like to have seen more of the chief mission school; once only I addressed the whole assembled school—an imposing sight, as nearly 250 sat before me on the galleries, as [respectable in appearance, as well behaved, and as bright and friendly-looking as could be desired. I examined one class also, and found that their knowledge of the Word of God was much deeper and more thoughtful than is common. Mr. Jukes was unwilling that, in this hot season, I should spend too much time in the school. I preached three Sunday mornings in the church, and one Wednesday evening. On the last Sunday morning over fifty were present, including children, and twenty-four communicants knelt at the holy table. The desire the missionaries express for the erection of a mission church is most natural. The school-church at present used, convenient and agreeable to the eye as it is, and in excellent

order, is not so speechful and unmis-takable a witness for the worship of God and the preaching of the Gospel as a building expressly erected and set apart for Divine Service and public preaching would be. I cannot but hope that the impression of such a fabric would be much more vivid and abiding in the city of Peshawar.

I addressed some twenty-five English-speaking youths (of the more highly respectable and office-holding families) at the Literary Institute, which has its sitting in a library close to the raised doorway of the mission building where the bazaar preachings take place. My subject was "True and false honour."

The visits from the Khans and Mullicks of the Pathans to the mission compound and its Hujera (guest-house) (so remarkable a feature of the work here in the cold season, which Mr. Hughes has organized, and in which

Mr. Jukes admirably seconds his labours) are not wholly discontinued in the hot season; and some of the Native gentry, Moolas, chiefs, and others, called upon me, and invited friendly discussion. The little Native Christian cemetery is now in excellent order, and reflects much credit on the missionaries' good taste and practical skill. I could not help wishing that the little missionary band, the saintly Mr. Knott, my old beloved colleague, and the rest, whose deaths, as well as parts of their lives, were given to the Peshawar Mission (and are its richest inheritance, because of the faithfulness to the end of their witness) could have been laid side by side with the Native Christians who rest there, until the sounding of the Trump of God, and the Lord's return, for which some of the more pious Mohammedans look and wait.

### Kashmir.

The work at this distant station of the Society, at the time of our last review, was suffering from the removal of Dr. Maxwell, who had returned home. The Rev. T. R. Wade carried on the Mission during the summer of 1876, assisted by the Native medical missionary, the Rev. John Williams, of Tank. Dr. E. Downes was able to take up Dr. Maxwell's work in 1877, and this year he has had Mr. Wade (who had come home for a short time) with him, so that both the medical and the more directly spiritual departments have been efficiently worked. We gave a summary of Dr. Downes's first Annual Letter in our February number. The following letter has just reached us:—

*Srinagar, July 15th, 1878.*

I am once more hard at work here. We have a good deal of suffering from famine, which makes it a very melancholy season here. At the same time, it makes my work somewhat lighter this year, for the people are often too much taken up with the struggle for life to think even of their diseases, or too weak and down-hearted to apply for relief, and people from a distance are absolutely unable to come in.

However, there is abundance of work even this year. I see rather less than 100 out-patients, on an average, four times a week, and twice a week I have four to six operations to perform, many of them being very serious and anxious cases.

We have more in-patients than usual. A good many are accidents caused chiefly by falls from the mulberry-trees. The poor starving people climb up to get the fruit, which they eat instead of bread and rice, and, in their eagerness to satisfy the cravings of hunger, they fall. Many must be killed on the spot; many die afterwards; several have died in hospital; and, besides ordinary broken arms and legs, I have had several such cases of compound fractures as I never saw in our London hospitals.

Mr. Wade is here, working away. I am very glad to have him here. He takes great interest in our hospital, and is working away at the Kashmiri language.

## CHINA MISSION.

## PROVINCE OF CHEH-KIANG.

Ningpo (*continued*).

THE Reports of Mr. Hoare, Miss Laurence, and Mr. Bates need no preface:—

*From Report of Rev. J. C. Hoare.*

An account of my work will not be of much value. It is not quite two years since I first landed at Ningpo. I am, therefore, still at the threshold of my work, still a stammerer in the language, though, through the blessing of Him who has kept me constantly in health and strength, I feel that I have now sufficient command of the colloquial to enable me to press forward with good courage, trusting that the difficulties which still lie before me will, with work and practice, gradually disappear.

Referring first to the Training College, at the commencement of the year we numbered ten students. Since that time seven more have been admitted, thus raising our number to seventeen, exclusive of David Armstrong, whom you sent out last year. [A Chinese youth baptized in England.] These seventeen are of various ages, the oldest, who was admitted this year, being twenty-one years of age, whilst we have a group of small boys, aged thirteen, who form the third class in the establishment. There are six students of a suitable age for systematic theological training, who form the first class, whilst the second class consists of boys of from seventeen to fifteen years of age, who have already laid the foundation of a good Scriptural knowledge, and who will, I trust, soon pass on to the application of this knowledge to questions of theology. All the members of the college have been selected with care, special attention being paid to their knowledge of the Chinese classics and written language, without which a Native agent must necessarily be greatly hindered in his work. Some of the elder students are well able to hold their own, in point of Native scholarship, with those with whom they are likely to be brought into contact.

This, then, is the material on which we have to work, and we may well be thankful for that which God has given

us; for I believe that many of these students have indeed been taught of God, and will hereafter, with God's blessing, be found eager to work in the Master's service. You will, however, wish to know something of the training which we are giving to them. In the first place, more than half their time is given to the study of the classics and Native scholarship generally. I put this first, not as in order of importance but because of the amount of time which is thus occupied, which necessarily has an important bearing on the general system of education. At the same time, it must not be forgotten that it does form a most important part of the training necessary for our Native agents, second only in importance to Scripture. It is sometimes deplored that we are compelled to give up so much time to the study of heathen classics, but I do not think that we need regret it, for they afford a good instrument for the general training of the mind. With these subjects I, of course, have nothing to do, the whole matter being handed over to a Native master. It would be well, if it were possible, to take up these classics, and to study them from a Christian stand-point, showing their inferiority to the Word of God; but this would require a ripe scholarship, to which I cannot hope to attain for some years. The Scriptural training I undertake myself, employing the ordinary methods used in England, according to the ages and requirements of the students. The younger boys daily repeat large portions of Scripture, whilst the older students, who have already committed the whole of the New Testament and several books of the Old to memory, have been analyzing and otherwise studying the Epistles with me. In addition to this, we have a daily Bible-class of the whole college, in which we are reading through the Old Testament.

When we pass on to other subjects we are at once met by a great difficulty, viz., the scarcity of books in the Chinese language. Our teaching has, therefore, to be carried on almost entirely by means of lectures, as it is impossible to direct the students to independent study. With a view to systematic theology, I have this year taken the Creed as the basis of our study, and have endeavoured to give the older students the substance of Pearson's work. They take notes, and afterwards write them out in a more complete form themselves, proving the statements made from Scripture, their proof being again examined and corrected at the next lecture. I trust that by this method they themselves will be led to work independently in the study of Scriptural doctrine, and at the same time the papers which they write out may, with revision and correction, form the basis of a set of theological works, which may be used hereafter. The same system has lately been adopted with regard to the Church Catechism, which is now added to our list of subjects, and which, if fully worked, will afford a basis for much important teaching.

Arithmetic, history, geography, with a little popular astronomy, have occupied some of our time, whilst Greek has been introduced as being of great importance, not only for the study of the New Testament, but also as good mental training for those who, in their own language, have neither case nor number, mood nor tense. Whether the Greek will be successful may still be left an open question; but I hope that by the end of the ensuing year, if we be spared, we may have some students reading their New Testament in the original, if not with perfect ease, at least with intelligence.

The above will, I trust, give you some idea of the scheme of instruction on which we are at present working. It is, however, also our object to train the students in active work. For this purpose one of them, Dong Dao-fah by name, has been acting as assistant-master in Mrs. Russell's school, close at hand. Others have been out with me when I have gone out preaching, and I hope that, as matters progress, we may be able to give all the older students practice in preaching and in teaching. Six of them are now engaged every Sunday morning in teaching in the Sunday-

school, which is held in Mrs. Russell's school-room, and I find to my satisfaction that they have all learnt a very essential lesson, viz., that it is a very difficult thing to teach well.

It will perhaps interest you to hear that we do not forget the old maxim, "*Mens sana in corpore sano.*" Cricket has been introduced, and is entered into with the greatest zest. Indeed, the infection is spreading, for the Rev. 'O Kwong-yiao informed me the other day that his two little boys might now be seen in his court-yard at Z-ky'i imitating the sport which they had seen at Ningpo. It may be partly owing to this healthy exercise that we have been wonderfully free from fever and ague through a particularly wet season.

In concluding the account of the Training College, I must say a few words about David Armstrong. He has been living with the students during this year, learning the dialect, in which he has made good progress. I cannot but feel most thankful that he has been sent here. His steady, quiet, Christian behaviour has a marked influence over the other students. As yet he is not qualified for any active work, though he is of considerable assistance to me in many ways, as, for instance, in teaching arithmetic. He will, however, I fear, always be hampered by his ignorance of the written language, a free use of which he will scarcely be able to acquire.

In addition to the Training College, I have also the superintendence of the country schools committed to me, and I visit each of the schools at Ts'ong-gyiao, Gao-scen, and Ts'ong-ts'eng, regularly once a week. Those at Ts'ong-gyiao and Ts'ong-ts'eng flourish well, so far as numbers are concerned, whilst the smallness of the village community at Gao-scen makes the work there seem comparatively feeble. Into these schools we admit both Christians and heathen, the latter predominating, the full number of boys in such a school being limited to fifteen, which is as many as a Native master can well manage. The ages of the boys vary from eight to thirteen years.

As the school-work takes me constantly to Ts'ong-gyiao, Gao-scen, and Ts'ong-ts'eng, it has been arranged that I shall undertake the working of these three stations for Mr. Bates. The work in the college naturally keeps me much

in Ningpo, so that I am not able to do much itinerating work. I have, however, so arranged my times that I am free for three days nearly every week, and I take these opportunities of going out to preach. The people seem to listen with interest, and more than once have the taunts of one or two of the listeners showed me that the Gospel which St. Paul preached has found its way into their minds, if not into their hearts. Once, for instance, an old man got up with an expression of deep contempt, "They are preaching a crucified and risen God," he said, as he went away in

disgust; and shortly afterwards, whilst preaching at night in the main street of Tsóng-ts'eng, I was interrupted by a loud shout of laughter from a neighbouring shop-window, and a man shouted out, "Aha! aha! believe in a crucified and risen God and you shall be saved!" But, thanks be to God, the mockers are in the minority, and, though the Word seems to be unheeded by many, I am yet becoming familiar with the faces of a few who come out of their houses when we enter their villages, apparently wishing "to hear again of this matter."

### *From Report of Miss M. Laurence.*

A very brief review of my work under three heads will give you the best idea of it.

**I. Schools.**—The numbers in the girls' boarding-school have risen to twenty-six, but they are mostly very young. There have been no baptisms this year, but I hope that two or three of the girls are seriously purposing to apply for the rite next year. The studies are still chiefly confined to Scriptural works; and a great deal of time is given to various kinds of needlework. The Chinese Classics have not yet been introduced.

**The Boys' Boarding-school** was opened in February, but it is impossible yet to determine whether it will answer all the ends proposed in its institution. Two of the boys have already moved into the higher school, but I do not think any more will be ready at present. The three eldest boys are too slow ever to become scholars. My great desire now is to secure the services of some Christian workmen, either tailor, shoemaker, or carpenter, who would reside in the school-premises, and to whom these three boys might be apprenticed, thus keeping them under Christian influence and instruction while preparing them to make their own way in life.

**Day-schools.**—The Tsóng-gyiao day-school continues, though with diminished numbers, but I regret to say that, from lack of suitable teachers, I have been unable to establish any more. Two girls especially, in the Tsóng-gyiao school, are very bright, learn their lessons well, and seem to enjoy being at school. The general conduct has greatly improved, and they regularly attend church on Sunday.

**II.** In the spring I finished the

Vocabulary, and saw the "Continuity of Scripture" through the press; this is rather tedious work without a printer on the spot, even with a daily steamer from Shanghai. The last sheets of the Vocabulary are being now printed by Mr. Gough's man. He has been often interrupted to do other work, and can only print a sheet at a time, so that this also has been slow work. The Chinese characters are cut on blocks. It is gratifying to find this little book eagerly looked for, and I think there will be no difficulty in disposing of the first hundred at nearly cost price. This, I regret to say, is all I have done in the way of literary work, whilst there are half a dozen books I am longing to translate. We want school-books very much indeed.

**III. Country Work.**—This too, my favourite work, has been almost neglected, but is always interesting when feasible. I may here give you a brief account of one of the Christians baptized this year at Gao-san in the hills. While staying a few days in our hill temple in the spring of 1876, as I was passing a village a little way from Gao-san, I was stopped by a man who wanted me to undertake the cure of a relative of his, whose foot was much diseased. I told him he might come to my house and consult the doctor, and I would do all I could for him. Accordingly, a few days after my return to Ningpo, a nice young fellow, somewhat over twenty, was carried in, and remained with me some months. Fortunately I had a spare room adjoining the kitchen outside my house, which was very convenient for the purpose. The medical treatment and good food has been blessed by God to his bodily restoration, and I think we may

confidently hope the Gospel message has taken hold of his heart. He has been with me for months together, going home for two months or so at a time, and the change in him is truly delightful. His foot is now quite sound, but his arm has still diseased bone, which cannot be removed at present, but the doctor quite hopes it will eventually also be cured. He was baptized last June in his own home, or rather at Gao-san, a mile or so off. After a very satisfactory examination, he has learnt to read pretty fluently in the Roman

character, and is beginning to teach his brothers. He is the eldest of three boys whose father died before the birth of the youngest, now twelve years old, so that he was the family bread-winner, and very grateful he is at the prospect of again helping to support himself and his widowed mother. There is also an inquirer in the same district whom I met in the autumn of last year in the hills, and who seems to intend to become a Christian—indeed, he has formally applied for baptism, but is not sufficiently instructed at present.

*From Report of Rev. J. Bates.*

The work of the out-stations has been carried on as usual. The stations have been visited periodically for the administration of baptism and the Lord's Supper, and occasionally direct evangelistic work has been engaged in in the neighbourhood of the different out-stations. We have had only twenty adult baptisms.

There have been nine deaths amongst our Native Christians during the year. Most of these were communicants. Two of these were catechists. Their names were Dzang Jah'en and 'O Ling-teh. They were both engaged in the service of the Society, and both died in harness. The latter was a servant for some time in Bishop Russell's house before he became a catechist. He was a sincere and devoted man, and much respected by his fellow-catechists. We trust that he is now "with Christ," and that "his works do follow him."

I do sincerely trust that most if not all our Native Christians are continuing steadfast and faithful in their profession of Christianity according to the degree of light and knowledge which they possess. I have endeavoured, during the past year, by special meetings for prayer and study of the Scriptures, to build them up and strengthen them in their most holy faith. At Soen-poh especially, with the consent of, and in consultation with, the pastor, I invited the Christians to assemble together on a fixed day for united prayer, and for addresses on previously-suggested topics. Many gladly came together. The Kwun-hoe Church was almost filled.

The Rev. Sing Eng-teh, the pastor of this church, told me a strange but, in some respects, interesting story in connexion with his congregation. During

the summer, Soen-poh was threatened with a plague of locusts; but it so happened that, when the locusts came, the plains for the most part were inundated by the overflowing canals, so that the locusts could not alight and damage the crops. Those places, however, that were not so inundated it was feared would suffer. One of the Christians owned a small piece of land, on the produce of which he depended very much for his support. In the presence of his heathen neighbours he knelt down beside his field, and, reverently uncovering his head, besought God that his land might also be flooded, and thus saved from destruction. He had scarcely risen from his knees when he saw the water pouring in as he had desired. At a village not far from Kwun-hoe-we, the villagers became greatly alarmed, and entreated their Christian neighbours, many of whom live in this place, to pray to their God against such a visitation. The Christians did not refuse to do as they were requested. Ascending a hill, not far distant, they knelt together and prayed that God would be pleased to avert the threatened calamity. Their prayers, it would seem, were heard, for the locusts did not settle down in that district. I give the story simply as it was told me. Both the pastor and the Christians concerned believed that their prayers were effectual. One cannot but admire their conduct, and the simplicity of their faith. I should add, however, that I did not hear, though I made inquiries about it, whether the heathen thought anything the better of the Christians or the Christians' God. I did not hear that any of them desired to repent of their sins, and turn to the true God.

The following Reports from two of the Chinese clergy are, we think, the first of the kind published. Both are translations—the first by Mr. Gough and the second by Mr. Bates:—

*Report of Rev. Dzing Ts-Sing.*

*Ningpo, Dec. 24th, 1877.*

HONOURED MR. FENN,—Owing to distance I cannot come personally to pay my respects to you and the several honoured seniors, also from ignorance of the language of the honourable country. I cannot write as I would, so as to obtain the benefit of your direction and instruction. These are difficulties which we have here in the body; but when we take the ground of faith, whether from east or west, north or south, far or near, whether high or low, we all have the one hope of a future eternal meeting.

I am aware that for a long time past the Society in the honourable kingdom (i. e. C.M.S.) has been caring for many places, and especially for our mean country; and the reception at this present time of your letter assures me what earnestness you feel for, and what loving labour you devote to, the spread of the Gospel. And even though, during so many years, it has not greatly advanced, yet this your earnestness in the missionary cause only becomes more and more intensified. We are indeed much indebted to you for this, and still more should we render thanks to the Lord.

However, when we look around us, it seems now as if there were some little symptoms of awakening. I have been for more than ten years preaching in the country, but since the fifth month of last year (June, 1876) removed to Ningpo city to assist Mr. Gough in his work. Ordinarily in the afternoons, or during the hot season in the evenings, we throw open the church-doors for preaching to the heathen. Amongst those who then come in, and those whom I meet with, there are some who still scoff at and slander us; yet there are often many who confess that their former ideas were mistaken, and allow that their past opposition was entirely wrong, so that there are not a few who gladly inquire into and openly praise the doctrine.

With regard to the actual results at present we have good hopes. The missionaries who come from the honourable country, however advanced in learning, or however strong in faith they may be,

it is impossible for them, when they are but recently come, to remove the existing difficulties. Not only are they ignorant of the written character and spoken language, but also are unacquainted with our customs and our characteristics. Hence, within the Church, hypocrisy is apt to arise, and, outside the Church, useless books are distributed. From these causes idle rumours arise, slanders are intensified, sincere inquirers are lessened in number. These are difficulties which must be in the way of those who first come to preach the Gospel. The Lord indeed knows how their best efforts are given to it. Alas! owing to the faults of the people generally, these efforts are, to a great extent, expended in vain. When we look at the subsequent proceedings and those of recent date, there is indeed a great difference from the past. Some there are amongst the missionaries who have for so many years been residing here that they are almost the same as Natives, and know all our national faults. Excellent books, too, are from time to time being written, very useful both for Christians and heathen. Thus these idle rumours and slanders must necessarily become less rife, and a way may be made for the spread of the doctrine.

However, the persuading men to repent and believe is just like healing a disease. If the disease is deeply seated, the cure must be slow; if the disease is severe, complete recovery will be tedious. So with those who have long followed old customs, and whose hearts are obstinately set on that groove. Although they listen to the doctrine, it is with them as with one who has a disease of long standing. The fact that there are some who commend and come to inquire into the truth, and do not then take offence at the Great Physician and His medicine, this is truly a cause of hopefulness. In our mean country there is, alas! one disease very difficult to reach, not consisting in the common customs and superstitions, but in the doctrines of Confucius. Looking at it superficially, everything appears excellent, and it is not as other doctrines



easily exposed. Therefore it is especially difficult for scholars to enter the religion. With the common people the greatest difficulty generally brought forward is the great fault of not performing ancestral worship. This, too, is mainly because of the importance attached to it (ancestral worship) by the Confucianists; on this account it is made a handle for opposing the truth. To preachers of the Gospel the most difficult subjects about which to argue and to persuade men are these indifferent points.

But worse than these indifferent points are lukewarm Christian converts. Thank God, He adds, from time to time, saved persons to His Church; but my country is a place where Christianity does not flourish; and, alas! among the little number there are many cold and false professors who do great injury to the Church. From past ages until these times there has always been this cause of sorrow existing in the Church. We

see, moreover, at present, in Ningpo city and the neighbourhood, all is peaceful, and there is no persecution; yet at the same time there is no advance in the Church. Is this peace because God is exerting His Providence, or is it because the preachers of the Gospel are not very earnest, and the devil is therefore quiet, and does not raise any opposition? If this is the case, the present calm ought rather to be to us a cause of anxiety. However, God doubtless has some wise design, and He will surely remove these existing difficulties.

Were this to be quickly brought about our country, as in other countries where the Gospel has flourished, that would indeed be fruit borne by the love of the Society in your honourable country. You having just now given expression to your earnest feelings, and comforted the sad hearts of the missionaries, is ground for giving the more glory to the one wise God our Saviour. This is indeed my earnest desire and hope.

#### *Report of Rev. Sing Eng-teh.*

##### *(Translation.)*

I thank the Society in the name of the Lord—those honoured pastors and brethren. Every year you send me good news, and make inquiries about the affairs of our Chinese Churches in every place. This pleases me very greatly.

I last year considered [the state of] the Soen-poh Church to be a little better than the former year. With reference to the present year—concerning the preaching of the Gospel and admissions into the Church—it is still more prosperous. The heathen, for the most part, are better disposed to listen to the Gospel of our Lord and Saviour. The number of communicants has increased. On Christmas Day twelve persons were baptized. Amongst them was a family of four, and also one of the boys from the school. All this shows the compassion of our Lord and Saviour towards the Soen-poh Church. At present there are also a few more applicants for baptism; these, it is hoped, may receive baptism next year.

As regards the school, the scholars

are not numerous. They are all reading the Gospel of Mark, and understand somewhat of the meaning of the Holy Scriptures. But in Soen-poh there is also a famine [I don't understand what this sentence has to do with the context.—J. B.]. Although the Christians are poor, their belief [in the Gospel] is the same as before. Although they do not contribute much [to the Native Church Fund], yet a great many give willingly. This also shows that the Holy Spirit's graces are vouchsafed to the Christians in no small measure. I would invite the honoured pastors and brethren [of the Society] to pray on behalf of the Soen-poh Church. May the Triune God send down the Holy Spirit upon Soen-poh—upon those within and without the Church, so that all may receive the grace of our Lord! This is my desire.

To those honoured pastors and brethren of the [Church Missionary] Society.

Written by Sing Eng-teh at the church of Kwun-ho-we, Soen-poh, in the Z-Ky'i heen.



## THE MONTH.

### The Year's Statistical Returns.



SOME items of interest may be gathered from the Statistical Table published in the Society's Annual Report for the year ending March last, which has been lately issued. It is needless to re-iterate what has been said over and over again, and is acknowledged by all who know anything at all about Missions, viz., that their results cannot be measured by figures. Still, though figures do not show us everything, they show us something; and to many minds they do appeal with considerable force.

Looking first at the Society's agency, we find that among the Europeans the ordained missionaries (203) are two more than last year; the laymen (38) two more; and the female teachers (13) one more. The Native clergy are seven *less* in number. Six have died, and three are off the list from other causes. Only four have been ordained, viz., Jani Alli, Katwaru Lall (Agra), Amun Masih Levi (Benares), and Arona Te Haua (Otaki, N. Z.); and of these, A. M. Levi does not appear on the list, as his ordination was not known till after it was closed. Then one, G. Bruce (Rupert's Land), is now put on the "country-born" instead of the Native list, being a Native of the country, but not an Indian. The Native lay teachers (2680) are 75 more, notwithstanding the reductions on this head ordered in India.

Turning to the numbers of Native Christian adherents, the total, 123,724, is almost 6000 more than in the previous year. Part of this, however, is owing to more complete returns having come from Moosonee and Athabasca, which make N. W. America 2100 more. But there are real increases of 1000 in Tinnevely, 800 in Travancore, 800 in China (mostly Fuh-kien), and 500 in Yoruba, besides smaller increments elsewhere. The communicants (27,080) are 1160 more, of whom just half, 580, belong to South India. The number of baptisms during the year was—adults, 2355 (an increase of 230); children, 4618. Of the adults, South India again claims half, 1153; China, 350; Yoruba, 202; North and Western India, 191; Ceylon, 132; Mauritius, 103.

The schools of all kinds (1499) number 94 more, mostly in South India and Ceylon; but the scholars attending them (57,145) show a decrease of 900, which is more than accounted for by a heavy falling off in North India.

Comparing the returns with those of six years ago (1872), we find only four more ordained European missionaries, but a large increase in the laymen (43 instead of 16); fifty-four more Native clergy, including 21 in South India, 9 in New Zealand, 6 in China—(of course the number ordained is larger than this, some having died); and 650 more Native lay teachers. The Native Christian adherents have increased nearly one-fourth. There are 5000 more in Travancore, 2700 in Tinnevely, 2000 in the Telugu Mission, 1700 in North India, 2000 in Yoruba, 1400 in Ceylon, 3400 in N. W. America. In China, the figures have risen in the six years from 909 to 3216; in the North Pacific Mission from 433 to 1150; on the Niger, from 120 to 900. And the total is reduced by the transfer of several large congregations to the Sierra Leone Native Church during the period. The communicants show a higher rate of increase than the adherents—a good sign. The schools are 436 more; the scholars 15,000 more.

## Deaths in Western India.

IN our August issue we drew attention to the mournful fact that not a single number of this periodical for more than a year and a half had been without the announcement of a death among the Society's missionaries or Native clergy or the members of the Committee. Our last number, for September, happily broke the succession, and appeared without reporting any addition to the death-roll; but it has not pleased God to exempt us from the sad duty two months running. Once again the Lord's voice seems to call loudly to us, "Work while it is day: the night cometh when no man can work."

The African Missions and New Zealand have been the chief sufferers latterly, though one remembers also the vacant places at Benares, Lucknow, Ningpo, Colombo, and in the Telugu and Santál Missions. This time the news of our loss comes from Western India. The Rev. C. F. Schwarz, the missionary in charge of the Christian settlement at Sharanpur, died on Aug. 13th, after only twelve hours' illness. Mr. Schwarz, like Mr. Fuchs, whose death we reported but four months ago, was one of the many excellent labourers whom the Society owes to the Basle Missionary Institution. He was for some time at Islington, and was ordained by Bishop Blomfield in 1854. In the autumn of that year he sailed for Bombay, and for nearly twenty years the field of his faithful and diligent labours was the town of Junir. This place had been occupied in 1846 in consequence of a blessing having been vouchsafed to the evangelistic efforts of a young Indo-Briton resident in the neighbourhood; but the anticipations of success entertained at the time have never been realized. Nowhere have the discouragements proved heavier; nowhere have the visible results been smaller. For many years Mr. Schwarz's interesting journals in the old *C. M. Record* told of incessant seed-sowing; but the reaping was not to be in his time. Latterly, as already intimated, he was superintending missionary at Sharanpur, a post for which he had special qualifications.

He spent his last evening on earth in hearing from the Native evangelists their accounts of their work, being then apparently in good health. The next day, at 4 p.m., he breathed his last. The Rev. T. K. Weatherhead, the Society's Secretary at Bombay, who happened, very providentially, to be at Sharanpur at the time, writes:—

The bungalow was soon filled with the villagers; all entered the room where the corpse lay. The schools were emptied; boys and girls filled the verandah; the wailing was very bad to hear. It was all so sudden; they had scarcely heard that he was ill. One old Christian Shastri came in after the others, and his distress was so great that none could comfort him.

We buried the remains next morning. The coffin was first laid in the broad verandah of the bungalow, open, and all the villagers and school-children came and took a last look at the familiar features of their dear missionary father. The corpse was then taken into the church, and the usual service

read in Marathi by the Native pastor, the Rev. Lucas Maloba, and the children sang a hymn after the reading of the 90th Psalm. We then proceeded to the cemetery, more than a mile distant, and all the Europeans of the station fell in on the road. All were present, and there was great feeling and sympathy expressed.

His poor wife, with four little children, all under seven years of age, is in Germany. She went home in April last. This is the second family. By his first wife he has two children. Two daughters are here, one in the C.M.S. service at this station, the other an agent of the Indian Female Normal School Society.

The loss to the Western India Mission by his death is very serious.

Only two or three months ago Mr. Weatherhead, writing on the needs of the Mission, said, "Brother Schwarz is alone at Nasik, and if anything should happen to him, we have *no one* to put in his place." He now writes, "I little thought then that it would come to pass before the Mission was replenished; yet here we are in the very difficulty referred to—no one to take his place." The return of the Revs. H. C. and E. A. Squires to India this autumn will be a great help; but there was abundance of work already allotted to them before this lamentable vacancy occurred.

The Mission had previously incurred a sad loss by the death, a few months before, of the wife of the Rev. Ruttonji Nowroji, of Aurungabad. "She was formerly," writes Mr. Weatherhead, "one of the four orphan girls who lived with Mrs. Robertson. I remember her as one of them when I arrived in India in 1860. Gungabai was the eldest son of the four. He has indeed lost a help-meet, and the Mission also an earnest Christian in example as a wife, mother, and diligent woman." Mr. Ruttonji is highly and universally respected, and the funeral service was read by the commanding officer of the station.

We do not usually report the deaths of the Society's Native lay agents. It will be remembered that there are 2700 of them, and very few of their names are known to us. But a case has now occurred which should be mentioned. Our friends will recollect that, some five years ago, a catechist at Bombay named Daoud Mokham, a convert from Mohammedanism, was stabbed in the street by a fanatical Mussulman, and severely wounded. From that time he was a frequent sufferer, and the wound has at last caused his death. The Rev. J. G. Deimler writes of him from Germany, "He was associated with me for about twelve years, and proved to be a man of much common sense, a true Christian, a faithful labourer, a valuable preacher to Mussulmans, a patient sufferer, and a sincere brother in Christ." Has he not, under the circumstances, a fair claim to a place on the roll of the noble army of martyrs?

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### The Bishop of Calcutta's Visit to the Santal Mission.

THE brief notice of the Santal Mission in our July number may be supplemented by the following graphic account of a recent visit paid to Taljhari by Bishop Johnson, of Calcutta, which we extract from the *Indian Church Gazette* :—

On Easter Tuesday the Bishop, accompanied by his chaplain, left Calcutta to pay a flying visit to Taljhari, the head-centre (for there are no fewer than five centres) of the C.M.S. Santal Mission, some 200 miles from Calcutta. The Mission station lies close to the railway, midway between Teenpahar and Maharajpore stations, and, by the courtesy of the railway authorities, the mail-train was stopped to drop the Bishop at this spot, about 2 a.m. on Wednesday the 24th. Here he was met by the Revs. W. T. Storrs, F. T. Cole, J. Blaich, Ram Charn, and Mr. Tonbridge, and soon retired to prepare for a heavy day's work by a few hours' rest.

At an early hour, the party was augmented by the arrival of some visitors from Rajmahal, and at 7.30 the Confirmation service was held in the church, which holds a large congregation, and was full from end to end. The clergy, with the 120 candidates, met the Bishop in the boys' school-room, and the effect, as the long procession marched up the steep winding path to the church, singing with precision and harmony a Santal version of "Onward, Christian Soldiers," was very striking. The day was fresh, bright, and breezy, and the view from the church door, over hill and vale and away to the broad Ganges, is very beautiful. The service was nicely rendered, the singing, all unaccom-

panied, very hearty and good. Santali, indeed, however uncouth a tongue when spoken, lends itself well to music. The church was prettily decorated. The Confirmation was followed by a celebration of the Holy Communion, at which there were 225 Communicants, and the service was not over until nearly eleven o'clock.

Breakfast followed; and then a most interesting conference with the village delegates, some forty in number. These are elected by the Christians of the various villages to represent them at a parliament held quarterly at each of the five centres of the Mission; while once in a year, at Easter, the whole body is assembled at Taljhari. As a body, they were fine types of the race—tall, powerful men, with intelligent countenances, and much of the orator, speaking with force, fluency, and humour, using emphatic and not ungraceful gestures, and indulging frequently in simile and metaphor; and, however earnest in expressing their opinions, never failing to listen to those of others with courtesy and good humour.

The first subject discussed arose out of a resolution taken at the last session to curtail the great expenses often incurred upon marriage, by allowing no money to be paid for the bride, and restricting the complimentary presents to the gift of a single cloth to the bride's mother. It appeared that, whilst the first part of this resolution had been generally approved, much dissatisfaction had been caused among the women by the latter, and it was now demanded that either no presents at all should be allowed, or that at least the grandmother as well as the mother should be a recipient, and it was finally resolved to relax the rule so far as to allow of three cloths for the mother and two grandmothers respectively. Some of the speakers, indeed, would have gone further, and described graphically how the girls were weeping, fearing never to be married, since no money was to be given for them, and the men would think them valueless. "A man will never value a wife," said one, "for whom he has not paid. Give a boy a valuable book, and because he paid nothing for it he will throw it away." "Yes," answered a second, "we gave our sister for nothing to a man, and after a few weeks he deserted her."

"Ah, but," replied a third, "that proves nothing. Because you plant one tree, and it turns out badly, it does not follow that all the trees you plant will do so." Throughout the debate, it was interesting, as well as amusing, to find what respect was paid to the opinions of the women. "We are all men here," said more than one speaker, "but when our wives hear what we have decided, what will they say to it?"

The second subject discussed was the "marriageable age." The Indian Christian Marriage Act names thirteen years as the limit of age for a girl, but on a previous occasion these Santals had agreed to allow no marriage among themselves under the ages of eighteen and sixteen. This was now re-affirmed by a large majority, and great indignation expressed at the conduct of certain parents who had promised in marriage their daughters of fifteen, fourteen, and even thirteen. In the first instance, it having been shown that the promise was given before the new rule was passed, the marriage was sanctioned: the others were forbidden by common consent.

Volunteers were next asked for, who would undertake to travel from village to village, preaching the Gospel for a week at their own expense; and from six to eight came forward, among them several men of influence and authority, some for a full week, some, who could not give the whole time, for three or four days.

A suggestion of Mr. Cole, that the growing habit of handshaking should give way to a return to the very graceful and courteous national salutations was well received, although humorously and pertinently met by the query "How will the *padre sahib* return our salutations?" A suggestion of Mr. Storrs was received with much pleasure, that the ordinary greeting among Christians should be something equivalent to the *Yesu Sahay* in use in Chota Nagpore.

The conference closed about three o'clock, and the Bishop was taken over the boys and girls' neat and simple schools and boarding-houses. Meanwhile a vigorous game of cricket had been progressing, and all now adjourning to the play-ground, where a kind of racecourse had been marked out, games of all kinds, commencing with archery, long and short flat races, hurdle races,

jumping, sack and three-legged races, and concluding with an exceedingly interesting display of strength, skill, and agility in the national sword-dance and acrobatic feats, occupied the afternoon. A kind of quarter-staff play was maintained with very great skill and consummate good humour, while peals of laughter from the surrounding crowd greeted the absurd antics of a third person who acted the part of jester or clown, imitating with clumsy gestures the actions of the combatants. A merrier party, indeed, than the thousand or so of spectators who formed the ring could scarcely have been found; and in this, as in other respects, the Santál bears a strong family likeness to the Kol of Chots Nagpore.

At sunset, a short service was held in the church, after which the preparations which had been making all day for a *bara khana* to be given by the Bishop to the Christians, increased in bustle and business, while from the long cooking-trenches mountains of rice, oceans of dal, and Yellow Seas of curry began to emerge. Gradually, with plenty of chattering and laughing, but with no disorder, the guests, some 700 in number, arranged themselves so as to form the four sides of a parallelogram 100 yds. long by 50 yds. wide, while two huge bonfires in the centre gave light, and added picturesqueness to the scene. In a wonderfully short time all the *lotas* were filled with water, and the dishes of neatly-stitched leaves were piled with eatables: grace was said, and the feast enjoyed with all the zest inspired by a long day's expectation, preceded in many cases by a walk of as much as sixty miles to the confirmation.

The feast over, and grace said, most of those from a distance started on their homeward way, while those from the neighbourhood gathered, with the Bishop and the missionaries, round a bonfire, and sang very sweetly till a very late hour. There were hymns to English and German tunes sung by the girls, and quaint national melodies sung by men, to words descriptive of the Creation of the world, together with a plaintive and not unpleasing performance on a native zither. At last, shortly before midnight, the party gradually broke up, and an hour or two of rest were obtained.

Soon after 2 a.m. on Thursday morning, the down mail-train took up the Bishop, who returned to Calcutta by mid-day, after a visit of an exceedingly interesting character, leading him to look forward with much pleasure to a ride through the whole Mission district, and thorough inspection of its entire organization in the next cold weather. The Santáls are a simple, manly, engaging race, and the relations between missionaries and people are of the most cordial character. To the number of the missionaries, who greeted the Bishop on his arrival, should have been added the name of the Rev. A. Stark, who arrived about mid-day on Wednesday from his distant station of Godda. Ram Charn, a deacon, is at present the only Native pastor, but it is hoped to present four young men to the Bishop for ordination on his next visit. Everything is to be hoped from this flourishing Mission, of which the first convert was baptized but fourteen years ago, and is now a trusted head catechist.

### Bishop Stuart among the Maories.

THE new Bishop of Waiapu is losing no time in making himself known to the scattered Maori clans of his diocese. In the *Auckland Church Gazette* for May last, we find an account of his visit to Tauranga, the north-western extremity of the territory within his jurisdiction, when he met a body of the Natives, who still hold aloof from the Church to which they once belonged. It is worth quoting, particularly for the condensed report of the evidently very pointed and effective address delivered by the Bishop:—

Soon after landing at Tauranga, on April 6th, the Bishop was met by some of the principal Maories, who arranged

with him to hold service at Maungatapu on Sunday morning at nine o'clock, as he had been announced to preach to the

European congregation at eleven. He was accompanied by Archdeacon Williams, and both were guests of Archdeacon Brown, who took the visitors in his boat to Maungatapu, where is the only Maori chapel in the district. Here a congregation of seventy-five Maories assembled; more came after the service from neighbouring settlements. The Bishop preached with his usual earnestness from John iii. 3, Archdeacon Williams interpreting. The party then returned to the township, the Bishop fulfilling his engagement with the English people, and preaching from John xii. 32; the Archdeacon visiting the Maori settlements most accessible on horseback, and finishing the day by preaching to the Europeans in the evening, the Bishop reading the second lesson.

On Monday morning, according to notice previously given, the Maories of the district assembled to the number of about 150, to welcome his lordship and to speak of matters relating to mission work and diversities of religious opinions in the district. The place of assembly was Archdeacon Brown's churchyard, the Maories being more at home in the open air, and more ready to speak. The proceedings were commenced by the Rev. G. Maunsell (as Archdeacon Brown, the senior missionary, was unable to address the meeting, though present), who urged the people to tell their thoughts, so that their visitors might know whether there was any abiding result of the labours of those who had worked of old. Several of the principal men responded to this invitation, the substance of their remarks being that they were one with us until the war broke out and their teachers left them; that divisions did not begin with them—that we also have many denominations; that trouble arose from us Pakehas; therefore, they cannot reunite until they have seen what our action will be in the future; that some worship as we worship and sing portions of Scriptures and Psalms, &c., &c.

This was the objecting side. On the side which agreed with their old leaders, one chief declared that he and his people remained firm, and they wanted a lay reader or Native minister.

In reply, the Bishop said he regretted that he could not speak their language, but hoped to learn it. Still love's language is general, and needs not words; he took their being present as a token of love to their new Bishop, even as they loved their old Bishop, who had passed away; he only partly understood their references to dark days; finding a house already burning, he would not ask how it was set on fire, but where is the water to put out the fire; finding a ship wrecked, he would not ask on what rock it was wrecked, but how best to save the crew. Through God's mercy they are alive; how are we to live in the future? to be one, or to have different plans? We have the Book still; that at least has been saved out of the shipwreck—he was glad to see that they used it; that Book spoke of Christ from beginning to end. He is the Alpha and Omega—"the way, truth, and life;" they must not omit any of the Book. They have the old teachers still amongst them to teach the principles of religion, and the promise of God's Spirit to lead them; let them return to Jehovah, and to the path of life, and not say our land is our God. The body will return to dust, then only six feet of land is left to it; but the never-dying spirit dwelling in the body—what will become of that? Though he could not speak to them, he could speak to God for them, and pray for His mercy, and that they may return to the Shepherd and Bishop of their souls.

Archdeacon Williams followed.

The conduct of the people at the meeting was most orderly and respectful, and showed good feeling. The proceedings terminated with a distribution of bread, "lest the people should faint by the way," for some had come nearly ten miles, and all were hungry.

A recent letter from Bishop Stuart himself contains an interesting incident:—

The Maori service that morning was the first I had conducted without help. I managed to read the service well enough, but I called on one of the catechists to preach. This he did, but the

people sat on, and said, "Oh, we want to hear the Pihopa's (Bishop's) sermon." So I told them, as best I could, the story of the Apostle John, not able to say more, when in his old age he was carried

into the church, than "Little children, love one another." "Now," I said "that is my sermon. It is not a long one, so you will try to remember it." They seemed interested and pleased, and

one man repeated the anecdote to the others in more idiomatic language, so I had the satisfaction of knowing that at least I was understood.

### Mpwapwa.

SOME pleasant letters have been received from Mpwapwa, where the party of four, sent to re-establish the Usagara Mission begun two years ago by Mr. G. J. Clark, viz., Dr. Baxter, Mr. Last, Mr. Copplestone, and Mr. Henry, are now settled. We give some extracts. The first is from Mr. Last, respecting the inviting field that country presents for missionary efforts:—

*May 11th.*

There is here a great and open door among the people around us. I can speak more especially of the six districts of Tubugwe, Mlali, Lubehu, Kitangi, Mamboia and Magubika-Kaguru. These places are sultanships rather than towns, across each of which it takes a day or more to pass. In each sultan-ship there are a great number of tembes, both on the sides of the mountains and in the valleys. These valleys are now looking very beautiful, and remind one of the state of the people—a harvest to be gathered in. Each of these sultan-ships could produce several hundreds of armed men if they were needed in an emergency.

I have passed through the first five of the places mentioned, three different times, and, as I always make a practice of sleeping in a Native's house in the tembe, if possible, I have become very well acquainted with them. The people are called Wakaguru—probably because they inhabit the Kaguru Mountains—but the name of their country is called Geja. The country is probably about eighty miles wide, and the same in length.

At the part nearest to Zanzibar, the people are quite free from mixture with other tribes, but nearer to Mpwapwa I have met with several strangers. At Kitangi there are two tembes of Wakwafi—at Mlali and Tubugwe there are several Wagogo living with the Natives. The language of this people is called Kikaguru. It is very different to the Kiswahili language, and it must be a work of time to acquire it. I have begun and am able to salute and speak just a word or two when I see any Wakaguru. I hope to get on well with

it. I have one good man with me, by name Swedi, who is more or less acquainted with all the languages of the people from the coast to Ujiji, at which place he lived for more than two years. He was my kilangosi when I came up from the coast with my caravan. I found him most useful in every way. He understands the Kikaguru, which in some respects is like Kigogo, and he has promised and begun to teach me. I have always found the Wakaguru very kind. A house was always put at my disposal; my men were provided with places to cook and sleep, even when between sixty and seventy. The women always brought me Indian corn-flour, which makes good "sima" (a kind of pudding), which, though it would be better with eggs and milk, yet can be eaten and relished without. Sometimes I was fortunate enough to get milk, and then I had a treat. The men of the village or the sultan of the district generally gave me chickens or a goat. In return for these kindnesses, which were of importance to me, I generally made some little present in cloth or beads.

I must speak a little about Tubugwe, both because of the universal kindness of the people to me, and also because of the interest springing up in the people towards us and our work here. On my return from Mombasa, I went at once to the head sultan's tembe. The sultan was not at home, but one of his wives at once gave me a house in the tembe to sleep in; another gave me a large room to put my goats and sheep in for the night. They all were very kind to me, bringing me Indian corn-flour and vegetables like pumpkins. In the evening, at the time of milking the cows, a large bowl of milk was brought and

given me. In the evening, after my last meal, I went and joined the group of Natives, women and men, who were sitting round the fire. I got into talk with them, speaking through my interpreter Swedi, and was so engaged when the sultan returned home. He had been to make peace between two villages which were upon the point of war. He was pleased to see me, and we spent a very pleasant evening. In honour of my staying with them, they kept up their singing and tomtoming with drums all night, many from other tembes coming to join with them. It was quite useless for me to tell them I did not wish them to do it. I spent all the Sunday with them, making use of my time as opportunity occurred. In the evening the sultan said he could see the advantage of being well taught; he was too old, but one of his younger sons should go with me to Mpwapwa and see the place, and then, if it was suitable, he would bring his son and place him in our hands to be instructed.

On my departure he gave me a good sheep for friendship, another for a nearly dead bullock, and one more I bought. He also gave me some fowls. His eldest son, and another about twelve years of

age, went to Mpwapwa with me to look at our place, and the eldest one was much pleased. I sent by him, on his return home, a small present for the sultan. I am daily expecting the sultan to come and bring his younger son with him. I have no doubt that, when we are all fairly settled and got a good school-room built, we shall have a good number of scholars. There will be difficulties as to where the children are to live, &c. (those who come from distant districts), but I feel sure that all the difficulties will be overcome, and that a great work will be done in and around Mpwapwa. I am sure you will be glad to hear that I have begun a school for the boys who left Mombasa to come here with me. We have ten here. I conduct service here in my hut every Sunday in Kiswahili, and, after the address, give them a short address in Kiswahili, prepared in the week-time. There is quite a nice little congregation of our people from Mombasa—about twenty-six when all are present. We use Bishop Steere's books, prayers and hymns. Twice a week, in the evening, the boys, and whatever men who please, come to my hut, and we spend an hour at singing, ready for Sunday. This is enjoyed by all.

The next is from Dr. Baxter. It relates some incidents on the road to Mpwapwa, and is interesting as showing the Livingstone-like spirit in which he is determined to act towards hostile Natives:—

#### May 19th.

I was glad to see in your instructions that you considered one of the qualifications of a missionary should be a readiness to be fleeced—if need be, to the extent of beggary—rather than resist to the shedding, or probability of shedding, blood, though I fear you will not agree with the course I adopted on one occasion whilst *en route* from the coast.

We stopped at Kidudwe on Saturday, March 23rd. The headman gave me a goat, or rather promised one. On Sunday, of course, we rested there, and I took the opportunity of collecting about one dozen Natives in the evening to hear the glad tidings. At first they would not come, till I told them the subject on which I wished to speak to them was God's love to us, His care over us, what would become of us after death, and the home prepared for us in heaven. They came and sat under a tree in front of my tent-door. I then

spoke to them, through my interpreter Ali, beginning with the creation, the distinction between man and a beast, the fall, the remedy in Christ; His life, death, and resurrection; the home in glory, the judgment; and then of God's preserving care over His people, as illustrated by Daniel, &c., &c. They listened very attentively for about two hours or more, and I then suggested that they had heard enough for to-night. They said it would do, if I told them more next time I came, to which I agreed. They then all got up and, with the exception of two, went away. These two asked me to remain and live there and teach them. I told them I could not do that, but that I expected to pass by there occasionally, and would then tell them more. I also said I had asked God to send a teacher, who would live near—perhaps at Mkindu—who would be able to teach them about these things. They seemed satisfied, and departed.



Next day the headman was sick, and I had a dispute with the pagaazi about their food-pay. It was satisfactorily settled, but next morning ten or eleven of the men had run away, leaving their loads. I then went to the chief, and promised him a piece of cloth, as he had given me a goat on the Saturday, but, as the road was very wet, I would not take it with me then. He stated that all the people wanted cloth, and that unless I gave each a piece they would fight, and had already gone to the bridge with guns to prevent me crossing. They said they wanted this for building the bridge. I asked him why he wished to fight, when he had before said he wanted to be friends, and had given me a goat as a token of this. He said it was the people of the next village, and not him, who wanted to fight. I then asked for and soon found its chief, who was a surly fellow. He said both he and his people wanted cloth, and unless I gave it them they would fight. I took my guns and revolver and showed them to him, and also took cartridge from my case and put it in my pocket, and then again told him I wanted to be friends, but would not give him the cloth he demanded, and asked why he wanted to fight. He said it was his people, and not him, who wanted to fight. I said if he fought it was his own fault, and, telling my men to proceed with their loads, gave my revolver to my headman, and gave the chief who had given me the goat the cloth I had promised him. He then looked at the other chief and said something, and I was then told that I could cross the bridge, which I did.

I soon felt thoroughly ashamed of myself for making this warlike display, as though they had fought I would not have fired a shot at any of the men, yet they would not have known my reason for refusing to fire; and if my men did not shoot, it would make it no better for any future mission-work among them, but perhaps hinder it. I felt I had lost a glorious opportunity of telling this chief and the people with him Whose servant I was, and pro-

claiming the Gospel to him; and, whilst I might have declined to yield to his unjust demands, I might have told him, if he fired at us, we would not fire a shot at him, as we came to teach, not to kill, our brothers.

Having taken the goods to Mkindu, I returned with thirteen men for the others, left in charge of my headman in this chief's village. I started on Saturday, and slept at a village on my way, having had to march up to my waist in water the greater part of the day, the trees and the feeling of the path beneath our feet being our chief guide. Next morning (Sunday), as the distance was short and road good, we reached Mkindu about 8 or 9 a.m., and rested the day. I took this opportunity of telling the chief the object of my coming to these parts, and then proclaimed to him and a few others who were near the truths told to some of the people the previous Sunday, and added that on the morrow, if he or his people demanded cloth, I would not give him any. I would not fight, even if they fought. If God allowed them to take my cloth, or to kill me, I was content. I trusted Him; He could preserve me if He wished. Though they were all to shoot at me, not a bullet could hit without His consent. I was not afraid to die when He chose to call me. I was His servant; He could do with me as He pleased. The chief listened attentively while I was speaking, stopping me sometimes if I said something he did not understand, and constantly assenting with the word "Queli! quel!" ("Truly! truly!") Next morning both the chief and people were very friendly, and did not ask for cloth, though my goods had been left in their village since the previous Tuesday. They greeted me with "Yambo" (Good morning), and allowed us to take all the things away without asking for a thing. I gave the chief, on the last box leaving his village, the present of a buckle, which I removed from my knickerbockers for the purpose. I explained its use, and he seemed pleased.

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### The Ondo Mission.

THE *Intelligencer* of August last year (p. 485) contained some account of the establishment of this Mission among the Ondo tribes in the east of the

Yoruba country. An interesting letter received some months ago from the Native missionary, the Rev. Charles Phillips, ought to have been published before. It will be noticed with thankfulness that some fruit has already been gathered in:—

*Ode Ondo, Nov. 23rd, 1877.*

When we arrived here, in March, we had much to do to make the houses habitable; but when we had a little relief from manual labour, we gave more attention to evangelistic work. The rains have been so heavy that we could not visit the surrounding villages; but I arranged a regular visiting about the town thrice a week. I once made a trial of holding services in the houses of each of the six principal chiefs by turns. The services, I feel thankful to say, were appreciated, and I would have repeated them, but that they have been fully occupied with their yearly festivals, one after another, since August till the present time. I never heard of a people spending such a large portion of the year on festivals. Of course, we continued our visits from house to house, and we had several interesting conversations with the head chiefs respectively. The Lisa enjoyed the conversations; he often asked sensible questions, and once acknowledged the foolishness of all idols excepting his favourite Ifa. He more than once assured us that no Ondo will be molested by changing his religion; but we do not know how sincere he is. The remarks of the people are often very encouraging. They often beg us to be patient with them, and to persevere in making known the Word of God. They say it is not easy for them to give up at once their ancestral religion and customs, though they feel that they are not in the right way; but when they will embrace Christianity, they will do so heartily and sincerely. One chief once attended a Divine service, and heard a sermon on the first clause of the Lord's Prayer. After service he exclaimed, "If we had known about this Father sooner, we would not have troubled ourselves with so many idols."

Our Sunday services are pretty well attended since I came here. The average number of Ondo attendance is fifty-seven for the morning service, and forty-four for the afternoon. I trust that not a few have left the services deeply impressed, but they have too much dread of their chiefs to be true to their convictions. When we first came, many

attended the services in hopes to get food or presents, and, though such have withdrawn when they found themselves disappointed, yet we still have a good number who seem to be attending now from a higher motive.

The king and chiefs and the people generally are showing to us more respect and confidence, the refractory Lisa not excepted. When I first came here, he used to say, "I know no one but Governor Glover: if you were sent by him, I would receive you heartily." But now he says, "I know only Governor Glover and the missionaries." At our request, the chiefs recently granted us a good plot of ground, and they have just consented to open a new road to Itebu, by which travelling and carriage would become cheaper and easier for us.

I commenced a class for inquirers on the 30th of June with five men and one woman; I have now nine men and seven women on the list. I have reason to hope that some of them are sincere, and that they are understanding the truths of Christianity. At first they feared to have their names down on the list, but now they are boldly declaring their attachment to and preference for Christianity. Seven of the sixteen candidates belong to the family of Nasi, the chief in whose house Mr. Hinderer lodged, and where Mr. Young and the other agents stayed till the mission-house was built. This chief not only allowed his people to attend our services and class-meetings, but he always attended the services himself. He did not make his annual sacrifice to Ifa this year, and it is a good while since he has consulted that god.

The Ondos, being a branch of the Yoruba stock, have many idols in common with the other Yoruba tribes; but they have also some idols peculiar to themselves. They also pay religious worship to certain members of the body. They make sacrifices to their head as the cause of their fortune, and to the two toes as representatives of their departed father and mother. They think it a great impiety to eat the flesh of any domestic animal without first offering a portion of it, or of the blood,

to one of their idols. The devil is the acknowledged chief of all their gods, and they tell me often, in conversation, that he (the devil, whom they represent by a piece of granite stone in front of their houses) must always have his offerings before any other idol. The Ifa is thought very highly of, and is consulted always before any business is undertaken or transacted. Shango (the god of thunder) is worshipped here only by a few, but is looked upon with some degree of contempt by the mass of the people. They believe in the existence of one Supreme Being, whom they profess to worship through the mediation of their idols, and to whom (as they believe) the idols render an account of the sacrifices which they receive.

The Ondos have many cruel customs. Human sacrifices are still frequent, though (as they themselves tell us) much less so than before we came here. There are two annual festivals at which human sacrifices are offered. The first takes place in August, and it is kept to the devil: the victim is always a woman. The other one takes place in October, and it is kept to the "Orannafe" (an idol brought from Ile Ife): the victim is a man. This is the most solemn of all their yearly festivals. For seven days before the human sacrifice is made, the whole town is in a state of mourning. All strangers (except Ife people) are

asked to leave the town; the people refrain as much as possible from singing, drumming, dancing, fighting, or anything which would create noise; the king is confined within his palace, and is not easily seen by the people—not at all by his wives, but only by a few officials and his attending slaves. They also kill slaves at the funerals of their masters. They believe that the slaves thus killed attend their masters to the unseen world. Before we came here, a slave must be paraded through the streets before he was slaughtered; but now they kill their slaves at funerals as privately as possible, that we might not know of it. I have certain knowledge of three slaves killed in this way since we arrived in March, besides the two killed at the two annual festivals. But I fear many more are killed than we know of. I am thankful to find that the people are becoming alive to the evil of these atrocities, and three or four chiefs have told us that they have charged their people not to kill any slaves at their funerals.

The morality of the Ondos is very low. Polygamy here is of the most disgusting kind. But the laws against theft are very severe, and one can trust his load to an Ondo for three, four, or more days without fear that anything will be missing.

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## NOTES OF THE MONTH.

### RETURN HOME OF MISSIONARIES.

*West Africa.*—Miss Caspari left Sierra Leone in August, and arrived at Liverpool on Sept. 9th.

*Yoruba.*—The Rev. J. B. Wood left Lagos on Aug. 10th, and arrived at Liverpool on Sept. 9th.

*Ceylon.*—The Rev. H. and Mrs. Newton left Colombo on June 28th, and arrived in London on July 26th.

### DEPARTURE OF MISSIONARIES.

*East Africa.*—The Rev. H. K. and Mrs. Binns left Southampton on Aug. 29th for Zanzibar.

*North India.*—The Rev. B. Davis left Southampton on Aug. 15th for Bombay.

*North-West America.*—The Rev. S. and Mrs. Trivett left London on July 17th for the Saskatchewan.

### DECEASE OF MISSIONARIES.

*Western India.*—The Rev. C. F. Schwarz died at Sharanpur on Aug. 13th.

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## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, August 12th, 1878.*—A letter was read from W. C. Jones, Esq., the donor of the Walter Jones Fund, respecting a wish he had expressed to assist the Native Churches in India in undertaking Missionary enterprise, and stating his willingness to set apart the sum of 35,000*l.* for this purpose. The Committee heard with much thankfulness of Mr. Jones's munificent proposal, and directed that he be informed of their readiness to accept the Trust, and to do their best to carry his intentions into effect.

Letters having been read from the Rev. A. R. Cavalier, of the Tamil Cooly Mission, on the urgent need of reinforcements for that Mission, the Secretaries were directed to consider whether any Tamil-speaking Missionary was available who could proceed to Ceylon at an early date.

The balance of 1873*l.* still in hand of the Famine Relief Fund raised for South India was ordered to be transmitted to Madras as the nucleus of a Fund for the support of Famine Orphans.

The Committee took leave of the Rev. Brocklesby Davis, returning, after a short stay in England, to his station at Allahabad. He was addressed by the Rev. W. Gray and Mr. A. Beattie, and commended in prayer to the favour and protection of Almighty God by the Rev. J. Blomefield.

## Contribution List.

*In the following list of receipts from August 12th to Sept. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5*l.* and upwards, and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.		County of (including 2 <i>l.</i> 2 <i>s.</i> for Deficiency Fund)	
Berkshire: Wantage .....	9 18 3	Hertfordshire: East Hertfordshire .....	350 0 0
Buckinghamshire: High Wycombe .....	15 5 5	Bourne End .....	6 2 9
Cambridgeshire: Whittlesey: St. Andrew's .....	4 0 0	Bovingdon .....	7 16 4
Cheshire: Congleton: St. Stephen's .....	3 9 0	Hemel Hempstead .....	11 6 2
Lower Trannmere: St. Luke's .....	5 0 0	Iale of Man: Douglas: St. Thomas' .....	36 17 8
Witton .....	11 0 0	Kent: Biddenden .....	5 0 0
Wybunbury .....	10 5 4	Bredgar .....	2 10 6
Cornwall: St. Columb Minor .....	11 13 11	Chislehurst, &c. ....	2 13 0
Perranzabuloe .....	7 19 8	Lancashire: Oldham: St. Mary's .....	1 16 6
Redruth .....	6 8 1	Leicestershire: Leicester, &c. ....	480 0 0
Cumberland: Crosthwaite (Keswick) .....	33 0 0	Melton Mowbray .....	50 0 0
Keswick: St. John's .....	42 11 5	Lincolnshire: Moulton Chapel .....	10 0 0
Silloth: Parish Church .....	15 0 0	Witham-on-the-Hill .....	5 1 6
Thwaites .....	8 19 0	Middlesex: North Bow: St. Stephen's .....	8 13 3
Devonshire: Blackawton .....	3 0 6	Chislewick: St. Paul's, Grove Park West .....	14 14 0
Devon and Exeter .....	100 0 0	Harrow Weald .....	30 0 0
Kentishbere .....	3 5 10	South-West London: Upper Chelsea: St. Jude's .....	3 6 0
Northam .....	37 19 2	Notting Hill: St. John's .....	42 8 1
Stoke Fleming .....	3 0 0	Norfolk: District of Hingham .....	100 0 0
Dorsetshire: Batcombe and Frome Vane-church .....	1 13 6	Swaffield .....	4 5 5
Dorchester, &c. ....	90 0 0	Northamptonshire: Fotheringay .....	5 4 6
Handley .....	17 10 0	Somersetshire: Bath and Vicinity .....	300 0 0
Litton Cheney .....	2 10 0	Burnham .....	6 15 0
Loders .....	2 5 11	Castle Cary .....	4 2 8
Toller Fratrum, &c. ....	4 12 9	Taunton, &c. ....	100 0 0
Essex: South Weald .....	65 0 0	Staffordshire: Chapel Chorlton .....	4 4 2
Gloucestershire: Forest of Dean .....	30 8 6	Surrey: Dorking .....	80 0 0
Littledean .....	19 17 7	Kingston and Vicinity: Ham .....	9 15 0
Hampshire: Isle of Wight: Gatten .....	9 3 4	Richmond .....	25 1 0
Sandown .....	54 2 2	Weybridge .....	39 12 1
Totland Bay: Christ Church .....	15 19 0	Sussex: Burgess Hill: St. John the Evangelist .....	11 5 2
Channel Islands: Guernsey .....	70 0 0	Petworth .....	25 0 0
Herefordshire: Hereford, City and			

Pulborough .....	2	18	0
Warwickshire: Napton-on-the-Hill.....	4	4	6
Westmoreland: Ambleside: St. Mary's. 49	7	10	
Bampton.....	3	0	0
Wiltshire: Bramshaw .....	9	6	0
Steeple Ashton .....	3	16	3
Yorkshire: Goole and Vicinity .....	6	19	0
Hackness, Harwood-Dale, and Bickley 14	14	0	
Bathmill .....	3	4	5
Staincliffe .....	20	0	0
Whitby .....	180	0	0
Wressell.....	11	3	3

## ASSOCIATIONS IN WALES.

Carmarthenshire: Llandilo .....	20	0	3
Carmarvonshire: Lleyn and Eifonydd .....	12	13	5
Deaneries .....	2	16	6
Penmaenmawr .....	11	18	0
Denbighshire: Llanrwst.....	6	0	0
Flintshire: Northop.....	4	5	9
Rhyl: St. Thomas .....	14	16	6
Merionethshire: Aberdovey .....	4	9	5
Corwen .....	2	3	0
Montgomeryshire: Aberhafesp.....	7	4	0
Pembrokeshire: Fishguard.....			

## BENEFACTIONS.

Adams, Miss E., per T. F. Allison, Esq., 50	0	0
Allen, Thomas, Esq., Huddersfield .....	10	0
An Old Missionary .....	76	0
An Unknown Friend to Missions, per		
Rev. E. W. Michell, Walmer .....	5	0
Caulfeild, Francis W., Esq., Crowthorne. 20	0	0
Duval, P. Smith, Esq., Dalston Lane.....	5	0
Friend.....	50	0
Goodenough, S. R., Esq., Ialeworth.....	20	0
Gough, W., Esq., Chirbury .....	50	0
Hancock, Wm., Esq., Kidderminster .....	101	0
J. M. J. ....	28	14
L. N. G. (for Abeokuta) .....	10	0
Thankoffering to our Merciful God and		
Father for the preservation of Life and		
Limb in the Sittingbourne Railway		
Accident on 31st August, 1878, from a		
Man and his Wife .....	5	0
Wells, E., Esq., M.P., Wallingford.....	10	0

## COLLECTIONS.

Contents of a Missionary Box .....	17	0
Lambeth: St. Mary's Boys' Sunday-		
school, by Mr. Jas. Parkins .....	1	0
O'Neill, Master Thomas, Marina Terrace 11	0	

## LEGACIES.

Bellamy, Mrs. H., late of Tunbridge		
Wells: Exors., C. T. Leach, Esq., and		
Rev. J. B. Skipper .....	19	19
Billet, James, Esq., late of Runwell:		
Exors., H. Badcock, Esq., and H. J.		
Badcock, Esq. ....	5	0
Harford, W. H., Esq., late of Wrington		
(50 <i>l.</i> less duty): Exors. W. H. Harford,		
Esq., and W. H. Miles, Esq. ....	45	0
Hickman, Rev. T. G., late of Bury St.		
Edmund's: Exors., Mr. C. S. Hickman		
and J. W. Ion, Esq. ....	45	0
Moor, Miss Elizabeth, late of Kingston-		
upon-Hull: Extriix., Mrs. Mary Moor. 100	0	0
Rodbourn, Mrs. Anne, late of Calne ( <i>share</i>		
<i>of residue</i> ): Exor., Mr. Robert Henly... 98	0	9

## FOREIGN CONTRIBUTIONS.

Tasmania: Hobart Town: Campbell		
Street School .....	5	0

## EAST AFRICA FUND.

S. E. B. ....	5	0
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## DEFICIENCY FUND.

B. C. ....	5	0
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## JERUSALEM DIOCESAN SCHOOL FUND.

L. N. G. ....	10	0
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## NIGER STEAMER FUND.

Cambridge: St. Andrew-the Less Parish		
Schools .....	9	18

## PALESTINE MISSION FUND.

S. E. B. ....	10	0
S. H. ....	26	0
Tunbridge Wells and Neighbourhood .... 219	14	3

## RUGBY FOX MEMORIAL FUND.

MacInnes, Miles, Esq., Carlisle .....	5	0
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## VICTORIA NYANZA FUND.

Burgess, Miss S., Clifton, Bristol .....	5	0
L. N. G. ....	10	0
M. B. ....	5	0
S. E. B. ....	5	0

## AMOUNTS RECEIVED FOR THE INDIAN FAMINE FUND FROM OCTOBER 1878 TO DECEMBER 31st, 1877.

Alderley Edge: St. Philip's .....	4	12	7
A. L. W. ....	5	0	0
Ashton Hayes .....	2	2	0
Bacup: St. Saviour's.....	42	9	6
Bailey, Edward, Esq., Berners Street .....	10	0	0
Barker, Miss, Cornwall Terrace .....	5	0	0
Bayswater: St. Matthew's Sunday-school .....	2	14	2
Beaumont, George, Esq., Ebury Street.....	5	0	0
Becoles: Boys' and Girls' Sunday-school .....	18	10	
Belfast .....	88	0	0
Bennett, Mrs. Babbicombe .....	2	2	0
Bennett, by Rev. J. ....	10	0	0
Bevan, R. C. L. ....	100	0	0
Birkenhead: St. Mary's .....	3	10	0
Birks, Mrs., Cambridge .....	5	0	0
Birthday Gift .....	100	0	0
Bishop, Miss, St. Helen's..... (2nd don.)	3	0	0
Bradley .....	3	16	0
Brampton .....	7	1	0
Bredy, Long .....	5	0	0
Breeds, Master F. H. ....	12	6	0
Branchley .....	10	0	0
Bridlington Quay .....	19	1	0
Bristol: St. Matthew's .....	47	14	6
Brixton: St. Matthew's Sunday-school.....	3	5	3
Brockham: The Juvenile Songsters .....	2	0	0
Brown, Miss A. D. ....	10	0	0
Bullock, by Rev. Chas. ....	64	14	11
C. ....	10	0	0
Calder, Rev. W., Oneote .....	1	1	6
Cefn .....	2	13	9
Chambers, Mrs. ....	1	0	0
Chambers, Miss .....	1	0	0
Chapman, J., Esq. ....	5	5	0
Cheselbourne .....	5	0	0
Chittenden, Rev. C. G., Hoddesdon .....	3	0	6
Cholmondeley Chapel .....	20	10	0
Christian Friend .....	1	5	0
Clapham Park: All Saints' Sunday-school .....	13	0	0
Clericus, Woolwich .....	10	6	0
Clifton: Parish Association .....	5	16	6
Belle Vue Girls' School .....	11	0	0
Coaley .....	4	9	9
Collett, M. W., Esq., Founders' Court.....	10	0	0
Compton, Higher .....	1	0	0
Compton, West .....	1	5	8
Contributions from some congregations of the Moravian Brethren .....	76	14	2
Cothelstone .....	7	14	0
Dartford .....	5	7	8
De Boinville, Rev. W. C. ....	10	0	0
Dickenson, Mrs., Higher Compton.....	1	1	0
Elmrofts: Three Sunday-school Classes .....	1	10	8
Elvington .....	6	7	0
Everton: Christ Church .....	19	0	0
Falings: St. Edmund's Sunday-school....	1	18	2
Finghall .....	2	6	0
Fishponds .....	11	18	10



THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

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THE RECENT ACCESSIONS IN TINNEVELLY.



It is a Scriptural injunction, coming to us with the weight of Apostolic authority, that, "as regards the body of Christ," "whether one member suffer, all the members should suffer with it; or one member be honoured, all the members should rejoice with it." We are quite sure that there is no member of the Church Missionary Society who does not or who ought not to rejoice at the recent accessions to the Missions of the Venerable Society for the Propagation of the Gospel in Tinnevelly. It may be convenient here to state that it is from no feeling of indifference to the work carried on by that Society that its operations are not recorded in our pages. But it does seem to be true wisdom in these anxious times, when so many conflicting views and opinions are rife, to content ourselves, in the publications of the Society, with simple details of the work carried on by our own agents. Interference, even when well meant, and dictated by the most unimpeachable motives, might be misconstrued, and comment upon what did not accord altogether with our own views might be ill-judged. It therefore seems most judicious to relate as faithfully as we can what is doing in our own portion of the vineyard with careful abstention from claiming, even by implication, as our own what is not our own; while others, whether belonging to our own Church or to our Nonconforming brethren, through their own appropriate organs, relate the services in which they are engaged. Thus may be best preserved that most important principle—the unity of the spirit in the bond of peace. Inasmuch, however, as some surprise has been felt by our supporters that, while there has been so much stir in one portion of Tinnevelly, there is not corresponding increase from that portion of the country occupied by our own Missions, it is necessary to depart, on this particular occasion, from what we maintain as a general principle. In India itself the recent accessions have been a subject of much and keen controversy. The secular press, which there as elsewhere is hostile to missionary effort, and is rash and unscrupulous in the condemnation of it, did not at first hesitate to assert, professedly upon the testimony of persons resident on the spot, that there were no such accessions. The more, however, the matter was discussed, the more ridiculous and untenable these notions were demonstrated to be. The blindness which will not see is quite as obstinate as the blindness which cannot see. There can be no question that there have been considerable additions to the ranks of professing Christians and of inquirers after Christianity. In India there was for a season this cold palsy of unbelief; we are not quite sure

that there has not been in England what may be termed a hot fever of over-wrought excitement. It would be most presumptuous to maintain that there has not been in the Missions of the S.P.G. in Tinnevely, as well as in the American Presbyterian Missions in Arcot, and in the German Missions on the Western Coast, an influence of the Holy Spirit inclining the souls of men to the favourable reception of Christianity. But in all these three cases there have been subsidiary influences eminently calculated to remove prejudices, and to conciliate favour to the missionaries of these respective Missions. The result has been what may be termed a wholesale coming over of the heathen, who, in their distress, found their truest and kindest friends in those who were preaching to them the Gospel of Christ. We most fervently join in the hope expressed by Bishop Caldwell, that the majority of the converts will continue steadfast in their new profession. Anyhow, it is our firm belief that a large number of them will not relapse; but it would be taking too sanguine a view of the matter not to anticipate that, with the utmost exertion, there will not be some loss. The history of all former movements of this description points to this conclusion. But it will be astonishing if there will not be, in all the Missions we have named, a distinct and, we trust, substantial gain to the Church of Christ. It is our fervent hope that all our brethren in South India will hardly be able to draw their nets to shore from the multitude of fishes enclosed in them, and that throughout the whole southern portion of the Peninsula, east and west, as well in the extreme limits of it, there will be great rejoicing over many additions to the kingdom of our ever-blessed Redeemer. With these remarks we introduce the statement put forward in the *Madras Church Missionary Record* (August, 1878), which explains, so far as may be necessary for the information of our own friends, the recent action of the missionaries of our own Society, and their attitude in this important crisis of the Tinnevely Church:—

“A good deal of attention has of late been drawn to the large accession of inquirers in the S.P.G. Missions in Tinnevely. Comparisons have been made between the reports published in this periodical of the depressing effect of the late famine on the work of our own Society in Tinnevely and the reports published in the (London) *Guardian* of the opposite effect of the famine on the Tinnevely Mission of the S.P.G. We have hitherto been silent on the subject, partly because we wished to wait until we had fuller information on the subject, and partly because it was the work of another Society, and therefore it was not our province to chronicle the circumstance. Our readers are probably aware that in February last Bishop Caldwell wrote a letter to the London Secretary of the S.P.G., reporting that in the six preceding months 16,000 heathen in the S.P.G. districts of Tinnevely and Ramnad had abandoned idolatry and placed themselves under Christian instruction, and that he asked for a large reinforcement of English missionaries, and for funds to employ a large addition of Native catechists to instruct these new inquirers. An appeal for 20,000*l.* for these purposes was at once put forth by the S.P.G., in which Bishop Caldwell's letter, giving all



particulars, was printed in full. To this some incautious statements were added, implying that this large accession of catechumens was the result of a kind of pentecostal effusion of the Holy Spirit. Since February the movement has continued, and we hear that by the middle of June the total accession from heathenism amounted to 19,300.

"The question has naturally been asked, why we are unable to chronicle similar accessions in the districts of Tinnevely connected with the C.M.S.? In making a reply, we do not for a moment doubt that Bishop Caldwell and the agents of the S.P.G. have worked hard and zealously in making known the Gospel, and that this has had its due effect upon the minds of their hearers. But, at the same time, Bishop Sargent and the agents of the C.M.S. have worked quite as hard, and the causes of the large accessions in the S.P.G. Missions must be sought for elsewhere than in a comparison between the zeal and energy of the agents of the two Societies. We feel that we shall only be reiterating the sentiments of Bishop Caldwell, whose letter lies before us, and of some, at any rate, of the S.P.G. agents themselves, if we state that these large accessions are mainly due to the kind and opportune relief administered to sufferers from famine through the instrumentality of the agents of the S.P.G. in Tinnevely.

"To go a little more at length into the subject, we believe that one reason is that famine was more severe in one part of the S.P.G. district (the Ottapidaram taluq) than elsewhere in Tinnevely, and that, partly in consequence of this, far larger sums were placed at the disposal of S.P.G. agents for famine relief than those which were received for this purpose by the agents of the C.M.S.

"Another reason, in the opinion of some, is the fact that the S.P.G. has four or five European missionaries in charge of districts, to whom new comers can apply for Christian teachers, while the C.M.S. has intentionally withdrawn nearly all its European missionaries from district work—i.e., from the charge of congregations—and has handed over the different districts to the care of Native pastors, working in connexion with Church Councils, all of which, with one exception, are under the general supervision of Bishop Sargent. It is well known that, when a body of villagers resolve to give up heathenism and unite themselves to the Christian Church, they greatly prefer, as a rule, to connect themselves with some European missionary, settled in their neighbourhood, to whom any Native teacher placed over them would be responsible. We believe that our Society is right in resolving that the 30,000 baptized Christians and the 10,000 unbaptized adherents in the C.M.S. districts of Tinnevely shall be left as much as possible to the care of Native pastors and Church Councils, and that these shall constantly be urged to the great duty of evangelizing their heathen fellow-countrymen. We consider such a course of procedure almost indispensable, if we would not see the Native Church of Tinnevely grow up a weak parasite, deriving all its life from a foreign tree, instead of a thriving plant, thrusting its roots deep down into the parent soil. But at the same time we are willing to admit that the course

adopted by our Society may, for a time at least, have the effect in some ways of checking the growth of the Church in numbers. There is no doubt that missionaries settled down in charge of congregations already formed, and superintending pastoral work, are the best agency for attracting bodies of heathen villagers who wish to be instructed in Christianity.

"Another reason, no doubt, may be some difference in the mode in which famine relief has been dispensed by the agents of the two Societies, and also the respective objects which the two Societies have specially kept in view. The special object of the S.P.G. has, perhaps up to the present, been to extend her borders. The special object of the C.M.S. has of late years been to strengthen and consolidate, as far as possible, the Native Church. Hence, during the recent trying times, Bishop Sargent and those connected with him have been doubly cautious to abstain from offering any apparent inducements to draw over bodies of inquirers, who might in the end prove a source of weakness rather than of strength to the infant Church. In reference to the way in which the relief has been administered by Bishop Sargent, we quote the following extract from one of his letters to the Secretary of the C.M.S.:—

The money I first sent to the Native pastors for distribution (Rs. 5000) was from the Madras Central Committee Fund. My instructions were that no distinction was to be made as to caste and religion. They strictly adhered to this requirement. I sent Rs. 400 to the Rev. Father Rottari (a Roman Catholic missionary) to distribute among his people; and in the same way I sent Rs. 200 to the headmen in Cayalpatam, a large Mohammedan village, for distribution among poor Mohammedans. Had there been any dependable Hindu gentleman, who would have given himself the trouble to act faithfully on behalf of the Hindus, I would have given him a portion to deal out among the heathen. But as such a person was not available, I had to distribute the money myself; but every care was taken that people should not consider this any inducement to make them Christians. When afterwards I sent the Native pastors money from the C.M.S., the sum was such that it did not meet the requirements of those who were already Christians, and many were disappointed. Every rupee was paid by me for an object already specified. The individual was named, his age, the number of persons dependent on him, the losses he had sustained, &c. To make sure that my instructions were carried out, I employed an agent to go to several places that had been aided, and verify the returns sent to me.

One important village sent me a deputation to Palamcottah some three months ago, saying they wished to be Christians. I replied then, as I did in several other cases, "The famine relief fund will cease with the end of February. If you have the same mind then that you have now, I shall be glad to receive you. In the meanwhile you can invite Christians to come and see you, and you can go to neighbouring villages and worship with the Christians there."

"With regard to the accessions themselves, a great mistake appears to have been made in home papers in the estimate formed of the spiritual condition of those who have put themselves under instruction. No one, we believe, is more keenly alive to this than Bishop Caldwell. The words '*Convert*' and '*Conversion*' are used in various significations, and have perhaps given rise to some misunderstanding. It is a happy thing when large bodies of heathen place themselves under Christian instruction, even though their motives may not be in all cases quite

pure; but putting themselves under instruction is a very different thing from being brought by something like a pentecostal outpouring of the Holy Spirit to a sense of spiritual need and a saving knowledge of Christ, or even from being baptized Christians. In some respects these large numbers may even prove in the end a source of weakness, unless the very greatest care and caution be used in admitting them into the Christian Church.

"We are not surprised at such accessions. We should expect at any time, in any part of India where a beginning has been made of organized village congregations, to see a sudden influx into the Christian body from the surrounding heathen. Many causes combine to this end. In the first place there is no doubt that, where faithful agents have been employed, and the Christians are orderly and well-behaved, and religious ordinances are regularly maintained, there Christianity exerts its due effect, and approves itself to the religious instincts of those who come in contact with it. Again, whenever the Gospel has been preached persistently for years in any part of India, there is, we believe, among the Hindus a growing feeling that Christianity is the right religion, and must in the end prevail. Wherever Christian congregations exist there is, in addition to this general feeling, a sort of expectation that they themselves may one day become Christians. Again, among heathen of the same class or caste as that from which the Christians in the neighbourhood are drawn (whether Malas in the Kistna district, or Madigas in Nellore, or Shanars in Tinnevely), the desire for friendship and also for intermarriage with Christians has a considerable effect.

"We are surprised that, in the newspaper controversy about the S.P.G. 'Harvest in Tinnevely,' no allusion has been made to the accessions, still larger in proportion to the existing Church, which have been reported by the American Mission in Arcot, and by the Basel German Mission on the Western Coast. In the latter the addition to the catechumens is over 1000. From the report of the former we gather that whereas in the previous year they numbered but some 2500 enrolled Christians and catechumens, not only has that number been increased to 4400, but, further, that 6000 more heathen have asked for Christian instruction, and are being ministered to by agents of the Mission, although it had been thought well to defer actually enrolling these as adherents. The report also states the interesting fact that, although hitherto the Christians have been gathered in almost entirely from the Pariahs, yet there are included among the new comers persons from many of the higher castes.

"We will only add that it is not the case, as has been stated in the local newspapers, that there has been a falling off in the number of Christians connected with the C.M.S. Mission in Tinnevely. Although the return of deaths in that Mission in 1877, owing principally to the prevalence of cholera, was 1623, as compared with 795 in the previous year, yet the total of adherents rose to 41,493 in 1877, as compared with 40,517 in 1876, of whom the baptized were 31,061 in 1877, and 30,476 in 1876. In other words, although there were 828 deaths more

than in the previous year, there were at the end of September, 1877, 975 more on the roll than at the end of September, 1876.

"On the whole, we feel that there is among the heathen in Tinnevely a decided movement towards Christianity, and that there is reason to thank God that so many have, from whatever cause, come under regular Christian instruction. At the same time we feel that time alone can give us a true insight into the motive power, the spiritual character, and the abiding results of the recent accessions.

"We conclude this article with an abstract from a letter sent by Bishop Caldwell to the Secretary of the S.P.G., London:—

The principal cause of the movement was undoubtedly, as I have already stated, the conviction which generally prevailed, that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in, like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succour. The Indian agricultural classes are certainly on the whole very ignorant, but they were not too ignorant to be able to comprehend one of the first lessons taught them by famine relief, viz. the superiority of a religion of love to a religion of selfish indifference.

*I must here most distinctly state that in no instance is there any trace of the giving of relief having been made conditional on the people who were relieved agreeing to become Christians.* Where the help was not given by the European missionary himself, it was given by ordained Native clergymen, and in giving help they invariably took with them the village munsiffs or other local Native officials, to convince the people that their motives were beyond suspicion, so that it is clear that no bargain of the kind supposed was possible. One thing the Christian distributor of alms did which the Hindu official could not be expected to do. He explained to the people not only that the money given them was in no sense Government money, but also that it was money freely contributed by the Christians of England and other parts of the world as a token of the love with which Christianity had taught them to regard all mankind.

I must assert with equal distinctness that every person within the range of country under the care of the missionaries and the Native clergy could obtain help with the greatest ease, from one fund or another placed at their disposal, without ceasing to be a Hindu, or expressing any intention of becoming a Christian. As a matter of fact, thousands of the people in every district actually did receive help without changing their religion or being asked to do so. They were Hindus or Mohammedans before, and they remain Hindus or Mohammedans still—though I believe it will be found that they regard Christianity with much more favour than at any previous time.

I find that in general, in the case of persons who received help and became Christians, some space of time—sometimes several months—elapsed between their receiving relief and their placing themselves under Christian instruction: sometimes they became Christians before, sometimes after, receiving help. The only general rule I can find is that the two things rarely, if ever, occurred simultaneously. I can give an illustration of this from my own personal knowledge, having found a village where nearly all the people had received help some time before, but where nobody had joined the congregation, or thought of doing so, till I set before them, and got others to teach them more systematically, the lessons to be learnt from famine relief.

It is worthy of notice that in very few cases have the extremely poor placed themselves under Christian instruction. The people who were fed in famine relief camps, or who received daily doles of rice from missionaries, rarely showed any inclination to become Christians. I suspect the chief reason for this was the dependent position to which they had been accustomed in their villages. They scarcely felt themselves their own masters. Beggars, properly so called, seem in all cases to have remained heathens as before. This disposes of the calumny that the people who joined us had no alternative but either to die by starvation or to

become Christians, and that they were converted not by arguments, but by the pangs of hunger. In almost every case, as a matter of fact, the people who joined us are what is called ryots, that is, small independent occupiers of land; and in most cases the only help they received was the help I asked the Society for them at the beginning, viz., help to enable them to sow their lands, and to commence life again after the drought was at an end. They had been reduced to poverty by the famine, but could not fairly be described as paupers.

The second most important factor in this movement is admitted by every person to whom I have spoken to be the voluntary evangelistic work which has been carried on for some time past in each of the S.P.G. districts in Tinnevely and Ramnad. All the missionaries and Native clergymen assert that this has been the second most efficient cause of the movement, and I can bear personal testimony to the truth of this view myself. In one district, that of Sawyerpuram, at least 250 persons joined the congregations, through the voluntary efforts of the evangelistic associations, before famine relief commenced, and before there was the slightest prospect of it. In the district of Edeyengoody the accessions were almost entirely due to this cause, and were hardly increased in number by famine relief. In some districts about one-third of the accessions are attributed entirely to this cause. In the districts of Pudukottai, Pudiamputtur, and Nagalapuram, I was struck with the numbers that had already joined the congregation, when I visited those districts last year before famine relief commenced, and I then anticipated increased accessions. In Ramnad I found work and progress everywhere, with good prospects of excellent results.

As the accessions are proved to have commenced before the commencement of famine relief, it is equally certain that they have continued long after all famine relief had ceased. They are still going on, especially in the northern districts, and now that the palmyra season, with its hard continuous labour, is coming to an end in the southern districts, I expect soon to see those districts rivalling the northern. At the end of December, when famine relief was about to cease, the accessions numbered 11,500. In February, after all relief had ceased for some time, the number had risen to 16,000. In April, when famine relief had long become a thing of the past, and when it was determined that a Day of Thanksgiving should be celebrated, the number was found to have risen to more than 17,000. It has now reached 19,300, and, as I have said, is still increasing.

There could hardly be a better illustration of the course things have been taking than what happened in connexion with the Day of Thanksgiving. Monday in Whitsun-week was set apart to be celebrated as a day of special thanksgiving in the S.P.G. districts in Tinnevely and Ramnad on account of the accessions that had taken place in those districts. The clergy and people were requested to devote the three days before Whit-Sunday to special prayer for a fresh outpouring of the Holy Spirit, and the week following Whit-Monday to special efforts to bring in the heathen around. Everywhere throughout the S.P.G. districts this plan was acted upon, and I doubt not with excellent results. The results in one district were communicated to me last week. In the district of Sawyerpuram 27 men—all unpaid members of the congregations—and 22 women devoted several days to this peaceful crusade, and the result was that they succeeded in bringing in at once and adding to the Christian fold 20 families, including 103 souls.

It is thus evident that each of the causes I have now mentioned co-operated with the other. The new life and zeal and the new evangelistic work which were spreading and bearing fruit before famine relief commenced prepared large numbers of the Christian people to take advantage of any local movement or any providential impulse that might arise; whilst the impression produced on the minds of the heathen by the lessons of famine relief, as interpreted by Christians, prepared and stimulated them to yield themselves to evangelistic teaching. If the heathen masses had not been stirred up beforehand by the evangelistic efforts carried on amongst them, famine relief might have been given on the largest possible scale without any result, or with only a very small amount of fruit; whilst evangelistic work might have been carried on for years with comparatively small success, if the hearts of the people had not been touched and softened by the extraordinary kindness shown to them by the Christians of England in their distress.

All the castes into which the people are divided, with the exception of the Brahmins, have been pretty fairly represented in this movement. It has been supposed that the majority of the new people are Maravars, but this is a mistake. In the Nagalapuram district, in which the largest accessions have taken place, the number of castes, of which various representatives have joined us, is twenty-one.

The lower classes of the Hindus are very gregarious; so that when the movement had assumed certain proportions it would seem to many people the most natural course they could take to join it at once. It was not as if they had been altogether ignorant of Christianity before. It had been preached in their villages or their neighbourhoods for years, and they had long entertained a vague idea that it would be their duty to become Christians some day.

We have never for a moment led any person to suppose that the mass of these people, or any considerable number of them, have embraced Christianity from an intellectual conviction of its divine origin. Their motives, it is true, have not been the sordid motives that have been attributed to them, for they could always, as I have shown, have gained all the help they needed without becoming Christians.

I find the missionaries and Native clergy persuaded that the great majority of the new people will remain steadfast after all excitement from without is over. This is also my own conviction. They learn their appointed lessons with unusual rapidity, they show themselves willing to submit to some elementary discipline, they are beginning to build their own churches and to help to support their own teacher, and some of them have even commenced to go about endeavouring to Christianize their neighbours. In one district, Nagalapuram, twenty-four new churches have already been erected with very little help from without. One important reason for expecting that the great majority of these people will remain steadfast is that, in becoming Christians, they have joined a community already in existence, a numerous, thriving, progressive community, so that they will not be so likely after a time to waver in their purposes, as if they had had to bring their own foundation with them, as well as their own superstructure. We leave the future, however, in God's hands.

Since the foregoing was in type, intelligence has been received that the movement has extended to the districts of our own Society contiguous to those connected with the S.P.G. Some hundreds have already been received by Bishop Sargent and the Native pastors in each of three or four districts, and there is a prospect of many more following. In Pannevillei district the number of new comers since January amounts to 1500. We hope to publish next month interesting notes of the reception by Bishop Sargent and his Native helpers of 419 families from twenty-six villages. What the Bishop has written confirms us in the view taken in the present article.

## NYANZA MISSION.—MR. MACKAY'S JOURNAL.



EXTRACTS from Mr. Mackay's letters were published in the *Intelligencer* of April last. Their latest date was Dec. 31st, 1877. He was then encamped with the late Mr. Tytherleigh and Mr. Copplestone, with their teams of oxen, by the Rukigura River, about sixty-five miles from Saadani, on the road to Mpwapwa. A day or two later, on Jan. 3rd, he left his two companions to move slowly forward, and returned to the coast to find some deserters, to obtain some things still wanted, and to advise respecting the other caravans which were to follow. After being engaged for

nearly a month at Zanzibar and Saadani, he again started with a small caravan on Feb. 2nd; and on March 1st he overtook Mr. Tytherleigh, who, with Mr. Henry (who had joined him meanwhile), was encamped by the Mkindo River. Mr. Copplestone, with Mr. Last, had gone on to Mpwapwa. This place is only fifty or sixty miles further than had been made two months before. A very wet season had made travelling most difficult, and frequently the oxen only accomplished a mile in one day,—besides which many of them had died. Between the Mkindo River and the Mkundi River, which is twenty or thirty miles further on, Mr. Mackay was backwards and forwards more than once; but on receiving letters from Mr. Wilson urging him to come to him in consequence of the death of Lieut. Smith and Mr. O'Neill, he left the others at Mkundi on March 24th, and pushed forward, and ultimately reached Uyui, near Unyanyembe (where Mr. Wilson had gone two months before), on April 30th. Since then, after some inevitable delay, he has gone forward to the Lake.

This brief summary will render more intelligible the following very interesting extracts from Mr. Mackay's journal. It begins, at the Rukigura River, with a review of his experiences of travel with bullock-trains up to that time, in which occur some important general suggestions to travellers in Africa:—

On 31st December, 1877, my caravan arrived at the Mbuguzini ford of the Rukigura River at 8 a.m. The ford is sixty-three miles from Saadani, and the journey from there to this point had occupied about six weeks' time! More than the half of that period was, however, spent in getting over the first fifteen miles. From a mile per day, with the greatest difficulty accomplished, till reaching the pond two miles short of Mkange, we changed to three miles per day with ease, advancing at an increasing rate to four, five, seven, and even ten miles per day latterly.

We had formerly commenced spanning in about 9 a.m., allowing the oxen to have a feed in the early morning. This was Mr. Price's plan, and perhaps answered well enough at a cloudy time of year; but the terrible sun we had often to contend with, by marching at mid-day, led me to adopt the plan of spanning in at daylight. The effect was marked at once. We doubled and trebled our length of journey without difficulty or distress to the oxen or ourselves, and in all time to come I shall use the early hours only, if possible, for the march.

Probably, against the death of so many L.M.S. oxen, the health of ours was partly owing first to our not working them in the heat of the day, and, second, to their not being obliged to haul with their

stomachs swollen up with the dewy grass of the early morning, which is itself a thing oxen in this part of the world are never allowed to eat.

At Saadani we had purchased one hundred oxen, or one or two more. Of these rather over a score died either at Saadani or Ndumi. Since that we not only lost none by death, but several sickly-looking animals, as, in fact, all the others, pulled up wonderfully.

I do not believe any one cause explains the death of our bullocks, still less the much heavier losses which the L.M.S. sustained in the same part of the road. Buryon had reason for believing there was foul play in the matter, and that L.M.S. and our men were bribed to maltreat the oxen, so that they soon fell off in condition and died. This he suspected as being a plot among the Arabs, who, seeing an improvement being introduced on the old pagaazi system, which would soon lead to their extinction as the traders to the interior, tried in such an unscrupulous way to thwart the progress of the white man.

For myself I have no reason to think there was any foundation for this suspicion—at any rate for believing that it was put into execution.

It must be remembered that neither the island of Zanzibar itself, nor the whole coast of the mainland near, is



particularly suitable to horned cattle. I can, of course, speak definitely only of the part with which I am familiar, viz., from Mombasa as far south as Dar es Salaam. The butcher in Zanzibar imports bullocks only as he requires them for slaughter, as he finds they will not live any time. A glance at the small herds possessed by other people in the various coast towns shows one at once that their animals are almost entirely milk cows, which they keep for dairy purposes; any oxen they may have besides being descendants of these, and not imported. The L.M.S. purchased something like 150 oxen. Buryon had about half that number, while the C.M.S. have bought about 140. Few of these belonged to the coast; they were nearly all brought from the country of Useguha to the N.W. of Saadani—Pangani being its chief port—or still further inland from Nguru to the west of Useguha.

The Nguru oxen are the finer and fatter breed, are strongly built, and have a very large hump. For slaughter they are excellent, but they will not thrive at the coast. I bought and trained something like fifteen of these large animals, and prided myself much at first on their beauty and strength; but the labour they were set to, and to which they were of course formerly unused, combined with the coast food and atmosphere, soon cut the last one off. These nearly all died of either red or black water—diseases said to be produced by over-driving. They certainly were not over-driven by us, for some died without ever being in yoke at all. Probably they had been over-driven on the way from Nguru to Saadani.

The Useguha oxen are of a perfectly different breed. As a rule they are much smaller, and have invariably a smaller hump, tapering to a point at the top, and in some cases so small as to be barely worthy of the name of hump at all. These animals I have found much better fitted for draught than the Nguru oxen. They are more active, and easily broken in. Only a few of this kind have died; the cause seems to have been cold from exposure to rain, night and day. I bought them at \$8 to \$10 a head; but, being light, long teams must be spanned together to draw a moderate load.

We had started from the coast with

six carts and about eighty oxen; but, soon after leaving Ndumi, we had to return two of the carts, as the unusually heavy rains had so softened the ground that the work of driving was exceedingly difficult. Of the four vehicles we took on, two were heavy teak Deccan carts, with a load in each of over 1400 lbs. In each of these we spanned in fourteen of the larger oxen. The other two carts were experimental light carts I had got built by the French Mission in Zanzibar. Ten small oxen in each moved easily along with loads of rather over 1000 lbs. Each team had a leader and three or four drivers. The tires of all the wheels were unfortunately too narrow for the muddy state of the road, and ploughed into the turf most terribly.

My companions were William C. Tytherleigh (age 21), a coachbuilder from Swindon, and Alfred Copplestone (age 23?), a house-builder from Sidmouth. The former was appointed to the Nyanza Mission on the Lake; the latter was one of four destined to re-occupy the station at Mpwapwa, 200 miles inland from Saadani.

I could scarcely have wished to be suited with two more Christian excellent young fellows than these two. Experience in this country, and a few more years' life, will teach them much; but they both possess the virtue of being willing to learn, and are, besides, most active in work. Nothing tends more to the harmony of the members of our mission, and to the attainment of real success, than to have all our party willing to turn their hands to anything without grumbling. At present a great deal of purely secular work has to be done before we find ourselves in a position to be able to effect spiritual good. Hence the men we need are just men such as these, patient as to progress, and ready to turn the skill they possess to the advancement of the cause for which we work.

The caravan consisted of altogether sixty-five men. Of these about twenty had work with the oxen; the rest were porters and carried loads, or were servants.

Four small Nyamwezi donkeys were saddled with loads of nails, bolts, &c., for use on the Lake. Each carried a burden of about 140 lbs. Two men are required to attend to these, although they could easily manage to drive a few



more; but one man is insufficient when the donkeys are more than one in number. It is astonishing how little trouble these animals give now that the road is clear for the passage of carts. Formerly they were a source of constant annoyance by getting stuck against trees, or by falling into holes.

Dogs are of great value about a camp in the bush, especially if wakeful at night. We had five, and their barking kept the hyænas at a distance from the oxen. I do not believe that retrievers or other large dogs will live in the interior, especially if of the long hairy sort. Small short-haired animals stand the best chance. Ours were all of pure English extraction, but born at the coast, or of half-native breed. They all seemed to thrive very well. Useghu is marvellously peopled, not only with terrible colonies of ants, but with innumerable black ticks, which fasten on the dogs and oxen; from their ova there grow in a day huge, grey, blood-sucking monsters, which seem all stomach and few legs, quite the contrary of their little black progenitors, as they are found in the grass. Rubbing the beasts over with petroleum is a certain remedy. Half the properties of this wonderful oil have not been yet discovered. It is a splendid antiseptic, and, applied to ulcers on dogs and oxen, cures them at once. I have not tried it for ulcers on the human system, but I have found it a good cure for my men in cases of acute rheumatism, by making them rub their limbs with it. For preventing musquito bites and stings of other insects, its application in very small quantity to the wrists is invaluable. Its internal action I have no experience of, except that a bag of rice which got some of the oil spilled on it lost the smell almost entirely by boiling, nor did we experience any ill-effects from eating the grain. Probably it would be found a specific in case of worms—a very common trouble here. A trial of it as a disinfectant would be interesting. It seems likely it would be effectual in destroying all *bacteria*. In the workshop the oil has magic properties. A piece of hardgun-metal (bronze), which will not yield to the face of the hardest steel chisel, can be readily cut by dipping the chisel first in petroleum! Petroleum is the cheapest and best light to carry. The tins, as sold, weigh about

thirty-five pounds each, and are fitted with screw tops. But they should always be carried two together, as supplied to the trade, fitting tightly in a wooden box. If carried unprotected, they are always cracked and broken on the way. I formerly used cocoa-nut oil, but have discarded it entirely, as also candles in favour of petroleum, as the latter gives a better light, burns longer for the same quantity, while the wick lasts for an indefinite time and requires no picking off. A glass chimney makes a clean flame by promoting perfect combustion, but is perfectly out of the question in the bush. All that is necessary is a common oil lamp, but fitted with a tall stem, or wick-holder (a couple of inches long) so as to keep the flame well clear of the reservoir, else heating and combustion will take place below, and an adjusting screw to regulate the wick. An ordinary ship's forelight, or globe lantern, well protected with stout wire, makes the most serviceable lantern for the march. In the tropics, twelve hours out of the twenty-four are dark, and therefore a good light becomes a necessity. The want is felt all the more when one must travel with oxen, which may be attacked at any moment by hyænas or other wild animals. Suspending the lantern near the cattle enclosure, or *boma*, all night keeps away all beasts of prey, and is a protection against thieves.

Englishmen cannot live well without flesh every day, and, indeed, the extra hard work of bullock-driving demands strength, which only meat diet can give. It is an unnecessary expense to carry into the interior a large stock of tinned meats. As a rule we cannot depend on finding anything more in the villages than fowls. It is therefore well to buy near the coast a small flock of goats and sheep—the goats are the best. This advantage is gained by that system, that the meat transports itself, sparing the carts or porters for other goods. Ordinarily - sized goats can be purchased all through Useghu for Rs. 2, or \$1 per head. At Saadani, if bought from a Hindu merchant, they will cost 50 or 100 per cent. more; but if one has patience to purchase slowly, one can get any number from the Natives cheaply.

With regard to all purchasing, especially of provisions, it would be well if

all travellers would help each other simply by exercising a little self-denial. Anything can be got by paying any price for it; but when one has a long journey in front, it is out of the question to pay away double the value of everything on the road in the heavy moneys in use—cloth and beads.

Formerly I could buy sheep in any number at Saadani for R.1 per head, even from Hindus. Now the demand is greater, and the price three or four times more. I could not but admire the policy of two gentlemen—Lord Coke and Major Arkwright—who went up this way last spring on a shooting expedition. Before starting they asked me about every detail—what I paid for

this and that—as they did not wish to spoil the road by paying more, although they were in a position to throw about money right and left had they chosen.

I feel it due to the Padres and Frères of the Roman Catholic Mission at Nguru, to say that they have acted most considerably in rather going without what they wanted than pay absurd prices. After commencing their station, they lived quietly on biscuit and such little food they had taken with them for some time, until the Natives ceased to demand a ransom for every fowl. Every one has not the patience or self-denial to act thus, but it is doubtless the proper thing to do.

The next extract describes the crossing of the Rukigura River on the 1st and 2nd of January :—

When we arrived at Mbuzini ford we found the Rukigura River heavily flooded, and indeed rising. To cross a river 150 feet broad, ten to twelve feet deep, and running at some seven or eight knots per hour, was no easy matter to think of. Besides ourselves, we had over three score of men, four carts, seventy-seven oxen, four donkeys, a flock of goats, and more than 5000 lbs. weight of goods to take across.

One of the large Deccan carts was quickly stripped of its brake and wheels, and all its joints tightly caulked up with cloth and clay. Against such an occasion, although ultimately for use on the dhow on Nyanza, we had brought with us some fifty fathoms of strong ship's hemp rope. This was firmly secured by the middle to our caulked cart or barge. A length of small rope being attached to one end of the hawser, a good swimmer secured it to his waist and plunged into the torrent. Although carried very far down, he reached the other side in safety, and secured the end to a tree. Half the men then succeeded in swimming over by holding on to the rope, and we launched our barge, which they hauled over experimentally unladen. We found our scheme would answer; accordingly, we pulled back the cart and loaded it for each trip with about 300 lbs. The process was a very tedious one, as each time the cart was carried far down the stream, and could only be hauled up by great labour near the other bank where

the current was not so strong. Such mishaps as the hawser occasionally giving way, and our nearly losing the cart, at others the vessel springing a leak and shipping a large quantity of water to the damage of its cargo, were only to be expected. The other carts we hauled over bodily as they were, but not without each turning right over, and disappearing entirely from sight for a time. One stuck in mid-river, when entirely out of sight, and had we not succeeded in getting a man to dive below by keeping hold of the rope, and extricate the pole, which had stuck among some roots, we should have lost it.

The first day we got two-thirds of the goods safely over, and I slept beside them on the other side, with two or three men, to prevent theft. My dinner was some biscuit (soaking wet, however), while I was in no want of water to drink. That evening I wrote my letters for the mail. Next day we got all the remaining goods over, as also the donkeys and goats; then came the oxen. We had a milk-cow and a calf, and by taking the calf over in the barge we thought the cow would be the first to follow, which, indeed, she did. But we could get only one ox to follow, and it, finding itself alone on the other side, returned to join the rest. Several others, which we drove into the stream, were swept a quarter of a mile down, and all landed again on the bank they started from. Nothing was then left but to haul over each bullock singly by the rope.

The work was indeed tedious. Tytherleigh kept one side of the river, and worked like a horse, Copplestone relieving him and me alternately. The second night I slept, like Jacob, all alone, with the remaining cattle on this side the river. The third day we fell to work again at dawn, but the oxen, getting fewer in number, and not relishing the process to which they saw their fellows subjected, got wilder and less willing to be caught. One large black ox especially presented a determined resistance. It plunged about most furiously, and bundled me about between its horns. Beyond having my clothes

torn to rags, and getting a sore poke or two, and being thrown into the edge of the water into the bargain, I sustained no particular injury. After reducing the number left to about a dozen, these suddenly plunged into the stream of their own accord, and succeeded in fetching the other side. One by one the men came over, the rope was let go on the other side, and with much shouting and yelling we hauled in the end of our hawser with the last man on the end of it, and with thankful hearts to God for enabling us to get across the dangerous rapid without loss of life or loads.

Our next extracts are from that part of the journal which details Mr. Mackay's journey from Saadani to the Mkindo River in February. They present a graphic picture of the hardships and difficulties of the way, and include references to the *tsetse* and other flies, and the loss of many of the oxen :—

*Feb. 12th.*—Soon after starting this morning, both carts upset again, in spite of every care. Crossed the bridge safely. The grass growing on it is my own height. Quirehe's people have so narrowed the road west of the bridge, by throwing the clearings of their *shamba* on it, that we were obliged to go through their fields, causing several women to pour on us a volley of abuse. Delays and difficulties had wasted the morning so, and the oxen being fatigued, I spanned out after a march of only three miles. In the afternoon old Quirehe appeared with his gun, and a batch of armed men with him, demanding restitution for our going through his fields "to the utter destruction of his crops." The fellow was really too excited to speak, and danced about with his gun in a fury while I was quietly sitting on a bale. I said I would not listen to him till he would sit down quietly and talk reasonably. After half an hour, his storm subsided, my boy having meanwhile quietly placed my revolver and Winchester repeater by my side. I then told him that if he wanted a piece of cloth he would get it, but I had more cause of complaint than he had, as he had practically shut up my road, which I had made at great expense. His demand was two dollars. First I made him promise to remove the trees and thorny bushes his people had laid on the road, and then I told him I had no wish to spoil his crops; besides, I had only

gone through newly-dug ground, where nothing was planted. Still, I wished to be friends with him, and gave him two rupees, or less than one dollar. With that he went away quite delighted.

But that night I had a more formidable foe to fight. Shortly before lying down, I noticed a large black ant of the soldier order crawl over my foot. I destroyed it, but soon came another, which I drove off, but again and again it came. A third arrived, but a lighted match consumed him, and I saw not another. Little did I think they were the forerunners of myriads more to come.

About midnight I was wakened up by a shouting among my men, who had been sleeping in a hut some hundred paces away. They were rushing about, wildly brandishing bunches of blazing straw, chasing the ants away; so I lay down to sleep again, but soon to find myself only too glad to awake. I felt myself moving in every direction, and my head felt as if every hair was alive. Up I jumped and took down the lantern suspended outside the tent. I looked at the tent floor—it was all moving. My mattress was more densely peopled per square inch than the densest part of this country is per acre. I could only get on the top of a box and shout, while my dog ran madly about, rolling himself in the grass. The army of ants, chased away from their first quarters, were marching through my tent, infuriated by their former defeat, and carrying

with them a combined venom of sting enough to make a whole regiment run. We set fire to the grass inside the tent and outside, but it took more than an hour's firing before the terrible enemy beat a retreat. Most useful to the country are these savage squads of scavengers. They eat up every living thing that dies, and keep the forest pure, but I had rather not pitch my tent again on their line of march. Of all the plagues of Egypt, I can fancy none more terrible to bear than the plague of black ants.

14th.—Close to Kifuru is a small stream, very awkward to cross, and with cultivated ground on both sides of the ford. The chief, however, showed me another route, considerably to the right, where there was no difficulty. I had just got the second cart through, and was walking between the cart and the pole-oxen to keep the team well up, when I got entangled somehow in a bush, and one of the wheels caught my right foot. Down I went, and next moment the wheel went over my other leg also. I could only cry out a little, and then nearly faint, but a cup of tea quickly revived me, and the application of bandages and Friar's balsam made me feel considerably easier. I had my hammock slung on a long bamboo, which serves as a main tent-pole, and two of my stronger men carried me along, while I had to call out directions every now and then to the drivers of the carts. We had not gone far before the first cart upset, and the second stuck in the mud, while I was unable to put a hand to help them. The old chief, who came along with me and helped to carry me part of the way, took advantage of our halt by bringing another of his thirteen wives and some more children to be vaccinated. One of his little boys had spine disease, but I could apply no remedy likely to help the invalid. That I could not prescribe some cure the father would not believe. Accordingly, I had to give certain directions, merely to keep up the reputation of white men.

Feb. 22nd.—After loading both carts, we drove on with comparative ease to the west side of Mtungu, or the beginning of the desert, eighteen miles long, to Kidudwe. Just before reaching Mtungu, we had some terribly soft ground to contend with. The grey flies, which had been numerous since the river, were

here also in fearful numbers. Besides them, we had also great numbers of a much larger yellowish fly, which stung as painfully as the other, but always acquainted us of its presence by loud buzzing. This one was most agile and difficult to capture. Neither of these flies is the *glossina morsitans*, or *tsetse*, I know. Specimens of similar flies, caught by Lord Coke this time last year near Kitange, were examined by Dr. Kirk and reported to be *glossina*, but not *morsitans*. The insects of the Saadani road may or may not be *glossina*; all I know is, that the bite of flies in this region is *morsitans*.

Among flies sent from this region by Mr. Hore (L.M.S.) to Dr. Kirk, the latter has found a specimen of the true *tsetse* (*glossina morsitans*). Among the enormous numbers of the similar flies, the smaller *terebina*, the *tsetse* itself, escaped my notice. Judging from the great length of tract in which we were pestered by the *terebina*, and during which our oxen were fatally bitten, I believe the *tsetse* region is, on our line of road, some thirty miles broad at least, or from a little west of Mgubika to the middle of the Kidudwe *pori* (desert). If these limits be correct, it is evidently impossible to use bullock-power on this part of the road, the tract being too broad for oxen to pass it in one night. I have elsewhere made a complete statement, and also chart of the "probable limits of the *tsetse* fly between the coast and Mpwapwa." There is certainly another tract of fly between Mvomero and Msoero. I believe, however, that by following a route westward, keeping north of the sixth parallel of latitude, the *tsetse* may be altogether escaped.

On the march from Mbuzini to Mtungu two fine spare black oxen, which had never been once inspanned, suddenly fell down and soon after died, although they seemed perfectly well the previous day.

In the evening three men arrived from Tytherleigh, reporting that Copplestone had left him for Mpwapwa, while Henry remained behind. The oxen with Tytherleigh had commenced to fall away, some twenty having already died, while many more were sick; he therefore found it impossible to go on.

That night I failed to hang up the lamp as usual, as I expected the moon

to rise soon, and economy in oil is necessary. In half an hour I was wakened up by the howl of a hyæna, just by the tent. I sprang up with my rifle, but the dog had already begun to bark, and the brute skulked off before I had time to give him a bullet.

*Feb. 23rd.*—The oxen seemed knocked up from the long march of yesterday, and the men had to find food to carry them through the *pori* (desert). I therefore had each animal touched here and there with petroleum, which is wonderfully effective in keeping the flies off, for one day at least. Had extra keys and ropes made, to avoid delay on the long march ahead, and took advantage of the day to write letters for the mail. I wrote also to Tytherleigh, telling him to drive on the oxen, without the carts, to either Mkundi or Kitange, amongst the Usagara mountains, where oxen are kept, as we might in that way save the lives of the remainder. This letter I despatched, early next morning, by two of the three men whom Tytherleigh had sent from his camp on the Mkindo River.

*Feb. 25th.*—Tytherleigh's letter-carriers arrived. He reported many more of the best oxen dead, while the remainder, reduced to fifty-two in number, were so sick as to put it out of his power to drive them on. Tronbles come seldom singly; more were destined to follow. I could, however, only push on, and, retaining now my own men, I sent my letters off at once with the fellows who had come from the Mkindo River. We spanned in once more, intending to reach Kidudwe before night; but heavy rain came on, and a nullah, usually dry, we found flooded breast-deep, compelling us to unload and float the carts across. Ahead the ground got worse and worse, till we had literally to plough the turf for the last two miles, reaching the village of Kidudwe with the first cart just at dark. The other cart unluckily came against some trees, and the drivers, by unskilful management in trying to extricate it, broke one of the wheels to pieces, so that they had to abandon it and come on with the oxen alone. I could not leave our goods, so back I went with the men, splashing all the way through water and up to the knees in mud, and fetched all the loads into camp, leaving the vehicle till next day.

*26th and 27th.*—Next morning I

found my finest large spare bullock dead in the *borna*. I gave the carcase to the Natives of the village to eat, and thus put myself on friendly terms with them. They had planted their corn on the track just ahead, and were determined I should not pass, but their love of beef-eating put all right.

*March 1st.*—We continued to cut our way through the forest till we reached the river Mvua, by far the largest of all the rivers on the route, yet, like the others, extremely short, and swollen after every rain into a mighty flood, subsiding rapidly after the rain ceases, as its feeders come only from the lofty Nguru range, some six miles north.

I found the river high, and the old bridge washed away, while the ford was too broad for our rope. But half a mile down I found the Natives had made an excellent new foot-bridge. As the flood was narrow there, and only a thin belt of the primeval forest on the other side, I cut a clearing through. Having taken the wheels off the carts, the men carried them over the bridge, and also all the loads, while we hauled the bodies of the vehicles and the oxen through the water by means of the strong hemp rope. I was so well pleased with the bridge that I gave the owner a doti of calico, although he made no demand for the use of his structure. We had some terribly rank tigre-grass to encounter before getting out into the open plain, but our swords soon effected a passage, and by three in the afternoon we had our carts once more in order, reloaded, and inspanned. But, step by step, the track grew worse and worse—first mud, then pools now and again, then deeper and deeper, till we found ourselves literally in a canal, deep to the knee all over, and bounded by tall rank grass on each side, with just as much water below. Finding a dry spot, where Tytherleigh had previously camped, some three miles on, we camped, having previously half unloaded the carts, and thus got them along. Setting all in order for the night, and believing the track ahead would be rather better, I set off with a few men to where Henry and Tytherleigh were encamped, intending to return that night. But the five miles between me and them proved to be the most impassable five miles of road I have ever seen. Wading in mud and water to the

waist, shallower and deeper alternately, for two miles, while the stench emitted by the rank decaying vegetation was enough to poison a million men with malaria. Then it grew dark, but for two more miles we had to push our way through rank grass twenty feet high, with only the faintest trace of a path between, and ever and again water and mud and hidden stumps and stench. Finally, we arrived at the stream by the tembe where I first met the waggons of the London Missionary Society last

August. The water felt as cold as ice, after wading through the dead swamp; but courage revived, for I knew there was only a mile of open ground to tramp, and already I could see the lights of the camp in front. After barely escaping falling over a precipice into a deeply-scooped crevice in the hard clayey ground, I got up the steep ascent of the little hill, and found myself at a neat daub-and-wattle thatched house, where the men and property of the C.M.S. were settled.

We next give Mr. Mackay's narrative of his hurried march from Mkundi to Uyui. The latter part of this route had not been previously traversed by the C.M.S. missionaries, as the road to the Victoria Nyanza diverges to the north. It has, however, been described by Speke and Stanley :—

*April 30th.*—After a tedious tramp of 350 miles, I reached Uyui, where I found Said bin Salim, Lieut. Smith's old friend, and the former companion of Burton and Speke. The various misfortunes which befell me on this march I shall detail on another occasion.

On the second day one man deserted without reason or notice, leaving his load to be distributed among the other six. In consequence I had to carry my heavy rifle, weighing some 16 lbs., while my revolver and belt of cartridges made up a total load of nearly 30 lbs.—quite enough to march twenty miles a day under, on the eighth parallel of latitude.

In the Kitange desert, at an elevation higher than the top of Ben Nevis, the dew was so intense that next morning, in the space of half an hour, tramping through the dripping long grass gave me a more thorough soaking than if I had dipped overhead in a stream. The cold, in consequence, brought on a smart attack of fever, which, however, gave way to half a gallon of hot tea, a dose of aconite, and thirty grains of sulphate of quinine.

At Mpwapwa I was pleased to find Messrs. Copplestone and Last had begun to build, and everything promised well for the permanent establishment of a strong station there.

In the Marenga Mkali wilderness some highway robbers attacked us, and succeeded in carrying off a load, in which was all my quinine (two bottles), as well as my little stock of biscuit and

preserved meats, besides other valuables. In Ugogo I had consequently to content myself with butter-milk and porridge of mwere or millet—a coarse stuff, savouring of sawdust and ashes. Many demands were made on me for hongo, but I had foreseen this, and provided against it by taking *nothing* to pay.

At Mdaburu I had to wait a day for the swollen river to fall. Then came the many days' wilderness of Mgunda Mkali, for most part not merely a swamp, but this year more under water than above it. Day after day, wading and splashing through mud and water, now over the ankles, now to the knee, and, here and there, up to the waist or higher; and this continued for a fortnight. Constant wettings and coarse food made me call a halt in the heart of the wilderness, to give my feeble frame a chance of recovery from a sharp attack of dysentery under the powerful influence of repeated doses of Dover's powder.

Hopeless and still more hopeless each day the wading seemed to become, and I found we were crossing what was neither more nor less than the source at once of the Nile, the Livingstone, and the Rufiji. This gigantic boggy plain or moss quite realized Bunyan's "Slough of Despond." Cameron calls it the Nya Kun Swamp; and where I crossed it, in S. Lat 5° 20', my aneroids record an average elevation of 4000 feet exactly.

Northward, far as the eye could reach, the level line lay unbroken, till in Usukuma it narrows itself into the sluggish

Lewumberi River, the most southerly of the sources of the Nile. Here the rapid running Mbaburu River takes its rise, and flows southwards into the Ruaha, in the lands of Unyoro and Uhehe, and thence to the Indian Ocean, where it is named the Rufiji.

A day's march east of Tura, I found the swamp contract to a breadth of 300 yards, with increased depth, and slight indications of flow to the southward. It then rounds to the west, steering clear of liwe la Singa, and after two more days we crossed it—a flooded five-armed river, flowing rapidly north, at an altitude of 3700 ft. Here it is called the Nghwala River by the Wanyamwezi from the number of partridges near its banks, *nghwala* corresponding with the Kiswahili word *kwale* (a partridge). In Speke's map alone I find the true course of this river indicated. It flows north-west to Mirambo's country, where it is known as the Ngombe (ox) River, and finds its way into the Malagarasy, which day by day is bringing the Tanganyika cup nearer to permanent running over, when the Lukuga will be no more a swamp but a decided stream, and the water line of the Livingstone run from Loango to the confines of Ugo.

*May 3rd.*—After two days' rest I set out for Unyanyembe, hoping to be able to purchase a few loads of cloth and beads, besides some coffee and other necessaries, as I had learned Wilson's supply was short, and I might be detained some time at Kagei or in Uganda. I had brought Said bin Salim the pre-

sent of Arabic Bible and gold watch intended for him, and presented these to him in the name of the Church Missionary Society. The old man sent his son, Rashid bin Salim, to accompany me to Unyanyembe, and introduce me to the chief Arabs there, while he provided us with excellent riding donkeys.

All the time I was in the Arab capital I was the guest of Sheik Thani bin Abdullah of Gangi, a few miles S.W. of Kihara. Sheik Thani showed me every possible kindness from the beginning to the end of my stay, and will, I know, be glad to do the same towards any other white face that turns his way. He is much better informed as to the outer world than any other Arab I have met, as he has travelled a little, and picked up a few ideas of progress.

One day, in his house, I produced a little Suaheli pamphlet by Bishop Steere, printed in Roman and in Arabic characters, entitled "The Israelites and Ishmaelites." I felt I was treading on dangerous ground, as I read aloud to him the true story of the bondman and the free, and the contrast between the faith of the False Prophet and the teaching of Him who is the Truth and the Life. But the old man asked me, much to my surprise, to read the story again and again in presence of his friends, and I was more than delighted to comply, hoping that the Bishop's *brochure* might lead to fuller inquiry on the Mohammedan's part as to "What is truth?" When I had finished he said, "These are big words and true words."

The concluding paragraphs of the journal were written at Uyui :—

When in Unyanyembe last week, the men who brought Kisen's letters from the coast (performing the journey from Zanzibar to Unyanyembe in twenty-four days!), informed me that a white man had died on the road near Kitange, and that he was chief of those now settling at Mpwapa. I at once concluded that we had lost Dr. Barter; but to-night the report given me by the newly-arrived men is that it is the white man who was in charge of the two carts

who is dead, and that they saw the man with the beard alive, and in charge of his caravan *en route* for Mpwapa.

Is it, then, that my invaluable help-mate Tytherleigh is no more? What heavy blows our Heavenly Father gives us! Lieut. Smith's last words to me come true again, "God's ways are not man's ways. His wisdom is far above out of our sight. His will be done." The hardest prayer of all.



## ABEOKUTA PAST AND PRESENT.

*(Continued from p. 620.)*

**T**HE missionary work of this Church is represented by the pecuniary responsibility it has charged itself with in the matter of the salary of the agent at the farm-village of Afojupa, and a part of that at Ofada, which payments, with those of two Abeokuta Scripture-readers, and a part of that of a third, are made from the Native Pastorate Fund, and by whatever assistance any member may voluntarily render to the Church by urging upon heathens the claims of Christianity. There has not been much of the latter kind of missionary work, because members of Church have come to think now that it is not their duty, since they are not paid agents in the service of the C.M.S. or of the Church. The ministry has become a proxy, instead of a guide, a leader, and director. There is as yet no regular missionary organization, properly so called, as distinct from the pastorate. I have heard some of the older female members speak with regret that the Church does not now manifest in the heathen the interest it once did, when members did not wait to be asked to speak for Christ, and when they were often to be found in the market-places and elsewhere, speaking to their fellows of the doctrine of the cross. If anything, it was then necessary to guide their warm zeal, which sometimes manifested a tendency to forget the limits of liberty in this country, the violation of which, especially by women, is often attended with most serious consequences.

I am pleased that we have been able to set ourselves to the work of building a station at the Ijaiye township, a chapel 40 feet by 20 feet, and an agent's residence. Land had been given us for the purpose about six years ago, and a member of the Ake congregation had provided us with 20*l.*, but circumstances have compelled us to elect another site.

Before many months are over, we shall be in a fair way to commence religious work amongst the Ijaiye people, amongst whom the Society had laboured at no small sacrifice, and for whom very much was done by their devoted missionary, the Rev. A. Mann,

and by other missionaries, after the disruption, seventeen years ago.

The new station would be a nice one for an active and intelligent catechist. There is a Scripture-reader, Lashite, an Ijaiye man, whose services we would gladly avail ourselves of meanwhile.

We are also putting up an out-station at Ilugu, in the Ikija district, on a piece of land which had been given to the Rev. C. A. Gollmer for the Society for a Female Institution. The heathen people in the neighbourhood would give it to other persons, because, as they allege, it has been lying waste for over twenty years, and, overgrown with bush, has become a nest for thieves and venomous serpents; whereas it was the outbreak raised by their friends in 1867, and their making themselves masters of some of the materials which caused that work to collapse. The land is beautifully situated, and may become in course of time very valuable. We have decided not to give it up, and are putting up a school-chapel, 40 ft. by 20 ft., and a school-master's residence on it. We intend to remove the Ikija school and master to it, and leave the Ikija church to sacred purposes altogether. Very many of our people work at these buildings with a will. Every Monday is devoted to work, and almost all the agents are on the spot with them. It is often almost a whole day's work we do. It is altogether a demonstration for Christianity that I like; heathens come out to see us. One of our old members was heard to remark, "It is like the old times come again."

We have recently formed—or rather agreed to form—an Abeokuta Church Mission Fund for direct missionary work in the town and in the farms around.

A piece of land has been given us at Ikereku for a chapel. I would have liked some other piece, but it cannot be had, and this has not been had without much trouble. A piece on which a ruined fetish war-house had been erected had been given to us, but other chiefs took forcible possession of it, saying they had never been consulted, and rededicated it with offerings to their war-god Ogun. Thomas Lewu, a member of the Ikija



congregation, and of the Ikereku township, interests himself much in it, and is, with the help of others, clearing the ground, and getting up clay for building. He and others like himself are anxious to have a station in their own township. He has considerable influence in the town, and presses it into this service. Both he and Mr. Robbin, who has also interested himself much in the work, and helped us much about the first site, lost money upon it. I expect I shall soon have to lay the foundation of the Ikereku chapel.

I am most thankful for what has been already done in regard to these new stations, and trust we shall be permitted to complete the work so auspiciously begun.

#### CONFERENCES.

These were first clerical; then the catechists were admitted to a meeting; it was afterwards a separate meeting, with schoolmasters, and after that it was a full meeting of Church Council. The clergy had thirteen weekly sessions. Our number at meetings was always small. With myself, whenever I am on the spot, we are only four ministers here. We wanted sometimes the help that large numbers give. We, however, hope the little circle will gradually and steadily widen. The smallness of our number made us dispense with formalities. We simply conversed upon and discussed the several points brought forward. The state of our whole Church-work came up for consideration. Every department—Church, Mission, and School—passed under review. We compared other Churches and Missions, and among them those of other Societies in this country. We found that we were not alone in some of the difficulties we have to combat with, especially in the matter of the giant difficulty of polygamy. We were, like others in our experience, of a growing depreciation of the Native language. We did not show up to advantage in the comparison in the number of communicants and pecuniary contributions; for whereas at Lagos the aggregate total of communicants to the whole congregation was nearly one-half, and it was about the same at Ibadan, here it was only over a third, and this number made up mostly of women; and whereas Special

Pastorate Contributions from a Church of 401 at Ibadan came up to 211. for a year, those here from a Church of about 2000 people came to 621. Lagos, a Church of 2441 persons, counts its own by hundreds. It has, however, had some exceptional advantages.

On the subject of a large amount of inexcusable absence from the public means of grace on Sundays and Thursdays, the following remarks occur in our Minutes:—"That regular pastoral visitations, special invitations to individual backsliders for friendly spiritual communion, the cultivation of all that goes to make a loving ministry, and give it the reality in a district, prayerfulness and earnest diligence in service, a diligent cultivation of preaching and expository power, have always been regarded worthy of the attention of all Christian ministers, and are worthy also of that of the ministry of the Abeokuta Church."

*On irreverence at Church, want of due consideration and respect for the Ministry and the language of Services.*—"That wise and loving efforts be employed to correct these and other like faults." Bad habits were said to be sometimes contracted from Lagos. "That whereas services in some of the churches are in a measure Anglo-Yoruban, first lessons being read, and some hymns being sung in English—remnants of English services held many years ago for European merchants—and whereas the necessity for such a mixture has, to all intents and purposes, ceased to exist, and religious life wants improvement, services should be had wholly in the Native tongue. Sankey's hymns, being the Gospel in songs, should be translated before taught to the children. For untranslated first lessons in the Old Testament, other portions of Scripture should be chosen."

*On the subject of separate Sunday Services for Children.*—"The meeting was of opinion that such services should be instituted in connexion with every congregation, that the lambs of the flock may be spoken to in children's language and be fed with the milk of the Word."

*On the increasing common use of Ardent Spirits amongst Christians.*—"The brethren were of opinion that, if even total abstinence is not advocated nor formally recommended, the people should be frequently warned from the

pulpit of the danger there is in this growing habit."

*On the question whether it was right to deny admittance to Church fellowship to a secondary wife of a professedly Christian polygamist desiring it.*—"The question was considered a difficult one, as such a wife may be a slave, unable, or not permitted, to redeem herself, or a freeborn, who cannot divorce herself from her husband without the payment of heavy demands by her husband and township court, and without the consent of her parents and the husband himself. The Conference ruled that, from the peculiar circumstances of the country, it would not be right to deny them admittance into Church." Reference was to be made to the Bishop of Sierra Leone and the C.M. Society.

*On the Spiritual Life of the Church.*—"That this is low, and calls for continual and earnest prayer to God for a copious effusion of the Holy Spirit's quickening influences."

*Sunday-schools.*—"That secular reading-books be dispensed with at school; that the Scriptures be read regularly in Yoruba: reading untranslated Scriptures in English, or learning to read in English, be limited to the highest classes; that the *Pilgrim's Progress*, a translation of which exists in Yoruba, be included among the books read at school, and that there be annual examinations of schools by ministers."

#### *Masters' Conference.*

*Week-day Schools.*—"That Scripture be always read in Vernacular and Anglo-Vernacular schools in the Native tongue, the primary object being the conversion of scholars to God and the supplying them with the highest and holiest of motives for their daily conduct in life, and preparing them for time and eternity." "That progress in lessons should be as far as possible uniform in both sexes, and in all the classes of a school." "That help be given to get out translations of some superior English books, and original ones whenever possible." "That discipline be considered a part of a child's education." "That wherever and whenever instruction is given in the English tongue, it should not suggest any prejudice against the Native tongue, as there is a growing tendency in the younger members of the Church to

despise it, or books in it, to the serious injury of sound Christianity and solid elementary education." Recommendations adopted at this Conference were submitted to the Clerical Conference and approved.

*Full Church Council.*—The desirability of setting apart one day in the year for Special Thanksgiving Harvest Services was acknowledged, and a time named. There was a free and full conversation on Church matters, spiritual and material, and the necessity was recognized by all for a more active presence of the Holy Spirit in the Church. The most difficult point dealt with at a Council meeting of a preliminary character, Nov. 23, 1877, was a recommendation from the Clerical Conference that the weekly class-fees should be raised from 1—7½ strings of cowries weekly, i.e. from something over ¼d.—1½d. The greatest reluctance was manifested to adopt this recommendation. All sorts of excuses were made, and inability was alleged. Ibadan war, Dahomian raids, and trade depression, were alluded to. The Society was to be asked to continue its support to the different parts of our Church and Mission machinery. I made allusions to other Churches, the Society's recent deficiency, the large expenses borne by it for this Mission since its foundation, and the following paragraph in the last Annual Letter:—"The system of pastoral agents supported directly by the Society must come to an end." I was not indifferent to the troubles of the country, but felt that our Church members were, notwithstanding these troubles, better off generally than Church people of their class at Sierra Leone, who pay, some 1d. and others 1½d. weekly, and those at Lagos, who pay 1d., can hardly be said to be generally better off. Those at Ibadan, who began last April to pay five strings of cowries (1½d.), are not so well circumstanced. I had no wish to hurry off the pecuniary support so long given, but wished the people to contribute to the support of their own work, as other Churches do, and according to their blessings. In their heathen state they had supported heathenism liberally, and, notwithstanding the hard and difficult times, their heathen relatives and friends are always spending on heathenism much more than they spend in

the Church. They must admit that in respect to worldly things these heathens are not generally better than they.

The reluctance manifested, I felt, arose from a desire to continue to devolve their responsibilities upon others. There was no token of the pride and pleasure of self-reliance and self-dependence. I was forced to tell them that I would be obliged to remove from them the agency if they would not contribute to support. Time was allowed for consideration before the meeting of Council, held on Dec. 5, 1877. The reluctance was that of the whole Church together; they would not furnish an increase; but, at another meeting held afterwards, the elders said the Church agreed to pay 100 cowries ( $\frac{1}{2}$ — $\frac{3}{4}$ ). I adhered, however, to the recommendation of 1½. At the last meeting of Council, Dec. 28th, this was adopted. The reluctance was not due to any want of instruction on the part of the devoted missionaries who founded and nourished the Church. The people confess they had been often told to expect to support their own work. I do not expect that they can do very much just now, but it is desirable that they should do all they have power to do. My short experience here has taught me that it is desirable that the system of self-support should be always established with the commencement of a Mission Church, even though what is raised may not be much. Converts should be taught to show, from the very beginning, their appreciation of the new religion by contributing to it, as they had done to heathenism. This will establish a principle that will make support to a Native pastorate very liberal and reliable.

On the 7th of this month a general meeting of the whole Church was held at Ake, when the recommendations which had come from the Clerical Conference, and had been fully considered at a Council meeting, were proposed and adopted. I spoke to the people on the spiritual and material state of the Church, stated the opinion and feeling of the Clerical Conference, urging all to prayer for the Holy Spirit's more extensive work, and to active efforts among the heathen. You will see that the class-fee has been increased to 7½ strings, 2½ of this being devoted to local school-work, and 5 to the General Pas-

torate Fund; Sunday offertory has been established in churches where it was not, and made general for local purposes; local church and school committees have been formed; an Abeokuta Mission Fund has been established for Abeokuta and the farms; voluntary missionary lay agency has been formed for heathen districts; there is a central committee; the second Wednesday in every August has been appointed for a general Harvest Thanksgiving Service.

The Rev. W. Moore was prevented from being present at our meeting by ill health. The Rev. W. Allen, who is next to him in seniority, seconded my remarks. Henry Robbin, Esq., followed with most suitable and earnest observations, contrasting the Church as it is now with what he had known it eighteen years ago. Then all were warm and earnest; then some women that he named were most forward in every good work; but it is not so now; large numbers would not come to church on Sundays. "Wasimi" people are not what they were. He urged some women to try and take the lead in good works, and supply the places of their sisters gone before. He referred to the very small number of male communicants as a matter much to be regretted; he urged the necessity and propriety of self-help; showed them this to be their duty, and assured them that they were better off than most Sierra Leone people, who pay 1d. and 1½d. weekly at class, and called upon them to accept the recommendation. Balogun Okenla followed him. He is a very sensible speaker, and knows how to suit action to words. Natives carry loads on their heads, resting them on cushions. He referred to this, and spoke of money being the cushion on which missionaries had brought them the Gospel, and that money is the cushion on which it must be carried. He said that the Rev. Mr. Townsend had told him that this day would come; that he was quite ready to pay his own fee for the year, and asked them whether or not they would follow. Many would follow. He reminded them of the expensive bondage of heathenism from which they had come, and said they should be thankful for this, and show their gratitude by supporting God's cause liberally. "English people," he said, "have spent much for us." He

walked through the aisle as he spoke, asking the people whether they were not ready to do God's work, and wishing them, in African way, every blessing.

Mark Ayedun, of Igbore, spoke sensibly, warmly, and eloquently. He said people often object to give money to support God's cause because they would not break sums hoarded up and stowed away, or devoted to something else. He reminded them of the very great rise in prices that has taken place in the markets in regard to the beasts and birds and other things they had offered in sacrifice to heathen gods since they gave up that worship; it is sometimes six, seven, and ten times more, and yet heathens have not refused to buy them for their worship. "Why," he asked, "should we refuse to accept an increase in our class-fees, especially as we have ourselves to spend them with our local committees upon ourselves?" He said he was witness sometimes to canoe-loads of cowries brought up from Lagos for mission-work. Heathens were sometimes mad with surprise at the quantity. "Is it so that people have been willing to spend upon us for our souls, and we are not willing to do for ourselves?"

Others followed with other suitable remarks. Each Church was represented in the list of speakers. We had, after all, a pleasant meeting. God was with us. The people seemed interested, affected, and delighted, and all more or less agreed to accept and endeavour to discharge their additional responsibilities. All were pleased with the Thanksgiving appointment. We broke

up with a hymn and the Benediction:

I do not intend to ask the Church to assume at once increased responsibility in the matter of payments to agents; there must be some time allowed for collecting funds, so that there may be a small working capital in each station.

I feel much the need of a small printing press, but think it hard to ask the Society for it, when I remember that the heathen people wantonly destroyed a well-furnished printing office here in the outbreak of 1867. I hope I may find my way to it before long.

If there are some things, in this Report of this Church and Mission, to try the faith, there are others to encourage. God's tree has been planted, and it has struck its roots deep into the soil. The tree is not so thick with foliage and ripe with fruits as once it was; the tropical sun of summer has tried it, but it is not dead. Its fruit-bearing capacity may not now be so great as once it was, and it perhaps does not afford the shade it had afforded to many a weary traveller; but it exists and only waits for the refreshing dew of heaven, and more of the sweet breath of the Holy Spirit to quicken and invigorate it, and make it, as it once was, a praise in the earth, the glory of our West African Churches. May I once more ask for the prayers of the Society for this Church, that it may speedily become what it once was, and have power over the many thousand heathens and Mohammedans among whom it is planted? It is still Christ's Church.

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

(Continued from p. 615.)

### CHAPTER IX.

#### OPPOSITION.



**ALTHOUGH** we have less arguing than in former years, still we meet with opposition of various kinds. Some is foolish; some seems to spring from religious motives; some oppose from deep-rooted enmity to Christ and Christians. This class have shown us, in 1857-58, what they would most gladly do if the Lord permitted them. As Mr. Smith, of Benares,

was preaching in our chapel at Dasasamedh, a Hindu came forward saying, "What are you talking and preaching to the people for? Don't you know that life is God, and all we have to do is rightly to know this, and we are all as free as air?" Missionary (looking round on the people): "Life is God, you say, but it does not know that it is. It is subject to fate and works, and, until it obtains deliverance from these, there is no salvation. So life is God, but it is tied and bound by the chain of its own works?" Hindu: "Sure enough it is so, and, being weak, it cannot deliver itself." Missionary: "Now I wish to appeal to the common sense of all present. Of the speakers who have been standing forward, one makes God blind, another imprisons Him, a third deprives Him of strength, and a fourth asserts that God is a Bahrapa (a mountebank), sometimes assuming one form, sometimes another, and sometimes no form at all. Now, is this possible?" After some remarks of the kind, the speakers, one after another, disappeared. Presently a Mohammedan came up, and, stroking his beard, commenced, "Sir, I have a question to ask you; will you have the goodness to give me an answer? Did Jesus Christ wear a beard?" Missionary: "In Christianity, wearing a beard or not is of no consequence. You may do as you like in this respect." Mohammedan: "Please to answer my question. Did Jesus Christ wear a beard?" Missionary: "My dear friend, Christianity, I tell you, is not meat and drink, or any outward observance, but it is righteousness and peace and joy, &c. Supposing you wear a beard (which Christ no doubt did) and commit all manner of sin, will your beard save you? Or if you be a righteous and holy man, but don't happen to have a beard, will the want of it cause you to go to hell?" A Hindu then came forward and asked if it were right to eat meat and drink wine. "Of course," I said, "if you wear a beard; is it not?"—turning to the Mohammedan. The Hindu and the people laughed most heartily, while the Mohammedan, who had refrained from smiling, made his salaam and walked off.

A common mode of opposing us is, "Show us Jesus Christ, and we will believe." My reply has been, "What would you think of a man who said he would not believe there was a Queen of England unless she showed herself to him? Would she show herself? Certainly not; but let such an one only infringe the laws of the Queen and he will soon perceive that there is a Queen who reigns. But if the Queen will not condescend to show herself, what folly it is to suppose that Jesus Christ, the Lord of glory and the eternal God, will show Himself to humour unbelief. At present you can only see Him with the eye of faith, but a time will come when you will have to appear before Him to give account, and then woe to those who have infringed His laws."

Others, like the Pharisees of old, ask for a sign. A Hindu one day said to me, "If you are a Christian, go to the top of the minarets and jump down, and the people will all see the power of Christ. If Christ cannot take care of you, you had better not come and preach to us." I was inclined to say some one of old made a similar request to our Lord, but I felt that my motive in doing so would have been wrong, and therefore I merely asked my opponent for what purpose he thought

God had given us reason. "Would leaping down from the minarets be the act of a wise man or of a madman?" Several bystanders exclaimed, "The act of a madman." "Well," I said, "brother, as I do not aspire to such an honour, I leave the jump from the minarets to you." "Oh!" he exclaimed, "this is a vain excuse. If your Jesus Christ be almighty, He can save you, and therefore show us His power, and we will believe." Then I said, "You go and purchase a stamp-paper, and obtain the signatures of all the people of Benares, that they engage to become Christians, and I will jump from the minarets." The man smiled and walked away, and we could go on quietly with our work.

Sometimes it is as well not to answer their cavils. One day I met an unreasonable man, who did all he could to annoy me. I therefore allowed him to state all his objections. I helped him now and then a little, and when he ceased speaking I asked, "Well, what then?" "What then?" he exclaimed. "Have you not heard what I said?" "Indeed I have," I replied, "and understood it too: but what then?" He turned to the crowd and said, "Look at this man! I have stated all my objections, and he now asks, 'What then?' Why, what then?" "Yes," I said, "and what then?" Bold as he was, and usually with a ready answer too, my "what then?" completely confounded him this time.

Others defend their own errors and attack Christianity. Thus, a man once started up to defend his own religion. "It is true," he said, "Jesus Christ came to save sinners, and our Saviour came to destroy them, but by destroying them they did a double service, they saved the righteous and sent the sinners to heaven to obtain absorption into the Deity; thus both were saved." "Were they?" I inquired. "If so, how was it, then, that Haran Kash, who had been torn to pieces by Nir Singh, and had thereby obtained absorption into the Deity, had to be again incarnate as Rawan? and after Ram had killed him again at Shishpal?" "There is no answering you," the man replied; "you had better go on with your preaching."

Once, as I was itinerating, I came to Ahirora, a great depôt for grain and timber. As my catechist, Thakoor, was addressing the people, a little Mohammedan, a weaver, came forward and addressed him saying, "You have preached from Matthew; why do you do so, seeing that he was no inspired writer?" "He was, though," Thakoor answered. "If he had been inspired," his opponent replied, "how could he have made so many mistakes in his book?" "Will you point out one?" Thakoor said. The man replied, "Just open the book, and you will find that the very first page contains an error. It is said there that Zerobabel was the son of Salathiel, but turn to Chronicles and you will find that he was no such thing, but the son of some other man." As Thakoor was not prepared to answer, I took the Word and said, "Do you refer to the name you mention, or to the difference in the genealogy of St. Matthew and St. Luke?" He replied, "I can understand the difference of the genealogy between the two. Matthew relates the genealogy of Joseph, and Luke that of Mary.

Mary being the only child of Heli, when Joseph married her, he was called, as it is customary with us, the son of Heli. I mean, therefore, what I say." "Well, then," I continued, "let me ask another question. Who was Belshazzar?" "The son of Nebuchadnezzar." "Was he?" "No," the Mohammedan replied, "he was, I believe, the grandson." "True," I rejoined, "but why, then, is he called the son of Nebuchadnezzar?" "Why, I suppose his father was nothing and never did anything," the Mohammedan said. "I think you are right," I replied. "Now let us look at Zerobabel. He is called the son of Salathiel, but he was the son of Pedaiah. As you have read in Chronicles, will you let me know how many sons Salathiel had?" Answer: "I believe he had none." "Well, then, suppose Salathiel adopted Zerobabel as his son, what would he be called? And, further, suppose that Pedaiah was nothing, as you say of Belshazzar's father, and Salathiel a renowned man, by what name would Zerobabel be known?" Answer: "He would be called the son of Salathiel." "And so he was," I said. "The prophet Haggai calls him the son of Salathiel during Zerobabel's lifetime, and Ezra and Nehemiah do the same."

The Mohammedan added, "Well, I grant this; but then, if Matthew was inspired, how could he quote a passage from Zechariah, and say it was spoken by Jeremy the Prophet: 'And they took the thirty pieces of silver, the price of Him that was valued'?" "This goes against you Mohammedans," I rejoined. "You charge us with having altered and corrupted the Scriptures. Now, here is a quotation from Zechariah, yet we allow the word Jeremy to stand, and only mark the passage in the margin. We are so scrupulous about the Word of God that we fear to alter a word. As to the passage itself, some believe that there may have been such an one in Jeremiah, but I think, rather, the transcriber mistook the name, or added the word Jeremiah; anyhow, you see we have not altered it, and do not alter."

"Well, let that pass too," he replied; "but if Matthew was inspired, how could he say Christ was God, and relate of Him that He sought figs on a tree which had none?" He then quoted Matthew xii. 14. I replied, "You know that, if a fig-tree has leaves, it is expected to have fruit as well; but this tree had none. Christ had a right to expect fruit, seeing that, as St. Mark says, the season for gathering figs had not yet come, and, therefore, no one would have taken the fruit off. This tree resembled the Jewish nation, and many people in our days, who have the appearance of fruitful trees, but in reality are fruitless. Such may expect the doom of this tree; the Jewish nation experienced it." "But," the Mohammedan replied, "who would seek fruit on a tree out of season? This shows that Christ was a mere man." I answered, "Christ seeks figs on a tree and finds none; what does this prove? That He was a man. And then He says to the tree, 'Let no man eat fruit of thee hereafter'; and what happened? The tree instantly dries up. What does this prove? Come, let us do the same to this tree before us—let us dry it up! Neem tree, dry up!" Then, turning to

him, I said, "Help me to call upon the tree to dry up." He looked at me and said, smiling, "I understand; you wish to say that He alone, who created the tree, can say to it with effect, 'Dry up!'"

This man followed us everywhere. One day a Hindu greatly annoyed us. He continually shouted, "I do not know Jesus Christ; I know but one god, and that is Juggahnath." As he repeated the same over and over again, the Mohammedan called out, "You certainly have chosen a thorough scamp for your god. The fellow was such a scoundrel that the gods cut off his hands and feet to prevent him from doing more mischief. Be ashamed of your god, and hold your tongue." And then, turning to me, he said, "Go on, and I will look to this fellow."

The Sunday following, I received a challenge from a learned Mohammedan and the great Pundit of the place, to meet them in the school-room of the village, in order to decide the great question whether Hinduism, Mohammedanism, or Christianity be the true religion. I accepted the challenge. Besides a number of people and the disciples of the Pundit, the first and second class of the school-lads were admitted. The great Pundit arrived, wearing a huge pair of spectacles, the glasses being above two inches in diameter. His chief disciple took a seat at his right hand, the others sat behind him. The Moulvi seemed a sharp man; he had but one disciple, merely a follower. After the usual salutations, the Pundit opened the conversation, advancing the common pantheistic ideas. At this time our old friend the Mohammedan made his appearance. The Pundit stated his views; I replied, and the great man became embarrassed. His disciple therefore took up another subject, and quoted largely from the *Ramayana*. Thakoor replied by quoting the contrary views from the same book. At this moment our friend the Mohammedan jumped up, and, seeing a small terrestrial globe, he placed it before the Pundit, said, "Punditji, I am an illiterate man, and want some information. The people say that this represents the earth;" and, turning the globe round and round, and looking attentively at it, he said, "Please show me where Mount Sumaru is, round which the sun travels every night." The great man looked at the globe as if he had never seen one before, turned it likewise round and round, but could not discover the celebrated mountain. The school-lads laughed and exclaimed, "Mount Sumaru is in the Hindu Shasters, and in the heads of the Pundits, but nowhere else." "Hold your tongues! Naughty boys!" the Mohammedan shouted; "what? will you contradict learned Pundits and your own Shasters?" But they maintained that Mount Sumaru had no existence. "Well, then, Pundit," the Mohammedan continued, "as we cannot find Mount Sumaru, please show me where the seven oceans are—that of milk, clarified butter, coagulated milk, honey, maderas or spirituous liquor, sweet-water and salt-water." The Pundit again turned the globe round, and looked perplexed, while the boys shouted out, "You will find the seven seas nowhere except in the Shasters, for they are nowhere else; they do not exist." The Mohammedan rebuked the boys with mock gravity, calling them a set of uncivilized, forward boys, who were not afraid of contradicting so great a Pundit; and



then, turning to him, he said, "Maharaj, please silence these boys, for hear what they say! They maintain that there is no Mount Sumaru, and that the renowned seven oceans do not exist." But the great man was silent. Thereupon the Mohammedan took up the globe, saying, "Well, Punditji, if you do not refute the boys, I must really believe that they are right." The Pundit remaining silent, I turned to the Moulvi, asking him to state what he believed to be the way of salvation; but he replied, "Please do you commence, and let us know which way, according to your Scriptures, God has pointed out for the salvation of mankind."

I then commenced with the fall of man, pointing to the promises made to our first parents, to the patriarchs; the prophecy of Moses about the Prophet; and then mentioned the giving of the law. At this, the Mohammedan interrupted me, saying, "It must have been an awful scene at Sinai; I do not wonder the people quaked." Then he began to give the most awful description of the giving of the law that I ever heard. You could, as it were, see the fire enveloping the mountain, hear the thunder roaring, and, amidst this terrific scene, a moment's silence; then came the solemn words, "I am the Lord thy God; thou shalt have none other God beside Me. Thou shalt not make to thyself any graven image," &c. After having repeated the Ten Commandments, he said to me, "Now please go on." I did so until I came to the birth of Christ, when he again took the word, showing that Christ had to be born of a pure virgin by the power of God. I then finished my discourse, pointing out Christ's sacrifice for our sins, the Father's seal on this sacrifice, by raising Christ from the dead, His ascension, the coming of the Holy Ghost, and that, according to Christ's command (St. Luke xxiv. 47), repentance and remission of sins are being preached in His name among all nations. When I had finished, there was a dead silence. I looked at the Moulvi, but he had no remarks to make.

Next day I went to the stall of the Mohammedan to purchase cloth. He said, "To you I can sell the cloth myself; to others, only through my servant." "How so?" I inquired. He answered, "I cannot sell a single piece of cloth without telling half-a-dozen lies. I must ask some six annas more than I intend to sell it for, and then comes the bargaining." On my inquiring where he had obtained all his knowledge, he replied, "In the Chunar Church Mission School." I have not met him since, but I heard that he had given up his business and become the manager of an estate.

The chief objections which learned Mohammedans bring forward are against the Trinity, or they object to the atonement.

In rebutting arguments maintaining that it is unworthy of the Lord Jesus Christ, who is God, to become man and to die for sinners, I have more than once made use of a parable employed by our senior catechist, Triloke, enlarging a little upon it: "There was once a very great and good king. Now it happened that near to his palace there was a well, broad and deep. It was called the Well of Sin. At the bottom of this well there was an old dragon, and whoever fell into the well was instantly

devoured by him. No one ventured to descend into the well to slay the terrible monster. One day the king was seated on his throne, administering justice, his crown on his head, and surrounded by his grandees. Whilst he was thus engaged, a servant rushed into the court, 'Please, your Majesty, your youngest son has fallen into the Well of Sin, and there is no one who can save him. He will be devoured by the dragon.' The king then arose, took off his crown, laid aside his royal robes, girded his girdle round his loins, and stood before his courtiers in the form of a servant. His whole court looked at him with astonishment. 'What is the king going to do?' was the question asked on all sides. 'Will he descend into the Well of Sin—that fearful well?' The king walked calmly towards it, and deliberately descended into it. The grandees stood aghast. On reaching the bottom, a fearful contest ensued; the strife was long and severe; the dragon put forth all its strength, but at last it was conquered. A silence ensued, and then, behold! the king reappeared from the well with his youngest child in his arms. On looking at the king, the courtiers perceived that the contest had indeed been severe, and that the king had not escaped without wounds. There were wounds in his hands and feet, a wound in his side, whilst his head was full of bruises. But the child was safe and sound, and the king joyfully placed him in the midst of his court. The joy of the courtiers was great, whilst the child clung to his father, looking at him with filial affection." I said, "Do you think this action was unworthy of that great and good king?" The people answered, "It was not! it was not!" "Well, then, friends," I continued, "are we not the youngest child in God's creation? Have we not all fallen into the Well of Sin? and are we not in danger of being devoured by that old dragon, Satan? Is it not the highest degree of love, that God sent His own Son into the world to die for us, that by His death He might destroy him that had the power of death, that is the devil?" I then opened my Testament and read, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Mohammedans are opposed to the doctrine of the atonement by Christ, partly owing to the humiliating nature of the doctrine. It humbles the pride of man; it represents him as a helpless, ruined creature, who can only be saved by Jesus Christ; but chiefly owing to the Mohammedan notion that Christ did not die. The Koran asserts this, and the conclusion is near, that, if Christ died, the Koran is not true. This is one of the weakest points of Mohammedanism, and intelligent Mohammedans feel it, particularly those who can appreciate historical evidence. Thus, one day, two Mohammedan vakeels or lawyers came to me, saying, "You always speak of Jesus Christ as if He had died. He, being a Prophet, did not die; God took Him to heaven, and Judas was crucified in His stead." "Who says so?" I inquired. "The Prophet," was the answer. "Any one else?" "No! his authority is quite enough!" "Well," I said, "you are lawyers, and understand evidence; let us, therefore, call forth our witnesses. The question is, 'Did Christ die on the cross, or Judas Iscariot in His stead?'"

"I. Witnesses that He did not die, but that Judas was crucified in His stead. Mohammed, sole witness, living six hundred years after Christ.

"II. Witnesses that Jesus Christ was crucified and died :—

"Pontius Pilate; those disciples who were present at His crucifixion, and saw Him after His resurrection; the Jews who bore witness to His death by setting a watch at His grave; Judas Iscariot, who went and hanged himself—he, therefore, could not be crucified; Christ himself (Luke xxiv. 46, 47); all the Christians living at that time, who knew Jesus and Judas, five hundred of whom saw the Lord Jesus at one time after His resurrection, and conversed with Him; the Apostles, who saw Him after His resurrection, conversed with Him, ate and drank with Him, and saw Him ascend into heaven; the prophets of old, who testified that Jesus should die; St. Paul, who preached Christ crucified.

"All these witnesses, excepting the prophets, lived at the time; whom, then, are we to believe—a witness who lived six hundred years after the event, or a host of witnesses who lived at the time? Half of these witnesses were enemies of Christ; yet this evidence is *one* with those who believed in Christ. Moreover, if Judas was crucified, who was he who hanged himself? And would God have raised a traitor to life, and, deceiving the Apostles, would He have allowed Judas to ascend visibly into heaven? No! Mohammed got his story from the spurious gospels, as well as other stories mentioned in the Koran about Jesus and Mary; but every Christian knows that those stories were written some four hundred years after Christ, and that they are *untrue*. Christ crucified is the centre of the Christian religion. In it every true Christian trusts." I then read Hebrews ii. 1—4. The Mohammedan vakeels were silent.

To illustrate the doctrine of salvation by Jesus Christ we have a very effective illustration. I heard it first from our senior catechist, Triloke. We were preaching in the bazaar. The cross of Christ was the stumbling-block. A Hindu faqir and a Mohammedan made common cause. The Hindu said, "Your arguments are all erroneous. You said Jesus Christ died for the sins of the world, and we need merely believe it and we are saved." "Yes," I replied, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." "But," the Hindu continued, "if Christ paid my debt, whether I believe or not, I cannot be punished, for my debt is paid." "If you reject Christ, and will not accept His sacrifice, you will perish." "This is nonsense," the Mohammedan said. "If Christ were God, every one would be glad to have his debts liquidated by Him." Triloke answered, "This is not always the case. You and I are old inhabitants of Benares, and you know what happened. Some thirty-five years ago, Amrit Rao, the Peshwa of the Raja of Poona, spent thousands of rupees in feeding the Brahmins and in gifts to them and others. On leaving Benares he resolved, among other things, upon releasing all the debtors imprisoned for debt in the Benares gaol. For that purpose he sent a large sum of money to the judge of Benares. The judge, having received the money, told the prisoners that Amrit

Rao had paid their debts, and that they were free. But what happened? All the humble debtors accepted the offer and were released; but about eight or ten Brahmins and Rajpoots replied, 'Shall we receive the gift and appear beggars? Never! We will not be freed by the Peshwa; we will either pay our own debts or perish in prison.' "Very true," the Hindu replied, "but these were proud and foolish fellows." "You are right," I rejoined, "but are you not the same? We offer you pardon in the name of Jesus, and you reject it. Beware lest your time of grace passes by, and you perish. To-day, as you hear the good tidings, harden not your heart, but believe in Jesus and be saved."

Another story of Benares illustrates how the attributes of justice and mercy can be reconciled. A weaver had committed some offence, so the magistrate fined him five rupees, and, in default of payment, fourteen days' imprisonment. The man appealed to the judge, begging for mercy. The judge asked him, "Are you guilty?" Answer, "Yes." "Then take your punishment;" but the man said, "I cannot pay the fine, for I have not the money, and if I be sent to prison my family will starve; please, therefore, pardon me, for you are all-powerful and can do it, and no one will say a word against it." "This might be the case," the judge said, "but my business is to administer justice." "True," was the reply, "but please exercise mercy too." As he continued pleading, the judge said, "Treasurer, bring five rupees of mine." When they were brought, the judge said, "Go and pay this man's fine;" to the culprit he said, "You are pardoned, go in peace." On hearing this, some present exclaimed, "How just!" others, "How merciful!"

Of late Mohammedans visited me a good deal, two of whom seemed in earnest in their inquiry whether the prophet spoken of by Moses was Mohammed or not. For two visits they made this the point of discussion. The passage on which the discussion was founded is Deut. xviii. 18, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." They entered fully into Mohammed's character. He was, like Moses, a warrior; he married, had children; God put his words, the Koran, into his mouth. Jesus Christ was no warrior, was not married, had no children; He was not like Moses, hence that Prophet spoken of must be Mohammed. Moreover, it was expressly stated the Prophet should be raised "*from among their brethren.*" It is not said, "from among you Israelites," but "from among your brethren;" and who are these? The Ishmaelites; and what Prophet was raised up among the Ishmaelites? Mohammed. They repeated "*from among their brethren*" over and over again. Controversy on this passage is nothing new. Henry Martyn discussed it with the Mohammedans, and the Afghans, who call themselves "Beni Israel," or "the sons of Israel," tell us that their forefathers, who were Israelites, were converted to Mohammedanism by that passage.

I replied, "This passage, as far as resemblance goes, might as well refer to David and some other men, without any of them being *that* Prophet; but your chief argument rests on Deut. xviii. 18. You quote it, and quite pass over the 15th verse, where God explains the words,

'of thy brethren,' by saying 'from the midst of thee.'" The Moulvi replied, "I know that it is said, in verse 15, 'from the midst of thee;' but these words have been added, for Peter, in the New Testament, does not quote them." "I am glad," I said, "you allow St. Peter to have a word to say in this controversy. He quotes verse 18, and says, 'A Prophet shall the Lord your God raise up *unto you* of your brethren,' but his inference is different from yours. By '*unto you*' he means 'unto you Israelites,' and by 'from among your brethren,' 'from the midst of you Israelites,' and then he expressly declares that that Prophet spoken of is Jesus Christ. This ought to settle the controversy, yet let us look at the passage itself. The words occur frequently, and always mean 'from among you.' Thus, Deut. xv. 7, 'If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee.' This must be the land of Canaan, not Arabia, for God did not give Arabia to the Israelites. Again, Deut. xxiv. 14, 'Thou shalt not oppress an hired servant, whether he be of thy brethren, or of thy strangers that are in thy land.' This means again 'thy brethren, the Israelites.' But you will say, 'That is your interpretation.' Well, let us see how God Himself interpreted the phrase. In Deut. xvii. 15 it is written, 'One *from among thy brethren* shalt thou set king over thee: thou mayest not set a stranger over thee, which is not *thy brother*.' Now, who was the first king of Israel? It was Saul, given to the Israelites by God Himself, from among their brethren of the tribe of Benjamin. Again, who was the second king? It was David, given to the Israelites by God Himself from among their brethren, the tribe of Judah. Thus God Himself has shown us the meaning of the words 'from among thy brethren.' Hence the Prophet spoken of by Moses must be One from among the Israelites, and St. Peter expressly says that that Prophet is Jesus Christ. But remember the words of Moses and of St. Peter, '*Him* shall ye hear.' Let me therefore entreat you to hear that Prophet, even Jesus Christ, the Saviour of the world."

### HONOURS TO GUNPUTTI.\*



WITHOUT note or comment we present the following extract from the *Bombay Guardian* of Sept. 14. Its account is taken from the *Dnyan Prakash*, a Native newspaper:—

"As announced in our last issue, his Excellency Sir Richard Temple paid a visit yesterday evening to Mr. Balwantrao Vinayak Shastri Patwardhan, at his family residence near Tulshibag, and graced by his presence the Gunputti festivities. His Excellency was accompanied by Mr. Hart, his private secretary, and Captain Plant, A.D.C. Amongst the European gentlemen and ladies present on the occasion, we saw the Honourable Mr. and Mrs. Gibbs, Mr. and Mrs. Robertson, Mr. Elliot (tutor and guardian to his Highness the Maharajah of Baroda) and Mrs. Elliot, the French Consul with

\* Gunputti is an idol, with an elephant's head and a pot belly, riding on a rat.

his wife and two other ladies, and Major Daniell. A *kirtan* of a celebrated preacher was provided on this occasion. His Excellency sat there for upwards of half an hour, and seemed exceedingly pleased with what he saw there. After the distribution of *pan-supari*, attar-flower garlands, &c., the company broke up a little after 7 p.m. The police and other arrangements were excellent.

"The *kirtan* performed was in honour of Gunputti, a recitation of his praises. Imagine the representative of her Majesty in Western India, sitting in a grand apartment blazing with lights, with the image of Gunputti enthroned at one end, receiving the adoration of his worshippers! His Excellency sat for half an hour, exceedingly pleased with all he saw, apparently. Other Honourable Englishmen and Englishwomen were present. There are some among the Natives of this country who deeply deplore the maintenance of these superstitions and degrading rites, and ardently long for the day when their country shall be free from the disgrace of worshipping these contemptible idols. One can imagine the surprise and chagrin that such will feel when they find that no less a person than Sir Richard Temple, with men of such repute as the Hon. Mr. Gibbs, has sanctioned these ceremonies by his presence. . . . . (In Bombay) we have distinguished professors from England, at the head of the Government College, coming forth in the English journals with most elaborate and bitter attacks on Christianity; we have his Excellency the Governor, with other distinguished officials, professing Christians, repairing to one of the pageants held in honour of Gunputti; we have a highly educated Native gentleman, one of the men whom Government and professors delight to honour, giving his own weight in rupees to the *bhuts* or mendicant Brahmins; we have the English papers very careful to breathe no word of sympathy with evangelical religion, but with their columns widely open to all assaults on Christianity, and commendations of other religions; what could a stranger gather from all this but that the Gospel of the Lord Jesus Christ was something more deadly and dangerous than any other system? . . . . . But we have not yet shown all the strangeness of the matter. The Natives see the men occupying the highest positions in Government and in the Educational Department, with the secular papers exerting their mighty influence to confirm men in their indifference to the invitations of Christ, and then insultingly asking the missionaries, 'What is the reason that you are not more successful?' It is not difficult to see who is the God of this world, though it be the vaunted nineteenth century we are living in. We make it our boast that we do not put men in prison for preaching the Gospel in these days; but we draw a cordon of obloquy about the preachers and those who sympathize with them, which answers the same purpose. Nevertheless, 'He that is with us is more than all they that be against us,' and the opposition of men will only afford the opportunity of a more conspicuous manifestation of this truth."

# RECORDS OF THE MISSIONS.

## MADRAS MISSION.



SINCE our last review, in 1876, of the Society's work at Madras, a few changes have occurred in the staff engaged in the Mission in and around that city. The Revs. W. P. Schaffter and R. C. Macdonald, the former having worked the Madras Itinerant Mission, and the latter having co-operated with the Rev. D. Fenn in the Secretariat, at the same time supervising the educational and evangelistic agencies in the city, have returned to this country for their health's sake. On the other hand, the Rev. A. H. Arden, who, it will be remembered, retired from active missionary labour three or four years ago, rejoined the Mission last year, and has since been appointed to take Mr. Macdonald's place in the Secretariat; and the Rev. J. D. Thomas has taken charge of the Itinerant Mission. The Rev. D. Fenn has continued his valued services as Secretary\*; the Rev. J. Bilderbeck is engaged in evangelistic work; the Rev. E. Sell has resumed the charge of the Harris School; and the Rev. M. G. Goldsmith labours amongst the adult Mohammedans. Mr. J. S. Hutton, an East Indian, is assistant master in the Harris School. Then we have the Native clergymen, the Rev. J. Cornelius in charge of the Vernacular Schools in the city, the Rev. V. Simeon and the Rev. W. T. Sattianadhan of the Northern and Southern Pastorates respectively, and the Rev. T. Ephraim, associated with Mr. Thomas. The Rev. S. Paul, the Native pastor of the Tamil congregation at Ootacamund, the English sanatorium in the Neilgherries, is also regarded as attached to the Madras Mission.

MADRAS, Sept. 30, 1877.	No. of villages containing Christians.	Native Clergy.	Native Catechists and Readers.	Native Schoolmasters & School-mistresses.			Communicants.	Baptized.	Candidates for Baptism.	Baptisms in 1877.			Amount contributed during the year to Native Church Fund.	Schools.	Scholars.
				Masters.	Mistresses.	Total.				Adults.	Children.	Total.			
Madras:													£ s. d.		
Northern Pastorate.....	5	1	2	1	...	1	227	476	13	3	16	19	410:0:0	1	26
Southern Pastorate.....	6	1	1	16	11	27	184	353	8	1	19	20	864:4:0	8	481
Mission District.....	...	1	...	40	15	55	...	...	...	...	...	...	...	25	1323
Palaveram (Itinerant Mission):															
Mount Pastorate.....	2	...	2	4	1	5	97	214	1	4	13	17	139:5:0	2	79
Mevatur do. Mission District.....	2	1	...	2	...	2	130	259	2	2	7	9	19:7:2	2	29
Ootacamund..	5	...	9	2	2	4	40	98	3	...	4	4	19:1:3	3	70
	1	1	...	6	1	7	108	280	...	7	17	24	280:14:11	3	166
Total.....	21	5	14	71	30	101	786	1685	32	17	76	93	1732:9:4	44	2169

### THE NATIVE CHURCH.

The Native Church organization at Madras is divided into two Pastorates, the Southern and Northern. Mr. Sattianadhan's Report of the former was

\* Until his lamented death, of which we receive telegraphic intelligence just as these sheets go to press. (See p. 700.)

printed in the *Intelligencer* for August, 1878, and many friends will have heard from his own lips some of the interesting accounts he has given, in various parts of the country, of his work. It is gratifying to know that, though the Native Christians under his care did not wholly escape suffering through the famine which devastated the southern part of India last year, yet not one died from absolute starvation, nor did any fall victims to the epidemics of cholera and small-pox which raged simultaneously with the famine. The Christians connected with the Southern Pastorate number 366, of whom 184 communicate. Connected with the Northern Pastorate, the branch superintended by the Rev. V. Simeon, there are 494 Native Christians and 227 communicants. The subjoined extracts from Mr. Simeon's Annual Letter will best describe the character of his operations. The references to deaths in his congregation are particularly interesting, as showing the strong faith of these simple Christians.

*From Report of Rev. V. Simeon.*

I have great pleasure in stating that the Lord's work has been carried on this year, in my pastorate, steadily and successfully. During the present year three adults have been baptized, one of whom belongs to the Monegar Choultry [Rest House], which is a building resorted to by the poor. The total number of Christians in the Monegar Choultry is at present sixteen. In some of my previous Annual Letters, I have given some account of these people, and of the nature of the work done by them. I think it will not be out of place to give a further description in this letter, too, of the good work in which they are engaged.

I and my assistants hold weekly services in the Monegar Choultry for the benefit of the people residing there. Besides this, the Christians living in the Choultry are in the habit of holding every morning a prayer-meeting among themselves. One of them reads a portion of the Holy Scripture, another comments upon the text, and a third prays. They are also in the habit of preaching the Gospel, and speaking of the Saviour's love to the heathens who live with them. Thus this little band of Christians put forth their energy to lead their brethren to the Fountain of salvation, and induce them to embrace the Christian religion.

The number of deaths in my congregation during the year is greater than in any previous year, amounting as it does to thirty-five, inclusive of children. I shall give brief accounts of a few of these deaths:—

(1) *S. John* was Roman Catholic prior to his conversion. He led a very

wicked life at first. He gradually became acquainted with the doctrines of our Church, and was much benefited by the prayer-meetings held on Fridays. He purchased a copy of the Bible, and made it his daily companion. From that time forward there were signs of improvement in his conduct. At first we were not inclined to admit him into our Church on account of the wicked life for which he was once so notorious. But the Spirit of God wrought a mighty change in him, and produced in him a deep conviction of his sins. He said that with God's help he was trying to root out every one of his sins. He used to read the Bible in the presence of his friends, who are still Roman Catholics. He was a member of our Church for nine years. Once when he was away to Rangoon with a gentleman, he regularly sent his contributions to the church. He was regular in attending services and prayer-meetings. He was suddenly attacked with cholera. At that time I was away on leave. The catechist went and prayed at the request of John, who expressed his firm faith in Jesus, and his deep conviction that his sins were thoroughly washed away by the blood of Jesus. He quietly expired at the age of forty.

(2) *Elizabeth Sarnum Ammal*.—This young woman distinguished herself from her youth by her good conduct, patience of mind, and piety to God. She had great pleasure in reading the Bible, and offering private prayers to God. After childbirth she was attacked with fever, which gradually weakened her constitution. When she was laid up of fever, we often went to her to read the Bible.



and pray to God on her behalf. In spite of the difficulty and trouble she was labouring under, she displayed a quiet and mild spirit. The questions put to her on the state of her soul were all satisfactorily answered. Though she has been separated from her husband and three children in the flower of her age, yet it gives us joy to think that she now lives in a happy state. She walked in the ways of God all the days of her life, for it was her delight to do so. We believe that she now rejoices to be with her Master in the kingdom of God. How precious in the sight of the Lord is the death of His saints!

(3) This boy, while very young, was neither mild nor obedient to his parents. His pious father cared much for him. When a proper opportunity happened, the boy was admitted as a free scholar, by the Rev. W. Schaffter, in his boarding-school. He was there for about a year and a half. His character then changed for the better. His father constantly prayed for him. When Jacob came to see his father during the holidays, he suddenly died of cholera. No one anticipated his death. His last

words addressed to his parents are worth recording:—"You need not feel sorry for me. God will take care of you. I am going before you to the kingdom of Christ. You will come to me by-and-by!" The death of this boy is full of instruction to young children.

(4) *Gnanamanika Row*.—This man was baptized in Tanjore, and came to Madras on some employment. He was a member of our Church. His wife did not embrace Christianity for some time; but subsequently she believed in Christ, and was baptized. Gnanamanika Row was of a quiet and pious disposition. He had great pleasure in reading passages out of the Bible to others. The Word of God was his spiritual food. When his wife remained in heathenism, it weighed heavily upon his mind; but the Lord was pleased to relieve him of that care. Some time after he was attacked with consumption. He gave full proofs of his piety to God, his good conduct, and mild disposition. He was compelled by his disease to go to Tanjore, where he met with a peaceful death.

#### EVANGELISTIC WORK AMONG THE EDUCATED CLASSES.

In the *Intelligencer* of August, 1876, we described the useful work carried on by Mr. Samuel John, a brother of Mrs. Sattianadhan, among young men of the Hindu educated classes. The *modus operandi* consists chiefly in visiting them at their own homes, and receiving visits from them in return, for the purpose of quiet and serious talk. Social gatherings too have been the medium of much good, tending to cement a good feeling between the missionary and his guests. The following interesting notice of this work is from the Rev. A. W. Poole, who was appointed in 1877 to the Telugu Mission, but was unavoidably detained for nearly three months at Madras, and spent some part of this time in visiting the English-speaking Hindus in company with Mr. John. It was written for and appeared in the *Madras C.M. Record* of last April:—

I have been asked to put on paper a few impressions of my visits with Mr. Samuel John. I have been now in Madras three months, and, as my own work in Masulipatam is to be akin to his, I have very gladly embraced the opportunities I have had while here of seeing what I could of the English-speaking Hindus, as Mr. Samuel John has introduced me to those of his acquaintance. Our plan was to visit them in the early morning: at 7 a.m. he would call for me, or I would meet him in some appointed place. Then we

would walk or drive, according to the distance, to some Native gentleman's house, and, after a visit of an hour or so, return to the mission-house, unless time and the sun allowed of paying another shorter visit. Of course, according to Native etiquette, notice of our coming had been given some time the day before, and generally friends and relatives were invited to meet us. Once or twice, when brother after brother was introduced by our host, I could not help thinking of just such a scene in the Acts of the Apostles (chap. x. 24), "Cornelius

was expecting us, and had gathered together his relations and near friends." Our party sometimes numbered twelve or fourteen, and was naturally very varied in different houses. I was much struck with the number of different houses to which we had access in this way, not merely in one part of the town, but at very great distances. Somehow or other, Mr. Samuel John seems to have been very successful in gaining an intimate acquaintance with a large number of these men. Before conversing with them, he would tell me as we went along the character of the men we were likely to meet that morning, and this was of the very greatest importance in giving me an idea how to broach the all-important subject, and how much weight to give to what they said. I shall never forget this first morning, when I went quite unprepared for what was awaiting me. I had understood we were to see one or two Native gentlemen in their houses. We had reached Triplicane, the quarter we were to visit, when suddenly the carriage pulled up at a small building with "Triplicane Literary Society" over the gateway. A number of youths, who had been waiting at the door and in the street like an English village congregation, flocked in when they saw us arrive. We followed, and found ourselves in a small but cool courtyard, with a verandah along three sides. Under the verandah, on the left, was a long table, covered with newspapers, around which were seated some twenty or more of the members. I was asked to take the chair at the head of the table, and I concluded from the general abandonment of papers and books that I was expected to address them. This was more than I was prepared for, so I tried to get into general conversation with an old man near me, but was defeated by his first reply, that "he was not a member, but had only come as a spectator of that which was about to take place;" so, seeing there was nothing for it, I asked them a few questions about the rules of their society, and then told them of the Union at Oxford, and of Masulipatam and Mr. Noble's work there. Still they were reserved, and little inclined to talk; so, from speaking of Mr. Noble's career, I went on to speak of life as a whole, and the many black spots there are in any retrospect. I asked them to speak freely of their view

of how such stains could be removed. Then discussion followed freely, several graduates taking part. One disputed man's responsibility, another the absolute character of right and wrong, while yet another asserted his belief in the sufficiency of repentance alone; while I endeavoured to show the deadly character of all sin in the sight of God, and explained the doctrine of the cross as the all of a Christian's life, and the true measure of man's sin and of God's love. A clever young graduate, who had only come in to hear with the utmost attention this latter part, replied at once, "I fully admit the beneficial influences of the doctrine you teach, if only one were sure it rested on fact." Time only allowed me to put before him the historical character of the Christian creed very briefly, as many of them employed in public offices begin to work at nine; so I bade and received a hearty good-bye.

The majority of those with whom we spoke at these visits were deists, believing in one God, and professing admiration for much in Christianity and contempt for idolatry; but, meanwhile, most of them go through all the forms of domestic ritual at home, not having the courage to oppose the women of the household. Professed atheists I met none, though very many used Bradlaugh's weapons against Christianity. One told me that his *National Reformer* was very widely read, because it was the cheapest English paper in Madras. I never failed to tell my audience, whenever I found his supporters among them, the true story of Bradlaugh's position and influence. What surprised me most was the very small number of those who defended idolatry. I only recall two occasions when I heard it defended. One was in the house of an ascetic recluse—a remarkable man, who had conceived the idea of a revival of paganism in Southern India, and had tried to start what he called an "Orthodox Asiatic Society." Happily his enthusiasm was not infectious, and the society languished for want of funds. The other occasion was in a house in Black Town. Here a whole roomful followed the leading of a clever old man, who defended idolatry on the principles of a refined pantheism, and one noisy young fellow, on no principles at all, by mere declamation. Three Sanscrit Pundits had been asked

to meet me. I contrasted the decline of Hinduism, from the monotheism in parts of the Vêdas to the miserable polytheism of the Puranas, with the unity in the development of revelation in the Bible. They simply scorned a European's interpretation of the Vêdas. Of course, Black Town is the stronghold of "old Madras." The great majority showed much respect for Christians, and a readiness to listen to the truths of the Gospel. I cannot say that there was much eagerness, except in one very remarkable case. We were assembled in the house of a man of wealth and position. As usual, I began with a little general conversation, feeling my way towards greater themes, when one stepped forward and placed a Bible in my hands, evidently with the approval of the rest. I asked their permission to read a short Psalm, and explained from the 19th Psalm the difference between God in nature and in grace.

It is most sad to see the spiritual paralysis of even the most advanced.

They seem tied and bound with the chain of custom and centuries of idolatry. Taking this into account, I consider it wonderful how various agencies are influencing them, unburying a moral sense, and giving them by slow degrees some capability of apprehending the Gospel. Samuel John's work is not the least efficacious among these agencies; it is individual and persevering, and adapts itself to various phases of thought. I shall ever look back upon my few weeks of work with him with gratitude, and would earnestly commend him and his work to the prayers and sympathies of all Christian people.

I should not omit to allude to the co-operation of his sister, Mrs. Sathianadhan, with Mr. Samuel John in his work. The opposition from the zenana, so common and so fatal to decided action in numberless cases, is anticipated by her visiting and instructing the females of the more friendly and hopeful ones.

#### SCHOOLS.

Distributed in and around Madras there are 44 vernacular district and village schools in connexion with the Society, with an aggregate of 2169 scholars of both sexes, 200 being Christians, and taught by a staff of 101 Native teachers, of whom 78 are Protestant Christians. Of these schools 34 belong to Madras, 3 to Ootacamund, and 7 to the Palaveram district, the scholars connected with each of these places being 1835, 156, and 178 respectively. About half of those in the city, but not connected with the pastorsates, are under the superintendence of the Native clergyman, the Rev. J. Cornelius, to whom they were transferred by the Rev. R. C. Macdonald, who had managed them from 1865 to 1877, in the prospect of his return home. In these vernacular schools there are 1124 on the rolls, classified thus:—98 Protestants, 165 Roman Catholics, 833 Hindus, and 28 Mohammedans. There is an average daily attendance of 901 scholars. The school-fees for the year ending April, 1878, amounted to Rs. 469. This is less than last year's receipts by Rs. 156; but, as Mr. Cornelius said at the annual gathering of the scholars and their friends in April last, "When it is considered that most of these children belong to the poorest classes, among whom disease and distress have prevailed to a great extent during the recent scarcity, this will not appear so discouraging as it otherwise might." Mr. Cornelius's Report, received at the early part of the present year, explains the nature of his school and other work.

#### *From Report of Rev. J. Cornelius.*

The Committee are aware that I was transferred to the Madras Mission at the beginning of this year. My present work is chiefly in connexion with the Vernacular Schools of the Society. These are nineteen in number. In

addition to these, there are two others in connexion with the C.V.E. Society, which also I superintend. In these schools there are 1090 boys and girls. These are taught by forty-four schoolmasters and school-mistresses. I also

visit and examine the Central school belonging to the N.F.E.S. This school contains no less than eighty-two girls, taught by four school-mistresses. Nearly all these schools are elementary, and are attended by very poor classes. Besides secular subjects, Scripture is systematically taught, and I have reason to believe its influence is being felt by the teachers as well as pupils. I consider these schools are important means of doing good to the souls of the rising generation, as well as developing their mental capacity. These are divided into eight circles, each of which consists of two, three, or four schools, which are superintended by the most intelligent master, who is called the circle-teacher. This system greatly helps the inspection of the schools, and renders the employment of an inspecting schoolmaster unnecessary. In April, 1877, I was obliged to close one of the schools, as I was not able to procure the services of a suitable school-mistress. This is the more to be regretted, as it was a high-caste girls' school.

In connexion with the schools, I have also to superintend what is called "the Servants' Mission." Its object is to secure the spiritual welfare of the servants of such ladies and gentlemen as may wish to take an interest in it. A reader is employed for this purpose, and he at present visits six gentlemen's houses. If spared, I hope to pay more attention to this mission hereafter, and to do what I can to make it more efficient. At present it may be said to support itself.

On Sundays I generally assist my Native brethren in one or other of their churches. Occasionally also I take duties in other places of worship. Part of my time is also given to preaching to the heathen.

Once I was asked to give a lecture in Royapooram on "the Fall of Man." This was one of a series of lectures to be delivered by several persons. I reached the place a little before 7 p.m., and found the church quite full and beauti-

fully illuminated. The audience consisted chiefly of respectable heathen. There was also a sprinkling of a few Native Christians. Two or three musicians were also engaged in keeping up the attention of the audience by an array of musical instruments. The burden of their song was chiefly Christ and His redemption. At the time fixed for the lecture, the musicians stopped their singing, and I was asked to speak. Though it was chiefly a heathen audience, yet I commenced by offering up a prayer for God's guidance, and then announced my subject. I spoke for half an hour on the corrupt nature of man, as the consequence of the fall, and illustrated my statements both from heathen authors and Scripture quotations. They were all remarkably attentive. At the close of the lecture I made a few remarks upon the remedy provided for man's restoration, and besought them earnestly to flee to the only Saviour of mankind. Before I left the place, they put garlands of flowers round our necks, and sprinkled rose-water according to the Hindu fashion. This is really an important means of doing good.

The Committee are aware that last year, at the request of the Bishop, I undertook the translation of the C.K.S. Commentary. In about a year's time I completed the work, though the actual time it cost me was a little more than seven months. I have delivered the manuscript into the hands of the Secretary of the C.K. Society. I also meet with frequent opportunities of helping other religious societies, chiefly the Religious Tract and Book Society. The Committee will be glad to hear that this year I was able to publish a translation of "Smith's Christian Remembrancer," which that Society asked me to undertake. It is something like Bogatzky's "Golden Treasury," which is so deservedly prized by all Christian people.

All this will show that my work is of a multifarious nature, though my connexion with the schools is its chief feature.

An account of Mrs. Sattianadhan's valued services in connexion with the Hindu Girls' Schools and Zenanas was given by Mr. Sattianadhan in his Report, printed in our August number, so no further reference to them is needed here. It may be mentioned, however, that the European lady, Mrs. Vickers, to whose work we have called attention in former years, continues her Zenana visitations, and writes hopefully of the Native women under instruction.

## CHINA MISSION.

## Shaouhing.



THE missionaries at this station in 1877 were the Rev. J. D. Valentine and the Rev. R. Palmer. In the autumn of last year, we are sorry to say, Mr. Palmer was attacked by violent dysentery, which necessitated his leaving for Shanghai, then for Japan, and, deriving but little benefit from these changes, at last for England. The Shaouhing station is divided into two districts, each district taking the name of one of the two churches—Christ Church and St. Saviour's—the former being Mr. Valentine's, and the latter Mr. Palmer's until he left. St. Saviour's was dedicated by Bishop Russell on October 11th of last year. Connected with Mr. Valentine's district there are 27 Native Christians, 12 of this number being Communicants; and, connected with the district of St. Saviour's, seven and two respectively.

Mr. Valentine's Report contrasts disappointingly in tone with the bright and hopeful letters written by him in the previous three or four years; yet it is not without its encouraging side:—

*From Report of Rev. J. D. Valentine.*

During the year now closing I have been discouraged, depressed, disappointed more than words can tell.

It is a melancholy fact to admit that I cannot recall one single incident during the whole year that has given me unmixed satisfaction. I have had but one baptism, and that an infant, since 1876. The boys' school has been very poorly attended; we have never had more than ten boys, and one of them had to be dismissed. The heathen will not send their children, and those of the Christians who have them can't conveniently do so. The out-station, though occupied for four years, has brought us only two converts. We have no more Christian young men who give promise of being useful in the Church than the two who have been under training for nearly two years on these premises, and of whom I have written in former letters. The preaching-room in the High Street, though still often well attended, has borne no visible fruit, and our itineration has been hindered by unusually long periods of wet and dismal weather.

At the same time I must allow that the Sunday services have been as fairly attended as in any previous year; that the contributions of Native Christians have been as liberal as one could expect; that the progress made by the two students under my care has been somewhat gratifying; and that the few children we have been able to gather

together understand us better than they did, and have learnt a little of Christian truth that may hereafter make them "wise unto salvation." In my catechumens' class I have now three persons: one is the wife of one of our Church members, the other two are young men in our employ. There is nothing of more interest to be said of them than that they all were, like their neighbours, blind idolaters a few years ago, and that for some time past they have renounced all they once considered "religion," and have lent a willing ear to the preacher of the Gospel of Christ. After what has happened in the case of several in this Mission in days past, I am afraid to be too sanguine about those now under instruction, and am in no hurry to baptize them, praying that they may be baptized first with the Holy Ghost. In my preparandi class I have had the two young men already referred to, and believe them both to be really converted men. Besides studying, they have each had a fair amount of preaching to do. I have now a monthly meeting which they and the senior catechist attend, and which is refreshing to the soul.

My little printing-press has been kept at work during the year printing books in the Roman character for Ningpo and for this Mission.

The meeting of the Cheh-kiang Conference was held here in October. The Bishop attended and opened the new

Church of our Saviour, built by Mr. Palmer in another part of this city. On the following Sunday, October 14th,

the Bishop held his second confirmation in Shaouking, when six persons were confirmed.

Before leaving China Mr. Palmer was able to write a long Annual Letter, which is chiefly interesting for the instances it gives of the good feeling of the people towards the missionaries :—

*From Report of Rev. R. Palmer.*

In reviewing the past year, one is struck with the contrast between it and the previous year. You will remember that my letter of the latter year told of numerous rumours which were continually spread abroad to the great discomfort of the people, and which caused us no small anxiety. This year we have been entirely free from alarming reports, and the foreigner has been regarded with far more friendly feelings, and for the moment placed above suspicion. It is impossible to predict how long such a spirit will pervade this people, everything connected with them being so uncertain. A very little thing at any moment may disturb the calm which exists, and throw them into an alarmed and excited state, and kindle the flame of antipathy to foreign intercourse, of whatever nature it may be. Doubtless, the good feeling which exists at present between the Chinese and the foreigner may in great part be traced to the fact of a Chinese Embassy being established in England; and I believe the hospitable reception which the Chinese Ambassador is receiving in all parts of England has had, and is having, a good effect in strengthening that good feeling, and showing the people—it may be slowly, yet surely—that our nation is not only a great maritime power, but one whose laws and institutions, whether affecting prince or peasant, have the highest and strictest morality for their foundation; in short—to use the language of a member of the Chinese Embassy at a meeting in London a few months ago—that, as a nation, Englishmen are *better Confucianists than the Chinese themselves*. Besides the official reports which the Chinese Ambassador sends to his own Government, notes of his proceedings in England are forwarded to China, and published in Native newspapers; and in this way the Chinese are becoming better informed as to our country and people. As Englishmen, Christian men, and

Missionaries, we are heartily thankful for anything and everything which may remove the antipathy which this interesting people have ever entertained against foreigners; and we cannot but pray that this—to China—new step which she has taken, in sending her representative to England, may be the means of bringing the two nations more closely together—that fair dealing, honesty, and mutual confidence in trade may result therefrom—and that the missionary may be regarded in his true character, and the whole of this vast empire opened for the preaching of the Gospel.

In illustration of what I have written above, as to the good feeling which at present the Native entertains towards the foreigner, I may mention two facts which have come within my own experience during the year. About six months ago there was a great stir in this city in connexion with the suppression of opium-smoking. Two gentlemen—one of whom, a literary graduate, I had known for some time—called upon me, asking me to co-operate with five other gentlemen—all graduates—who were desirous of opening a shop in which to sell medicine for the cure of opium-smokers at cost price. They wished me to work with them, as it would give the affair a guarantee that their object was a purely benevolent one, and that the medicine sold was pure also; for many persons had opened shops for the sake of gain, selling inferior medicine at a high price, while the wretched purchaser derived no benefit. They were willing that I should, whenever I visited the shop, preach the foreign doctrine, and also have some shelves for placing copies of the Scriptures, which the shopman should sell and account for to me. Before matters were finally adjusted, I was taken seriously ill, and the scheme fell through; but the fact of six literary graduates seeking the aid and co-operation of a

foreigner in the interior is an evidence of existing good feelings. I ought also to mention they did not wish me to pay anything towards the maintenance of the work, unless I particularly desired to do so.

The second fact is in connexion with a piece of land I bought in the *Do-ka*, or *Great Street*, for the purpose of building a preaching-room. You are probably aware that in China there are an immense number of memorial arches, erected to the memory of chaste widows,\* literary men, and others of renowned reputation. These arches are regarded by all classes of the people with great veneration. Some of them are centuries old, and seldom has it been known that a memorial arch has been pulled down, except by special order of the chief magistrate, and then only when the arch has become so decayed as to make it dangerous to life and property. In Shaouhing there is a large number of these memorial arches, and it so happened that, on the piece of land I was fortunate in securing, one of these arches was erected. After the purchase was completed, my mind was exercised as to the feasibility of removing this arch, which was in a dilapidated condition, and which, if removed, would greatly improve the property. I first consulted with some of the Native Christians, but each and all thought the idea impracticable. Finding the people in the immediate vicinity of the arch favourable to my wish to remove it—though they, too, thought it could not be effected—I determined to see what could be done. With this object in view, I paid a visit one morning to the chief magistrate's Yamen. On presenting my card, I was ushered into the waiting-room, and in a few minutes was informed that the great man was very busy, and would I "be good enough to excuse him this morning." I knew from experience what was the meaning of this apology. Probably my card had not been taken into the inner chambers of the Yamen, as the officials thought I had come about some political matter. Upon my assuring them that I had only called to

see his lordship and ask his advice, and not in any way to make a complaint, they disappeared for the second time, and in ten minutes returned, saying he was ready to receive me. This mandarin was a man of pleasing countenance, and received me most kindly; and I was certainly surprised—as were the Natives too—at the reception he gave me. Tea and sweetmeats were immediately brought in, and while occupying the place of honour,\* and conversing about many things, I succeeded in informing him of the object of my visit. He promised to inquire about the arch, and send me word in two days. On taking my leave of him, to the surprise of all—myself included—he accompanied me to the large outer gate—a mark of great respect—where, after many mutual bowings, we parted. At the appointed time a messenger came from the Yamen to say that the magistrate had caused inquiries to be made about the memorial arch, and being informed by the district constable that there were characters on it which proved it to have been erected by the *literati*, he was sorry that he could not give me permission to pull it down: in fact, he had no will in such a case. Knowing, from personal inspection as well as from the testimony of those whom I had specially sent to examine the arch, that he had been wrongly informed, I wrote respectfully to say he had been misinformed by the district constable—that not only were there no characters inscribed on the arch, but that even the family whose ancestors had erected the arch were not discoverable, and that the present state of the arch was dangerous to life and property, &c. On the receipt of my letter he caused more minute inquiries to be made, and, finding the matter to be as I had stated, he gave permission to take it down, which I did a few days after.

Now I mention this simply to illustrate what I have stated above, namely, that at present there does exist a more friendly feeling towards foreigners, and their actions are not viewed with that suspicion with which they were regarded last year. Were it not so, how easy would it have been for this mandarin to have declared that—foreigner-like—I was seeking to destroy a venerable monument

\* Women who never marry a second time, or women whose betrothed die before the marriage is consummated, and who remain single for life.

\* The seat on the left.

of antiquity—an institution of a filial people!—and thus he could have used this opportunity of agitating afresh the muddy stream of prejudice which for so many centuries has proved an effective barrier to all real intercourse with western nations. The conservatism of the people did not manifest itself in any adverse criticism when they saw the old fabric demolished, but, on the contrary, having ascertained that the work was being done by the permission of the chief magistrate, they were of the opinion that it was a work which required to be done, and the foreigner rather went up in their estimation, as he had shown by this action that he had some respect for the religious sentiments of the people.

In my last Report I did not speak very hopefully of our *day-school*; but this year I have been both surprised and encouraged by the number of pupils. We have had eighteen names on the books, with an average attendance of twelve. This success depended very much upon getting a master who—though not quite satisfactory—took a great interest in his school, both in teaching the Chinese classics in the morning, and Christian books in the afternoon. We could have obtained many more scholars had we not fixed the age of admission at ten years. I feel sure that good has been done this year by means of our school, not only in the case of the boys themselves—some of whom have learnt many of the chief doctrines of the Christian faith, besides having committed to memory many chapters of the Gospel—but also in regard to their parents and friends whose prejudices against the “foreigner” and the “foreign” religion have been so far dispelled that they frequently have been found at our services listening to the Word, the entrance of which giveth light.

You will be pleased to hear that the

“Church of our Saviour” (Kyieo-kyü dông) has been built during the past year, and was dedicated by our good Bishop (Dr. Russell) on Thursday, October 11th. As the half-yearly meeting of the C.M.S. Conference was held the next day in Shaouhing, most of our missionary brethren were present at the dedication, and took part in the service. The day was fine, and the new church was filled with worshippers, nearly all the Christians in the city belonging to the other missionary bodies being present, and partaking of the Holy Communion after the service. We passed a happy day, and all breathed a prayer to Almighty God that it would please Him soon to multiply His people in this dark city, that they “as lively stones might be built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.”

The length of the church is fifty feet by twenty-five broad, exclusive of a small chancel, on one side of which is a vestry, and on the other a room for meetings, &c. The architecture is Early English. The cost of site and building was \$4282 (equal to 856*l.*), which sum was, as you know, contributed by Christian friends in England, and to whom I now offer my most grateful and sincere thanks for their kindness and liberality, as also to God, who has enabled me to complete the work. May He graciously regard this work of His servants, and, while returning into their own bosom sevenfold, cause this building, which is now dedicated to His beloved Son, “Our Saviour,” to be a centre of light in the midst of the surrounding “gross darkness,” a House in which the Word of Life shall be earnestly and faithfully preached to the salvation of the souls of men, and the edification of the Body of Christ!

### Hang-Chow.

The Rev. A. E. Moule and Dr. Galt have continued their labours, during the two years under review, at this station, being joined, in the latter part of 1877, by the Rev. J. H. Sedgwick, transferred from Hong Kong. Much that would have found place in this notice has been anticipated by the communications inserted in the publications of the Society [*C.M. Intelligencer* for April, June, and Oct., and *C.M. Gleaner* for March and June] furnished by Mr. A. E. Moule, and his brother G. E. Moule, now in England, relative to the progress of the Gospel at Great Valley, about seventy miles from Hang-



Chow, and the subsequent persecution of the converts. The Annual Letter, however, of the former gives a very interesting *resumé* of his year's work.

*Report of Rev A. E. Moule.*

I will divide my review of the past year, as I have done on former occasions, into two parts—the dark and the light, the discouragements and the encouragements.

I. Under the head of *Discouragements* I must name, first of all, the continued deep sleep in trespasses, sins, and superstitions of the masses of the heathen round us. (2.) I grieve to have to mention the unsatisfactory character of two out of our little band of Christians, and the drawing back of some inquirers and applicants for baptism, who for a time had “walked with us.” In one case a family, consisting of the father, mother, and only son, had applied for baptism, and the day for the administration had been fixed, when, through a violent outburst of temper on the woman's part on the very eve of the sacred day, they all turned back, and have since left for a distant village. In another case a young man, an opium-smoker, came day after day for some weeks to our daily chapel-preaching, showing great earnestness and interest in Christianity. The day was fixed for his admittance into Dr. Galt's hospital, when his friends became alarmed, prevented his proposed entrance, and have ever since concealed him altogether from our inquiries. (3.) I regret also to report no visible fruit thus far from the new outstation at Fu-yang opened last year. (4.) Another very serious ground for discouragement arises from the falling off in the Society's funds. (5.) Mr. Elwin's detention in England was a great disappointment to ourselves and to the Native Christians. (6.) The summer of 1877 was darkened by serious sickness amongst the missionary body in Hang-chow, necessitating the long absence of two members of the American Southern Presbyterian Mission, and bringing a Baptist missionary very near to the grave. (7.) My own personal sorrows I should not generally include in a list of Mission discouragements; but the death of my beloved mother is not a mere personal loss, or a heart bitterness, but in very deed it is a sore loss to our Mission here. Her constant, daily prayers for Christ's Church militant in Hangchow—her lively, loving sympathy in our joys

and sorrows—her almost personal acquaintance with the Native Christians here on the other side of the world—made her a member in truth of our Mission. And when, in October last, the heavy tidings of her departure darkened my heart and changed the world's aspect for me, I felt, as one great element in my grief, that our work here had lost much effectual, fervent, availing prayer. But with her all is well and all is peace, and she, being dead, will yet speak on to us; and, though her praying is over, her prayers for China shall surely be answered in God's good time. (8.) The trial of parting from our eldest girl, who has gone to England on medical certificate, and the great sorrow of my dear wife's illness and weakness during the autumn, have added also to the discouragements of the past year. (9.) Serious and violent opposition in the neighbouring cities of Hu-chau and Kia-hing, offered to the efforts of the American Presbyterian Mission to obtain a footing in those cities, has affected us all by sympathetic disappointment. (10.) Personally I cannot but greatly regret the manner in which, for many months past, what is called the “Term Controversy” has in a measure raged amongst missionaries in China.

II. But I turn gladly now to our *Encouragements*, for these have been neither few nor small. I may mention—(1) health granted to myself, enabling me to continue at my work throughout the year; (2) the absence of rumour and disquiet among the Chinese—a state of things in very marked contrast to the well-nigh frantic panics of the summer of 1876; (3) there have been *no deaths* amongst our little band of Christians; (4thly) and chiefly through God's guidance and merciful help, we have been enabled very considerably to extend our work. I may mention first, by way of summary, that whereas, twelve months ago, we had in the city of Hang-chow only two places for preaching (*viz.*, the vestry of our Mission church opening on to the street, and the hospital chapel, open twice a week on outpatient days), we have now four places, Dr. Galt having enlarged his hospital porter's lodge so as to seat about twenty

persons, and here daily preaching is carried on, and I myself having opened a book-shop, with an inquirer's room, on the great street of the city. Then, again, twelve months ago, we had only one preaching-room outside the city; but now we have four, viz. (1) a little room, three miles from my house, beyond the Periwinkle Gate; (2) the house at Pondhead or Dan-de; (3) a small Mission-house in the district city of Fu-yang, thirty miles up the Tsien-tang River; (4) a room at Da-Kyien-Ky'i (Great Valley) in the Chu-ki district, situated sixty-five miles due south of Hangchow. A year ago we had a foothold in only two districts, namely, the Siau-shan and Wu-khang hiens; now we have work in four, namely, Siau-shan, Wu-khang, Chu-ki and Fu-yang, and "beckonings" from two others, Sin-ching and Lung-yiu (see below).

(5.) Another great cause for encouragement arises from the fact that God has granted us (utterly unworthy as I am) some tokens of His blessing in connexion with almost all our agencies. For instance, at Fu-yang, although (as I have mentioned above) there has been no fruit, yet our getting a foothold at all in that city is a ground for encouragement. Another Mission had tried several times, but in vain, to rent a house, and we ourselves in November, 1876, encountered some opposition, the landlord being threatened with violence, and the city being placarded with notices warning the people against dealings with foreigners. The magistrate, however, behaved honourably, and issued a proclamation, and since then all has been quiet. I have recently secured better premises, and Dr. Galt hopes to visit the station occasionally, and to prescribe for out-patients. Some few months ago, some persons from the district city of Sin-ching (see the singularly clear and excellent map in the *Gleaner* for Oct. 1877, eighteen miles west from Fu-yang), who had bought books at Fu-yang, invited me to open a chapel in their city. Some suspicious circumstances connected with the invitation have hitherto hindered my acting upon it, but at the time it cheered me much. Then, at Dan-de (see map), our first out-station, though there have been no baptisms, yet there are interesting inquirers. One man, named Wang, a native of Canton, who came into

this neighbourhood sixteen years ago, in command of a small body of troops, and who since has engaged in trade, has heard, and we trust has received, the Gospel at Dan-de. His hope is to learn something of foreign medical practice from Dr. Galt, and then to settle down in the district city of Lung-yu (see map), about 150 miles up the river, where his mother is living, and there to preach the Gospel as a voluntary agent. The leader of one of the Buddhistic vegetarian sects (one of the secret societies so much dreaded by the Government) is also an inquirer at Dan-de. He has given up idolatry in his own house since the beginning of the year, but he dreads his disciples. Should he apply for baptism, the case will require very great caution and care. Then, again, the little preaching-room, outside the Lo-s (Periwinkle) gate (mentioned above), opened a year ago, has been the indirect cause of the gathering in of nineteen men, women, and children during 1877, and of earnest inquiry on the part of twenty-three others. This very remarkable work of God (for surely it is not man's) I describe in a separate paper entitled, "Above all we think." (See *C.M. Intelligencer* for April, 1878.) Two of those baptized last year are the fruit of the daily chapel-preaching, and one of the catechumens owes his interest in religion to God's blessing on this agency. Then, again, in the *Book-shop*, although there has not been a very lively business in book-selling transacted, yet, in the five months since its opening, two interesting inquirers have appeared as the fruit of the conversations held in the shop. One of these is a "centurion" in the Tartar garrison, an officer who was distinguished, two years ago, for drunkenness and violence. He reformed his character, and had become remarkable for gentleness, for abstinence from wine, and for general respectability: but, not satisfied with morality alone, he seemed to hear, and to embrace with real interest and intelligence, the blessed news of salvation through the Lord Jesus. He prays in his own *yamun*. He has been several times to church; last Sunday his little girl, aged six years, accompanied him. His wife is much interested in religion, and the officer himself is pointed at and sneered at in the garrison as a Christian. May God grant him grace

to "follow on" and fully know Him! In the Wu-khang district, again, the Christians have increased from two to four; and two others who owed their first religious impressions to James Dzang (mentioned in my brother's letters of 1874 and 1875), or to Peter Chow, have joined the Baptist Mission in that neighbourhood.

*The Opium Refuge and Hospital* has been a power for good during the past year. Dr. Galt received, in September last, a well-deserved recognition of his skill from a mandarin of high rank, whom he had treated for paralysis; but, better than this, at least five of the twenty-six adults baptized this year have reason to thank God for the instruction received in the hospital.

We were cheered last April by a visit from the Bishop. He confirmed seven men and two women, and gave me the benefit of his mature experience and kind advice in reference to some of our plans for an extension of our work.

Mrs. Moule has been much encouraged by the very friendly welcome she has met with in the majority of instances when visiting in the houses of our heathen neighbours. One woman appears to be really in earnest, but is hindered by the opposition and dislike of her husband.

The average attendance at our two day-schools is good, and we trust that the children will carry to their heathen homes some seeds of Divine truth.

The statistics show that the number of baptisms is more than treble that of

From Dr. Galt's Report it will be seen that 200 victims to the vice of opium-smoking, and forty-five general in-patients, have been under treatment during the year 1877, while, during the same period, Dr. Galt has dispensed medicines to nearly 4000 general out-patients. His reference to the efforts of Tai, the Native artist, representations of whose artistic work have appeared in the *Gleaner* for the past and present years, is very encouraging. The recognition of Dr. Galt's skill by the mandarin of high rank, too, is another hopeful sign.

#### *From Report of Dr. Galt.*

The hospital has gone on much the same, with a few exceptions, as in previous years. Companies of the opium patients have come and gone, out-patients have been seen twice a week at the dispensary, and important cases, or those requiring any extra treatment, daily, a few of which have stayed in the hospital for a longer or shorter period.

The numbers are—Opium patients,

1876; that the communicants have increased from twenty-nine to thirty-six; that the number of Christian adherents is nearly double that of 1876 (and since September 30 more than twenty new inquirers and catechumens have come forward in the Chu-ki district), and the Native contributions have increased.

I was much cheered by the voluntary work of our church porter, who, though suffering from paralytic seizures, offered to go down to Hu-chau (a city resolutely closed against the Gospel), and to spend some days in preaching to his former fellow-craftsmen (coopers). He went and was mercifully strengthened during his three weeks' absence, and had many opportunities for bearing testimony to the Lord Jesus.

I have not had much time, even had I the ability, for literary work during the past year: but through the kind request and valuable help of Miss Fay and Dr. Nelson, of the American Episcopal Mission in Shanghai, I have printed and published a version of the Thirty-nine Articles, with a Commentary in Chinese. A first edition of 600 copies has been sold, and a second edition is in the press.

Finally, I desire humbly to thank God for the many marked answers to prayer which He has vouchsafed to us during the past year, and for the wondrous forbearance and love with which He has watched over and guided one most unworthy of the least of all His mercies.

200; general out-patients nearly 4000; general in-patients, 45.

I may remark again that the register of the general patients is only approximate, as our staff is not large enough to attend to it properly. The highest number in a day has been 130, of which about 70 would be new cases. Our mode of procedure is to provide each patient with a numbered bamboo-slip at the gate; they

then assemble in the waiting-room, where there is usually some one reading or conversing, and are admitted to be examined according to their order of arrival. After examination they receive a written recipe, with which they pass on to another room, where the pupils dispense the medicine. The work goes on pretty orderly now, but it took some time and trouble to get it so. Their want of principle came out very manifest many times in the way of changing numbers, bribing the gate-keeper to keep an early number for them, &c., and caused sometimes riots amongst themselves.

The opium-poisoning cases that have been treated have not been marked at all, so that I cannot tell the number; but a register is being kept now, and during the last three months there have been twenty-three cases, of which only two have died, as far as is known. They are beginning to come earlier now, so more lives are saved than was the case a year or two ago when moribund was the rule. Suicide is very common among the Chinese, and, at present, opium is the means most used. Now and again other plans are tried, as drinking the liquid which drains from common salt, and which acts as an irritant poison, and during the summer I had a case of cut-throat brought, who died unfortunately in two days. It is very sad to see sometimes strong young lives so thrown away, but it will continue until the laws are changed or the people become more enlightened; for, although opium was prohibited, they would doubtless take to hanging and drowning, as they did before its introduction. Suicide is usually, I may say always, committed in a passion, that they might be able to punish the offending parties by putting them to the cost of the burial and payment of blood-money to the relatives; the law being that the party at whose house the deed is committed has to bear these expenses.

The opium-smokers passed through much the same miseries while under cure as usual. They were sleepless for several nights, had aching pains all over, jerking of the muscles, and general distress. Towards the end of the week diarrhoea set in, and along with it great weakness of the digestive organs generally; but from that time they began to recover. It is often many months before they recover entirely; many seem never

to do so. They have either cough or rheumatoid pains and such like, for which, after a longer or shorter period, they take to smoking again. Truth compels me to state that the greater mass of the patients that come look as well as the majority of other Chinamen—the pale, cachectic, sallow ones being in the minority, and only in those who seem not to have had sufficient to eat. I find also I have modified my opinion a good deal since writing the answers to the circular of the *Friend of China* two and a half years ago, when I stated that opium-smokers were always out of health. It appears to me now that many are as free from minor illnesses as the great mass of mankind. I would therefore say that the physiological injury caused by opium is not so great as is sometimes stated—at least is only secondary to the political and moral. I have again tabulated their ages, &c., as follows:—Average age, 33·5 years; average quantity smoked, 3·9 drachms; average per diem, 9½ dr.; average time smoked, 8·2 years; married out of 200, 129; mean number of years married, 7·7; total number of children, 356; ditto while smoking, 161; began in fun, 110; began for disease, 90.

The number at a time has been very irregular this year. Sometimes the hospital would not be much more than half full; at other times nearly double the number we can conveniently take would wish to come in. A month ago, on account of several coming from a distance very urgent to be admitted, and the others willing, we allowed nearly fifty in at a time for several days. It was too much, however, for the size of the building, and we would not like to repeat it. There were thirty-seven opium-smokers and ten or twelve general cases. Shops for the sale of opium medicine are multiplying very fast, and as there is no royal road to get rid of the habit, one gets on about as well as another. The shortness of the time of cure in the hospital, and the prestige of a foreigner perhaps carries some weight, but it is counterbalanced by having to reside in the hospital and the stringency of our rules. The sale of opium medicine seems to be a very money-making business, and is a source of great temptation to many of the Christians—I say temptation, because a considerable portion of the medicine is bought, not for the purpose of cure,

but because it is cheaper and more convenient to take than smoking; they are, therefore, although seemingly doing a good work in reality, in many instances only making it more convenient to carry on the habit. It is a question that comes home pretty close to us, for I am not sure but any day the pupil that has been here three years, and that I am trying to educate to make as efficient as possible, may leave me to open a shop, and even now I half suspect him of being a partner in one. There have been others, too, of young men for pupils, the ultimate aim of which, I am afraid, is for such business. These are only some of the many problems that come up now and again for us to solve.

Among the out-patients there have been a good number of refugees from the famine district in the north, who are here in considerable numbers now. They suffered very much from ague and its after-effects of jaundice, &c. Many days there would be fourteen or fifteen cases, some shivering, some burning with fever, or the perspiration running off in streams. Poor creatures! they suffered very much when it first began to grow cold, even more so than now when it is much colder.

There have often, too, been several of the Mandarin class, and at present the secretary of the chief Mandarin of the city is attending for an illness of his eye, and it is said he was recommended to come by the Mandarin himself. During the summer, also, there was an ex-member of the Board of Punishments at Peking who came a good many times for paralysis, and which was bettered three-tenths, as they say, but had a slight relapse afterwards, and since then I have not seen him so often. I presented him with a copy of the Bible, and his attendants said he was reading it. He presented me with a fine gilt tablet, accompanied by a present of fruit and other eatables which was brought in state one morning by thirty or forty people with red umbrellas, gongs, trumpets, &c. We are pleased to see these, as they are members of a class that hitherto have been our greatest enemies, and are very difficult to reach otherwise.

The out-station in Pond-head has

been visited whenever able to do so. The more directly mission work of the Institution has always been kept in view, and has been carried on as formerly—Mr. Moule and the catechist coming alternately to address the out-patients before beginning to see them. Mr. Tai, the artist, remains for a great part of the time the patients are waiting to read, converse, and sell tracts. This morning there were over 120, and Mr. Sedgwick, being present for a little, was longing to have his mouth opened in this dialect to be able to speak to them. The pupil Mias and myself continue to take the other daily work betwixt us. We have also been able to secure a more efficient man for the gate-keeper's post, although at an advanced salary of about 2*l.* 10*s.* a year. He seems doing a great deal of quiet work, both amongst patients and visitors, by getting them to sit down and have a chat or a look at a book. Often, too, he and the pupil Mias open the outer door for outsiders to come in for discussion much as is done at the preaching-chapels. This was the more encouraging, as it came of their own accord.

In the spring a patient was baptized who first came to the hospital the summer before last, and, again, out of the eight baptized in September, four were patients, and mostly, if not all, dated their first knowledge of the Gospel from their attendance at the hospital. Another asked to be admitted, and was thought by Mr. Moule to have a very intelligent knowledge of the Gospel, and so would have been admitted, but, coming from a district in the country near where another Mission was, it was thought best for him to go there. Another has been baptized a few weeks ago, but that is properly in another year.

Besides these that have come forward, I know there are many who have gone away with their hearts more or less gladdened from what they have heard.

Looking back on the year, although there have been many troubles and annoyances, I cannot but feel thankful that God in His mercy has been pleased to grant us so much health of body, opportunity of relieving so much suffering, and to proclaim the glad Word of Life, and to see some fruit gathered in.

## THE MONTH.

### Death of the Rev. David Fenn.



HALL we be able to issue this number without the announcement of another gap made in the roll of the Society's missionaries by the hand of death?—was our reflection when, on Oct. 16th, we proceeded to arrange the matter already in type into pages. It was not to be. At that very time the telegraph was flashing the mournful intelligence to England that it had pleased God to take to Himself the beloved and valued Secretary of the Madras Corresponding Committee. It is not two years since our pages recorded a resolution of condolence sent by the Committee to his venerable father on the death of the wife and mother (*Intell.*, Feb. 1877). It is but nine months since the revered patriarch himself entered into rest (*Intell.*, Feb. 1878). And now we mourn the death of the son—or rather, let us thankfully express it, *one* of the sons. The Society's friends will, we know, deeply feel the loss of another bearer of a name so long and so intimately associated with its work at home and abroad.

We can but briefly recall the general outline of David Fenn's career now. He was born in Travancore in 1826, during the period of his father's service as a C.M.S. missionary in that country. From Trinity College, Cambridge, he proceeded to his B.A. in honours in 1849, and became curate of St. Paul's, Covent Garden. On July 1st, 1852, he sailed for India with another Cambridge honour man, the Rev. R. R. Meadows, both designated to the new North Tinnevely Itinerant Mission, then just planned by Ragland; and for more than twelve years he was constantly engaged in preaching the Gospel from village to village, living in tents for a large part of the year. After visiting England in 1865, and, on his return to the field, being detained in Ceylon for some months to carry on the Tamil Cooly Mission, just then without a head, he initiated an itinerancy in the country immediately round Madras on the plan he had so long worked in Tinnevely; and in this field, and also as Chairman of the Madras Native Church Council, he laboured until, in 1871, he was associated with Mr. Barton in the Secretariat. In 1875 he was again at home for a while on account of ill-health, and his speech at Exeter Hall that year, with its moving appeal for more men, will be remembered by many. He also read an excellent paper on Foreign Missions at the Stoke Church Congress. Returning to Madras, he resumed his responsible duties as Secretary, and has now died at his post—welcomed assuredly into his heavenly rest with the Master's words, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

The Madras Secretariat, involving the virtual administration of all the Society's South Indian Missions, is an office of no slight importance. Mr. Fenn's predecessors in it were John Tucker, T. G. Ragland, N. J. Moody, P. S. Royston (now Bishop of Mauritius), W. Gray, and John Barton. May all his successors be men like-minded with him and them!

### Admiral Prevost's Testimony.

IN July, 1856, a short article appeared in the *Intelligencer*, drawing attention to Vancouver's Island and the western coast of British North America as an inviting and as yet virgin field for missionary effort. This paper was contributed anonymously by Captain Prevost, R.N., who had been upon the coast.

and whose Christian sympathies had been drawn towards the fine but fierce and savage Indian tribes of the coast. In the following year, he offered the Society a free passage thither for a missionary by H.M.S. *Satellite*, under his command. The man sent, as our readers well know, was William Duncan.

After the lapse of more than twenty years, the same excellent officer, now Admiral Prevost, has lately visited the North Pacific coast; and on Oct. 14th he attended the meeting of the C.M.S. Committee, and told them in plain words what he had seen. He described the condition of the Indians when he first saw them five and twenty years ago. They were not without their good points, but savagery and heathenism reigned supreme, and murder and bloodshed were of constant occurrence. Now, at all events, the rivers and creeks and bays of the coast are perfectly safe. A single Indian can go anywhere in his canoe without fear of being shot or speared. To what is this change due? Mainly, says Admiral Prevost, to the influence of Metlakahla.

At Metlakahla itself, as might be expected, the Admiral met with a very warm reception. He and his party were carried in a canoe on men's shoulders, the tide being out; and were welcomed with the hymn, "What a friend we have in Jesus," sung in English, after which all the people crowded round to shake hands with the man who brought them Mr. Duncan. The Admiral described in the strongest terms the delight afforded him by all he saw there. The Christian Indians are advancing in material prosperity; in illustration of which he mentioned that Metlakahla is shortly to be lighted with street lamps! The natural increase of population is satisfactory: almost all the children now in the school were born in the settlement. But it was of their moral and spiritual condition that Admiral Prevost spoke most warmly. They are not perfect by any means; but, having been all over the world, and visited many Missions, and having now spent a whole month among the Tsimshian Christians, going in and out among them daily, he could say that he had never seen anywhere such simple and truthful Christianity.

The Admiral spoke also of Kincolith, of Queen Charlotte's Islands, and of Fort Rupert on Vancouver's Island, appealing for yet another labourer or two, that the field might be fairly occupied.

Such is the testimony of him who, more than any other man, is competent to gauge the contrast between the past and the future. "Not unto us, O Lord, not unto us, but unto Thy name give the praise, for Thy mercy and for Thy truth's sake!"

### More News from Uganda.

No introduction is needed for the following interesting letters from Mr. Wilson, which arrived by way of Zanzibar on Sept. 19th. It is indeed a matter for deep thankfulness to God, that, after being alone in Central Africa for nearly twelve months, he manifests so much spirit, and hope, and resource. But we trust he will not be much longer alone. The Nile party were at Khartoum on August 9th, and hoped to reach Uganda in October; Mr. Mackay was not many days from the Lake, approaching it from the south, on June 4th; and Messrs. Stokes and Copplestone left Mpwapwa, also for the Lake, on Aug. 19th.

It has been a surprise to receive yet one more letter from our lamented brother, Lieut. Shergold Smith. It was found by Mr. Wilson in a despatch-box; and was written, as will be observed, four days after the supposed date of the fatal conflict in Ukerewe. All the Native accounts of the disaster stated that, after leaving Kagei on December 5th for Uganda, the *Daisy* put back to Ukerewe, and that there (apparently two days later) our

brethren met their death. But it now appears that Lieut. Smith put back to Kagei again, was there a day or two repairing the boat, wrote, on the 10th and 11th, the letter which has now turned up, and then proposed to go to Ukerewe to settle the dispute between Songoro and Lukongeh. We must therefore push forward the date of the catastrophe to (probably) December 13th or 14th. This letter is evidently Lieut. Smith's last, and we print it just as it stands.

*Last Letter of Lieut. Smith.*

*Kagei, Dec. 10th, 1877.*

To trace the hand of our God in His dealings with us is at once our strength and our delight. May it strengthen others in the too-much-forgotten truth of God's overruling providence in all things, in this mechanical age of cause and effect! We did leave on December 5th, as I informed you in my letter, but had not proceeded far before the *Daisy* started a plank forward, and began to leak seriously. The rain, which had begun to fall shortly after leaving, had now ceased, and a stiff north-westerly breeze succeeded. This raised a lumpy sea, and the boat began to groan from two causes; first, at the bigness of her load, second, at having to tow a laden boat against a choppy sea.

The leak compelled us to return to Kagei, when we found it necessary to take out two planks from the fore compartment.

Her load is reduced, by the leaving behind of five persons and some of the cargo. The dingy is not safe to tow at the rate the *Daisy* is capable of going at; for, whilst returning to Kagei, all but the mainsail and jibs had to be taken off her to prevent our pulling both boats to pieces. Had it not been for this most unusual circumstance, of a N.W. wind blowing thus early, my errors in judgment might have been more dearly purchased in mid-lake.

During the 5th, 6th, 7th, and 8th, as you will observe, about the new moon, rain fell almost continually, and the usual S.E. wind either retired into space, or, dividing, lent its aid to the N. and N.W.—these two prevailing during the days above mentioned—foul winds for Uganda, to say nothing of the wetting our goods would have been exposed to in an open boat.

Is not this an instance of man's erring judgment overruled by Divine love? So may it ever be!

The commodore of some Uganda canoes, which happened to be at Uke-

rewere, sent a message to say that, hearing of the wreck of the dhow, he would put his canoes at our service for conveyance of goods to Uganda. Four canoes were sent as an earnest of his good intentions, and to-day they have left, taking some iron-work and boxes. They expect to be twenty days on the water.

Housing in with sails, we have worked as well as the rain permitted us, and hope to get away to-morrow. We shall have to call in, on our way to Uganda, at Ukerewe, as I promised Songoro to see fair play between him and Lukongeh respecting the release of his hostages. The dishonesty of the former and greed of the latter are well-developed traits shamelessly expressed.

Perhaps it is not unfair to form a judgment of the way dealings with the African are carried on by the example Songoro has afforded us.

Three frasilah of ivory, or 105 lbs., were agreed upon as the amount required before the release of his goods could take place.

Two days ago, Songoro came to say that Lukongeh was threatening his establishment in Ukerewe, and that his wife, Lukongeh's sister, was in league against him. I promised that, if he would faithfully redeem his pledge, I would go over and settle it with him. To this he consented, and to-day brought, as he said, the ivory; but, on weighing it, it was found to be only 70 lbs.; when asked for more, he observed, "Oh, those Washensi won't know the difference." Compelled to bring more, he reluctantly added another tusk, and made up the amount.

Is it to be wondered at, while such dealings exist, that these ignorant savages should suspect both friend and foe?

I think it will please you to know that we are taking pupils from here to train. It was O'Neill's suggestion; and when I asked Kaduma for two of his



sons, he readily acquiesced, saying, "They will be able to ask Mtesa to send me ivory and a wife." Shiwa, the mother, was not so ready to part with her only two children, and demurred, saying, "Who would look after the goats if both went?" but, I believe, had we sounded the mother's heart, it must have been with a line that would go deeper than the goat-skin. The youngest was therefore left, and, in his place, a slave-boy was put for a companion to Fefu (from the Arabic "sefu," a sword).

This Fefu is the son chosen by his father to succeed him, so that we hope he may be influenced for good by his stay with us. The slave-boy, Kaduma says, is now free; we warned him against sending a slave, lest, in the words of the song, he might find "There's little luck for slavers where British bunting flies." As I before told you, slavery does not exist in Uganda; there is something in a name, though perhaps, in reality, serfdom and unpaid labour don't differ otherwise from it. Yet we may write, "No slaves in Uganda." Arabs bring slaves with their caravans, as a gang of 200, chained, were hurried away out of sight on my paying a visit to the chief Arab, Hamadi bin Ibrahim. By degrees we may get rid of that blot.

You will see, in the meteorological report accompanying this, further tests of height above sea. The Lake seems to have been placed on a higher pedestal than it can fairly claim, as these present readings differ but slightly from the former ones sent—such difference as the mere local atmospheric pressure might exert.

In boiling, the thermometers were kept out of the water; when the bulb was immersed, the quicksilver rose to 207° 3'. O'Neill tells me that Newton asserted that all his instruments had been tested at Kew.

The three generations of Kaduma's family assembled to talk over the departure of the youngest. The old gentleman, Kurèrè, preferring ease to dignity, has resigned the reins of government to his son. His children and grandchildren number about 100. He says he knows them all by sight.

Another reason for the feud with the Muanza people is, that Kurèrè paid an annual tribute to their chief, which Kaduma now withholds. They would

not hear of my going to arbitrate between them; turning out the same day on a false alarm of their coming to fight. The enemy not appearing, the chiefs sat down to pombè.

The nephew, "Munda," so disappointed in his search for a wife in Ukerewe, is also going with us. We have promised to back up his suit at Mtesa's court; it will be a good thing to show them what an African court can be made, and may help to turn their thoughts from the all-engrossing pombè pot.

*Tuesday, Dec. 11th.*

Have to do a little caulking, and then we are off. Weather propitious, and a young moon. O'Neill sends a few more sketches of this place, and the Chibiga, or place where rain is made.

Four pots are used, one for each quarter of the compass, and some chiefs are said to be good rain-makers from the one quarter. "Nundi," for instance, makes rain from the eastward.

Kaduma acknowledges the hand of God in his work. Kaduma makes the medicine, and God makes the rain. This is the great, perhaps only notable, superstition the people have, and the chiefs, in many cases, rule by their ability to make rain. So far as I can see, their power consists in their ability to hoax the people into the belief that they are able to make rain—so fatal is a drought where no artificial means of irrigation exist.

The more I see of our influence as white men among the Natives, the more cordially I can enter into the spirit of last year's general letter on Native independent ministry. There is a superstition, more here than in civilized regions, that the white man is made good, and, as our interpreter puts it, "God helps him." This must not be aspired to by the Negro, who is content to believe that he is under a curse, intellectually, morally, and socially.

The more white men endeavour to exalt themselves above the Native, either by feats of legerdemain, exhibition of wonderful instruments, &c., &c., the more they will exalt themselves and their nation, may be, but the more difficult it will be to exalt Christ, who must be put before them void of such attractions—the simple God-man, who went about doing good.

I do not think this affects the ques-

tion of useful instruction by aid of superior tools or machinery, but solely

in the exhibition of what may be termed the mysterious to a savage mind.

*Letters from Rev. C. T. Wilson.*

*Rubaga, Uganda,*

*April 19th, 1878.*

I have learnt a good deal lately about the history and superstitions of the Waganda which may be interesting to friends at home. Mtesa professes to trace back his descent from the first king of Uganda, through an unbroken line of kings for more than thirty generations; their names, as given by Mtesa himself, are as follows:—

Ham or Chenda, Chwa, Kalemela, Chimela, Rumaansi, Tembo, Chigalo, Wampamba, Kaima, Nachibinge, Mron-do, Sekamanya, Jemba, Sunna I., Chimbugwe, Katerega, Mtebi, Juko, Kaemba, Tibandcke, Ndaula, Kaguru, Chikurwe, Mawaanda, Msanje, Namgaba, Chabagu, Junju, Wasaja, Kamanya, Sunna II., Mtesa. Mtesa has made up his mind that Ham, the first king, is identical with Noah's son Ham. I am inclined to think that it points to an Egyptian origin. Mtesa denies that he belongs to the Wahuma race, but I think it is very likely that he does so, because he is ashamed of the relationship, for the Wahuma are very much looked down upon here, and are spoken of contemptuously as being "only herdsmen."

The Waganda have three gods whom they worship, called Chiwuka, Nendi, and Mukasa. The two first, Chiwuka and Nendi, are forest gods, and are supposed to live in trees. They have shrines or places where they are specially worshipped, and where offerings are made to propitiate them. These offerings consist of black sheep or goats; they are not killed as sacrifices, but left for the god to dispose of. Each shrine has a priest or attendant to look after it. There are two of them near my house, but I am told that Mtesa wishes to destroy them; but of course he meets with a good deal of opposition. These two gods are said to have been once great kings on earth, and to have had neither father nor mother. Can this be a relic of the story of Melchizedek corrupted and debased? The Abyssinian origin of Mtesa's family would sufficiently account for its introduction. Chiwuka and Nendi are chiefly worshipped in time of war, as they are

believed to be able to protect their votaries in battle.

The third god, Mukasa, is a sort of Neptune; he is supposed to live in the Nyanza, and is principally worshipped by the fishermen, who pray to him to protect them from storms and save them from drowning. The Waganda also pray to the small-pox, which sometimes comes in epidemics, and carries off vast numbers of people, for, they say, if it has the power to kill such multitudes, it must be a god.

There are people here called "Mandwa." They are supposed to have familiar spirits; they pretend to have communication with the unseen world, and to be able to foretell events. The day before I reached Uganda, one of these men came to Mtesa and told him I should never return, that I should die on the road. Next day came the news that I had returned, and was waiting at Ntebbi. So Mtesa sent for this Mandwa and said to him, "Well, what do you say now? The white man has come back, you see." "Oh," he replied, "he won't reach Rubaga; he will die before he gets here." "No," answered Mtesa, "you only tell lies; you shall go to prison;" and he put him in prison there and then, and I believe the man is there still.

A dark cloud has come and gone since I last wrote. About a fortnight ago, messengers came from Kidi and Unyoro to Mtesa, saying that there was fighting going on in those countries with the Egyptians, and begging Mtesa to help them. So Mtesa decided to help them, and to send an army into Unyoro to attack the Egyptian forces there, and came to baraza one morning with the intention of beating his war-drum to give notice he was going to assemble an army; but it happened that I was there, and, contrary to my custom, did not wait to be announced, but walked straight into the palace with some of the chiefs, and, as Mtesa told me afterwards, took him by surprise; and, not wishing me to be present at the ceremony of beating the war-drum, he deferred it to another day. Later in the day he sent down to tell me of his purpose, and to know what I thought of it. I replied that I was very sorry to hear it, that he would

do well to let the "Turks" alone, as, if he attacked them, they would probably invade Uganda. Next morning the drum did *not* beat, and I was told Mtesa had changed his mind and was not going to send an army into Unyoro.

### May 3rd.

Dr. Kirk has sent through us a letter to Mtesa, thanking him, as Consul, for his reception of us, and hoping he will continue to extend his protection to members of the Mission, who are his true friends. He urges him not to listen to any of the lies the Arabs or Turks may tell him, and he gives him some useful hints about trade. I read it to Mtesa yesterday at his Court; he and his chiefs were delighted, and the Arabs furious.

When Mackay comes, and we begin to take measures again for building a house, I think I shall try and get another piece of ground on the Lake side of the palace. I am here by road about five and a half or six miles from the Lake; the situation is low and damp, and near a large swamp, besides being a mile and three quarters from the palace. I could get a much better site, no further from the palace, and within twenty minutes' walk of the Lake; and though it is just now one of Mtesa's whims to make us stop at Ntebbi, twenty-one miles off, yet large vessels could come many miles nearer, and boats quite close; and I have no doubt we shall before long be able to remove his objections to bringing our boats up here, and in that case it would be a great convenience to be near the Lake, independently of our getting a healthier site.

### May 6th.

Our maps of the Victoria Nyanza will have to be largely filled up in the N.W. corner, as it is thickly dotted with islands, and some of them large ones, fifteen or sixteen miles long. I do not know how many there are, but the people say 400, and I have myself seen between fifty and sixty altogether on my three different voyages to and from Uganda. They all seem to be called "Sasse" or "Sesse islands," which may be translated "Isles of the fishermen." A different dialect is spoken on them from that used on the mainland. The smaller islets are mostly uninhabited, but splendidly timbered, and it is on one of them that I propose our boat

should be built, when Mackay & Co. arrive. Hassani, on his way back to Kagei last month, broke a spar, and stopped at one of these islets to cut a fresh one; and he speaks very highly of the timber they found there. He also tells me that they saw a small island to the north of Ukara, no other land being in sight, and it resembled a large sand-bank; there were rocks at each end, but no trees or plants on it. He asserts, however, that there were people on it; he may, however, have mistaken some large water-birds or animals for men, as he does not appear to have gone very near the island. One of the first things to be done, when our party is a little larger, is to make a careful survey of this N.W. corner of the Nyanza, for the passage between these islands is intricate and difficult, even by day and in good weather, and there are many dangerous reefs and shallows. If we decide on building our boat on one of them, and Mtesa gives us leave, it would be a capital opportunity for making this survey, as the dingy which was made for the dhow would just be the thing for paddling about from island to island; it will accommodate three men (two rowers and a steersman), and a small amount of luggage. The islands, as far as I can tell by dead reckoning, extend to about  $0^{\circ} 40' S.$  Though the whole group of islands is called Sesse, yet each of the larger ones, and some of the smaller ones, have separate names. The men tell me that poor Smith, on his return to Ukerewe last August, took a number of soundings among the islands, but I have not found any record of them among his papers.

While on the Nyanza, there is an interesting fact which I have noticed, and one which will probably throw great light upon the influence which the volume of water in the Victoria Nyanza has on the Nile in Egypt; may I also ask you kindly to communicate it to the *Geographical Magazine*, if you approve? The fact is this: soon after my arrival at Kagei last year, i.e. about the middle of the month of February, I noticed that the level of the Nyanza was slowly rising; as soon as I became quite sure of this, I marked a rock which was half out of the water, and watched it from day to day. About the middle of May, i.e. about ten days after the rains ceased, the level of the

Lake was at its maximum, and it then began to recede, the total rise above the point I marked being exactly two feet. On my arrival at Kagei, on January 12th this year, I went to look at the rock I had marked, and, to my surprise, found the water within an inch or an inch and a half of its maximum in May last year, this being owing to the excessively wet season they had had during the two previous months in Usukuma at a time when there is usually little or no rain. Now the entire level of the Lake being raised two feet above its normal height at that season, an immensely increased volume must have been poured out over Ripon Falls, and, if the Victoria Nyanza plays any important part in the annual inundations of Egypt, could not fail to be noticed in that country, especially as it would occur so long (four months) before the proper time. Thus, due allowance being made for the time occupied in passing from the Nyanza to Egypt, we may expect to get tolerably reliable data for calculating the amount of influence the Victoria Nyanza exercises over the flood which annually fertilizes the land of the Pharaohs. I, shortly after my arrival at Kagei, left for Unyanyembe, and on my return, on March 15th, found the Lake at the same level as on January 12th; and on my return to Uganda, a few days later, obtained confirmatory evidence of its abnormally high level on the northern coast.

Dr. Kirk has kindly sent us a copy of Sir Rutherford Alcock's speech before the Royal Geographical Society, in which I was much interested. There is one remark which Sir Rutherford made, for which I can, from my own personal observation, furnish some additional proof. After speaking (page 14) of the common saying that civilizing a savage race generally means extirpating it, he says:—"These and other objections of a similar nature no doubt prevail to a considerable extent, and must serve greatly to damp the zeal for African exploration. I am so convinced of this, that . . . . I touch upon the more obvious reasons for arriving at a totally opposite conclusion. The main argument fails, because there is no vice or disease that can be imported from Europe with which the Natives are not already familiar." This is certainly

true of Uganda and the Waganda. The social evil is only too common, and is but lightly regarded, and sufferers from the terrible diseases which follow an immoral life are numerous, as I know from the number of cases that are brought to me for medical treatment; small-pox certainly, and probably cholera, slay their thousands; while drunkenness is very common, and a most powerful spirit containing an enormous percentage of alcohol is made from bananas. (The physiological effects of this spirit do not seem so bad as those of European spirits, which I attribute to the absence of the higher alcohols, popularly known as fusel oil, and which all grain or starch derived spirits contain.) Thus it will be seen that unhappily the worst vices and diseases of Europeans are only too common, and that, as Sir Rutherford says, "The field is already occupied by evil, and is only open to good."

Could you send for the Mission some more Arabic Bibles, or, perhaps better, a number of copies of separate books of the Bible, especially the Gospels? I have several times been asked for them by the chiefs, many of whom can speak and read Arabic. I have just got from Kagei all the Arabic books we had left, viz. three Bibles, and a few copies of Dr. Pfander's "Mizan al Haq," all of which I shall give away.

I am now dismissing all the Wangwana except one, who is to stay at Kagei to take care of the stores for the present. My servants are going too; they would not remain by themselves; but I did not think it right, merely for my own comfort, to keep a lot of men who were costing the C.M.S. a good deal, and doing little or nothing in return. I am going to try two Waganda boys as servants.

I have had a touch of sunstroke, and am troubled a little with bad head-aches, but otherwise I am thankful to say I am well. It is now almost two years since I left England, and, looking back on all that has happened, I cannot but feel that the hand of a heavenly Father has been with me. May He give me grace to live more to His honour and glory!

May 9th.

Mtesa is very ill of a disease which is I fear incurable, and he says it is witchcraft which has produced it. All the

Bakungu or chiefs are terribly afraid that one or more of them will be put to death as being the cause of it; and as a man here said to me yesterday, "All the chiefs are trembling with fear, and each one is saying, 'Who will it be?'" meaning who will be the victim. I fear there will be bloody work here. I was present yesterday at a consultation of the chiefs, and there was the greatest anxiety on every face; and they all spoke with bated breath as if afraid to hear their own voices.

I have been up time after time to see Mtesa, but have been unable to gain admittance, and am told he will not see any of the chiefs except Pokino the Kabikiro (the Kamraviona of Speke and Grant), who ranks next to Mtesa himself.

I am glad to say the barriers interposed by jealousy and etiquette are being gradually broken down here. Several chiefs have been to see me lately who have never been before, and several others have sent me roundabout messages asking me to visit them at their houses.

There is a reproach sometimes put upon missionaries that they find out all the prejudices of the people they are sent to, and then ride rough-shod over them. This both Smith and I have tried our best to avoid from the first, especially Smith, and I now see the wisdom of it, though at first I did not see it so much as Smith did, and it is now beginning to bear fruit in the freer and more open way in which I am treated; and I can breathe more freely

and feel less like a culprit than I did when I knew Mtesa's spies were watching my every movement, and listening to all I said. I consider it a great concession that I was allowed to be present at the consultation of chiefs mentioned above.

*May 11th.*

I saw Mtesa to-day at his court; he sent a message to me to say he should attend court to-day, and wished me to come. So I went and found Mtesa in an exceedingly amiable mood. He said he was sorry he had been able to see so little of me lately, as he had been too ill, but was better now. He was glad I had come to Uganda, and he liked me much, and hoped I would make myself at home, and come and go about the palace as I pleased. Mtesa also asked me to say that he hopes before long to send ambassadors to the Queen, but is not quite ready yet.

I am glad to say the talk of witchcraft, mentioned in my second letter, has apparently ceased, as Mtesa is better and the chiefs were very cheerful this morning.

I have been getting on well with the language lately, and hope in two or three months to have completed my vocabulary, and to send it to England.

Now I must close. I ask your prayers that Mtesa may be restored to perfect health, and that I may be enabled to use these greater facilities to God's power and glory, and that there may be showers of blessing on this thirsty land of Africa.

### **A Brahmin's Speech on Mission Schools for Girls.**

WE have just received the Rev. A. H. Lash's printed Report of the Sarah Tucker Institution and the Branch and Boarding Schools connected with it for the year ending 31st March last. Notwithstanding the distress in Tinnevely, we observe with much satisfaction that Mr. Lash is able to report progress in every department of this admirable and expanding work. We gave some account of it in our July number last year, and now more especially desire to draw attention to the interesting speech printed below. In memory of the late Misses H. and A. M. Osborne, to whose liberality the Sarah Tucker Institution owes so much, Mr. Lash is building a school for Hindu girls of the respectable classes and castes in Palamcotta, to be called the Osborne Memorial School. The foundation-stone was laid on the 7th March, in the presence of a large and influential gathering of Europeans and Natives. A Brahmin gentleman named Gopaul Iyenyar, a pleader or advo-

cate in the Courts, and a heathen, addressed the meeting in Tamil; and afterwards himself gave Mr. Lash a translation of his speech in English, which is as follows, exactly in his own words :—

“ Some may consider me a little too bold in venturing to address an assembly in which so many are my superiors in wisdom. But my boldness, if there be any, arises from my consciousness that the worthiness of the subject, and not of the speaker, is the passport to the attention of the audience in such cases. I consider this day's ceremony to be a most important event in the history of this district. Wars, battles, and proclamations are generally considered such events; it is no doubt by means of them that the physical dominion of Her Gracious Majesty, our Empress Mother, has been established over our Indian continent. But the dominion over hearts and intellects is achieved by different means, and with much greater difficulty and much more tardily. A single proclamation created our Queen Empress in a moment; but the reign over the hearts and minds of her subjects was never announced by the booming of cannon, and proclamations issued with the pomp and glory of a Delhi assemblage. The foundation of that dominion was first laid when the light of Western education was made to dawn upon the minds of her subjects. That education is the noblest of the numerous blessings her gracious reign has showered upon us.

“ But by a strong prejudice of our own that blessing continued for a long time to be but partial. A little reflection was enough to have convinced us that the education of the male population *alone* must continue to bear but indifferent fruit. This assembly needs not to be reminded that our minds in infancy resemble the clay which takes the

form into which it is moulded. What should we think of a person who, having to shape that clay into pretty and useful forms, should send it forth in distorted and ugly shapes? And yet are not our women, who have the charge of the infant minds of their country, just in the same position? Considering the magnitude of their influence for good or for evil over generations unborn, it is a wonder we have so long shut our eyes to the absolute necessity of cultivating their minds.

“ If the authority of ancient custom were needed in support of female education, I need but remind you of the two illustrious examples afforded by the Sanscrit books—of Seeta and Damayanti.

“ All honour, then, to those great and good people who have exerted themselves to give us this noble blessing of female education. Irrespective of religious differences, we must all acknowledge that the missionaries of the Christian religion are also the pioneers of every good work.

“ Do not they also constitute the bridge over that wide social gulf which separates the people of the land from their rulers? Let us then heartily thank them for their kind and sympathetic good labours; they have enabled us now to stand ahead of the whole Presidency in the work of this all-important social progress. It is not merely the foundation-stone of a small building that we are laying to-day, but the foundation-stone of a large social fabric which is to be productive of good in all times to come. It may be justly considered a great event in our history.”

In the same connexion we may quote a passage from an article in the *Contemporary Review* of June last, entitled “Facts of Indian Progress,” by Professor Monier Williams :—

Something has been done in the way of training Native schoolmistresses, especially under the auspices of the Church Missionary Society at the Sarah Tucker Institution, Palamcottah. I visited this Institution in the beginning of last year, and can testify to the reality of the work effected by its managers, Mr. and Mrs. Lash. They have

successfully trained a large number of Native female teachers, and established them at various centres in the Tinnevely district. They have even succeeded in attracting high-caste girls to some of their best schools. It is clear, then, that a few energetic missionaries, and a few philanthropic individuals, have been the pioneers of female education in India.

**Frere Town.**

ANOTHER letter from Mr. Streeter will be read with interest. The "difficulty" with which our extract begins is the finding such employment for the freed slaves as may keep them in some connexion with the Mission without charging it with their maintenance. Some of them have been settled a few miles off at a place called Mawani, where they are doing well, cultivating on their own account; but Mr. Streeter fears the moral results of entire separation from Frere Town in the case of people so lately rescued from bondage and ignorance.

*Frere Town, Aug. 10th, 1878.*

Is there any way out of the difficulty? I only see one, and that is to start an industry: but what? Cotton-growing, as I have said before, would not answer. The people are not ripe for it (although I have applications from two big Arabs for seed, which I am giving them), and there is no dependence on the weather (see average rainfall for the important month of May, 1876, sixteen inches; 1877, fifteen; 1878, four only, and we have had only one day's rain from June 14th to August 4th). Things were burnt up. Pogo, kunudi, &c., are three times their ordinary prices, many getting absolutely nothing from their shambas, the Governor of Mombas especially suffering. Where our new plough had been was a bright exception, and goes to prove over again the well-known fact of deep cultivation being the best, and gives me great hopes. When we do get a fair season, the people say it is a proper "Jemby"; and the other day, when ploughing with four oxen, I had the chief of the Arabs and twenty others following up and down a new three-acred field. I wish we could have photographed the party and the field also, for I suppose such a sight was never seen before, in this part of the world, as fifty loads of manure in heaps upon one. It rejoiced my heart, and it will soon, I trust, help to fulfil that beautiful 65th Psalm—one might almost call it the "Farmers' Psalm."

But I am wandering from the industry. What is it to be—tanning and dyeing? Not yet, although I hope some day to do a little in that way. Have just made a nice bridle with native cured leather, which cost 2s. 6d. only, and I have much pleasure in enclosing you a piece of cloth dyed on the premises. It seems a good wearing and fast colour, and we can get any amount for the labour. At the first opportunity I will endeavour

to send home a sample to see if anything can be done with it.

But this is off the industry again. What is it to be? The only thing I see at all likely to answer, besides being a good thing for the country, is an oil press. While other things are dear this year, cocoa-nuts are very plentiful (a Father's mercy to the poor people here), and I think we might venture. Tapping, our engineer, knows the work well, and Tom Smith, who knows nearly about everything, knows it also. Tom is a fine fellow. We are fond of each other, and "he is not far from the kingdom of heaven." He only works half-time for the Mission now, but does all he can to help me—in fact, all the heads do—George, Ishmael, and Isaac: we are a happy family.

Isaac has returned from a six weeks' stay at Godoma, and in his journal are some sweet little incidents showing of good work going on amongst those people. Several have been to see me—the fame of my small musical box having travelled there (they like to come up into my big room, which looks nice, having curtained it off, making one part what I call my "sanctum sanctorum," the other my "snore snorum"), which gives me grand opportunities. They are anxious to have him back, and he would have been off there again by now, but was not very well, so have sent him to Rabbai, while Jones takes a turn out to Magola towards Tita, for it is high time we broke up fresh ground with the Gospel plough, as well as using the other.

At Rabbai I have four acres of rice looking beautiful. Have sent the last batch of freed slaves, received a month ago, right straight away there to help look after it, and, when they get a little reconciled, to settle there. There were thirteen, mostly in a terrible plight. One poor fellow died on the way; five others

are in a sad state; one of them, I fear, will only live a short life in the spot they like to come to. But I trust it will be long enough, through the mercy of a loving Saviour, to fit him for the life to come.

Now I have to bring before you another important matter. Last week Jones sent me on two men that came as a deputation from the people Mr. Binns visited out Jilore way, asking for some one to go and settle there. After much talk, I could see it was not so much for the wish, if any, to hear the Word of God, as to get the security that a white man's presence would give them. I told them I was afraid it was almost out of the question, as I believe you pretty well decided some time back. They then wanted leave to come and settle at Rabbai; one or two are already there, so they know about the place; they promised to cultivate, and keep the rules, &c. But as there are some 300,

it is rather a serious matter, especially as they are "Watoro" and runaways, "their hand against every man, and every man's hand against them." George David and others say, if they come, there will be no danger, and the Wanika would be glad, the Arabs also, because no Swahili now dare go near that part, or they would be killed at once, and this would be just the thing to get them under order. I am in favour of their coming, for it seems a wonderful opening. Before doing it, even if you consented, I should write to the Sultan to sanction their coming, also to warn the masters that, if they wanted their slaves (who are from all parts—many having been there years, married, and have children), now was the time to go and get them if they dared; but if they once came to settle at Rabbai, none of that party would be given up. I have told them to come for an answer in "four moons."

Since the foregoing was in type, a further letter from Mr. Streeter has come to hand, in which he thinks the oil-press plan may be deferred for a while, as a large shamba (plantation) had been secured adjoining the Frere Town estate, which will employ many of the people.

A most deeply interesting and encouraging account of the Mission has been received from Bishop Royston of Mauritius, who visited Mombasa in September. This will be presented in a future number.

### Itinerant Mission in Travancore.

It will be remembered that in the autumn of 1876, the Rev. R. H. Maddox, formerly of the Travancore Mission, went back for a time to his old field of labour, with the special object of organizing an Itinerant Mission in an extensive district between Cottayam to the south and Trichur to the north, hitherto scarcely touched by missionary effort. The following account of his first twelve months' work has been for some time waiting its turn for insertion in our pages:—

*Trichur, Dec. 5th, 1877.*

I made Cochin my head-quarters for some three months, in accordance with instructions from the Committee, and set myself to work at once to endeavour to organize an itinerancy in the large extent of country lying between Trichur on the north, and Cottayam on the south. To make myself acquainted with the nature of the country and the character of the people, I travelled by boat and by land through the greater part of the country, visiting the larger and more important Syrian, Roman, and

Hindu centres. From Trichur and Cottayam is a little over eighty miles, and the breadth of the district averages about twenty miles. This wide stretch of country, with its large mixed population of Syrians, Syro-Romanists, Romanists, Hindus, and Mohammedans, has never yet been systematically worked. No missionary has ever made his permanent abode in this country. Preaching-tours at distant intervals have been carried out; missionary visits have been made to some of the chief Syrian Churches in the interior;



schools here and there have been carried on for a time, and then abandoned.

There is therefore hardly anything to show for such labour as has been expended. There are no Protestant churches established, no catechumens, no inquirers, no schools, no agents. The field of labour is wide, and the need of missionary evangelization very great.

The Syrian Christian Church in this district has not been touched by the wave of reformation and revival which in God's good providence has rolled over the Churches of the south. The people have never had much intercourse with the missionaries. The Catanars as a body are careless, ignorant, worldly-minded men. The recent visit of the Patriarch to this country has apparently confirmed both Catanars and people in their superstition, while it has all but effectually closed the door to all Protestant missionary work amongst them. Nearly all the Syrians in these parts have disclaimed Mar Athanasius and his reforming policy, and have submitted themselves to the Patriarch. Bibles have been put out of the churches; Syrian services, and other superstitious observances, where they had been abolished, have been restored. The Patriarch, before he left the country, laid a strict charge on all Catanars and people under his authority to beware of missionaries, and neither to entertain them nor wish them God-speed. Difficulty of access to the Syrians, therefore, is extremely great.

The Roman Catholics in this country are very strong, and hostile in every way to our work. The Latin party has been aroused by the opposition of the Syrian party in the Romish communion, and as they suppose we should be favourable to the Syrian party, which is striving to separate itself from Rome, they are more than usually jealous of our movements, and on their guard against our teaching.

My first travelling for preaching throughout the country was with volunteers for the work. One was a teacher from the south, formerly a fellow-worker in the Mavelicara district. With him I took my first tour. Next I was accompanied by two volunteers from the C.M.S. students in the divinity class. They worked during their long vacation. At first our work was attended with many difficulties. We

had no suitable centre from which to work. The absence of mission-houses, churches, and schools in the country, made it exceedingly difficult to travel from place to place. Everything here differs from what one has been used to in the south. There the Syrian Christians are our hosts; the church rooms are placed at our disposal; Catanars and people vie with each other in showing you attention. Here all is reversed. My readers and myself have several times been sorely put to it for a lodging. The Rev. A. Thoma, pastor of Cochin, has accompanied me two or three times in my tours. One day, when travelling with him, we tried in vain to secure shelter even from the mid-day sun. Neither Syrians nor Romanists would open their doors to us. After preaching and talking and distributing books, we had to rest under the shade of a tree as the best shelter we could find for the day. The other day, two of the itinerating evangelists in the district were staying in a Roman Catholic village. After asking several persons to allow them the use of the verandah of their house, and being sent away, they came to one more kind and hospitable than the rest, who allowed them to cook their food and stay two nights under his roof. For this the poor man was publicly thrashed by order of the priest before the church door, as soon as his sin of entertaining heretics was noised abroad!

Our work has not been without many encouraging features. People listen readily to the preaching of the Gospel in the open air; many purchase the Scriptures, although the Roman Catholic and Syrian priests discourage and forbid; some come to our house and continue regular instruction, although they cannot be said, as yet, to be catechumens under instruction for baptism. I could instance men of caste and position who come to see me whenever I visit their neighbourhood, and seem to take real pleasure in conversing on religious questions. Two or three Syrian Catanars are willing to join us as soon as they can see their way.

I cannot close without a reference to the valuable and kind assistance which I have received from the Native pastors in the south, in every way.

The Rev. K. Koshi, pastor of Pallam, and chief reviser in our Revision Committee, has had an altogether unprece-

dented amount of work and responsibility throughout the year. The Rev. A. J. Thoma, pastor of Cochin, too, has been most kind and helpful.

### The Day of Intercession.

As St. Andrew's Day falls this year on Saturday, the Committee of the Church Missionary Society propose to take advantage of the "or seven days after" suggested by the Archbishops, and to hold their usual service at St. Dunstan's, and prayer meeting in the Church Missionary House, on the following Tuesday, Dec. 3rd.

Our friends will no doubt have observed that, in consequence of a recommendation from a Committee of the recent Lambeth Conference, the Archbishops have fixed for next year the *Tuesday before Ascension Day* as the Day of Intercession, and probably this will be the permanent arrangement. If so, it will, in 1880 and 1883, fall on the day of the Society's Anniversary. This will have both its advantages and its disadvantages. In country parishes, no doubt, it will be an improvement.

Meanwhile, let this year's observance be general and hearty. Prayer is needed as much as ever; and to united prayer is promised the special blessing of the Most High.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the continued guidance and protection vouchsafed to Mr. Wilson in Uganda, and to the reinforcements *en route* thither both from the East Coast and by the Nile. (P. 701.)

Thanksgiving for those lately departed this life in God's faith and fear; particularly David Fenn of Madras. (P. 700.)

Prayer for the work in Madras, Shaouhing, and Hang-chow. (Pp. 685—699.)

Prayer for Tinnevely, that the recent movement towards Christianity may result in the true conversion of thousands of the heathen, and the deepening of spiritual life in the Native Church. (P. 653.)

Prayer for several missionaries now on their voyages out to different parts of the world. (See July *Intelligencer*, p. 445.) Also for the Rev. W. T. and Mrs. Sattianadhan, who left England on Oct. 16th for Madras, *via* Brindisi and Bombay.

### NOTES OF THE MONTH.

#### ORDINATION OF MISSIONARIES.

At the Archbishop of Canterbury's Ordination at Canterbury Cathedral, on Sept. 22nd, the Rev. Walter Andrews (*C.M. Intel.*, 1877, p. 524), the Rev. Arthur Lewis, B.A. (p. 262), and the Rev. J. I. Pickford (p. 458), were admitted to Priests' Orders.

#### DEPARTURE OF MISSIONARIES.

*China*.—Rev. J. and Mrs. Grundy left Liverpool on Sept. 24th for Hong Kong.—The Rev. A. Elwin left Liverpool on Sept. 26th for Shanghai, *en route* to Hang Chow.

*South India*.—Rev. J. E. and Mrs. Padfield left London on Sept. 30th for Madras.—The Rev. W. T. and Mrs. Sattianadhan left London on Oct. 16th for Madras.

*Ceylon*.—The Rev. J. I. Pickford left London on Sept. 30th for Colombo.

*New Zealand*.—Rev. J. S. and Mrs. Hill, and Mr. W. Goodyear, left on Sept. 27th for Auckland.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Sept. 9th.*—The Secretaries referred to the deaths of two old friends of the Society—the Rev. Canon Knight of Clifton, and the Rev. Prebendary Sinclair, Rector of Pullborough; and also to the domestic bereavement of the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street, in the death by drowning of his son, Mr. J. H. Pratt, Fellow of Trinity College, Cambridge. The Secretaries were directed to convey to the surviving relatives the expression of the Committee's deep sympathy.

The Secretaries reported the death by fever of the Rev. C. F. Schwarz of Sharanpur, Nasik, on August 13th.

A letter was read from the Rev. D. T. Barry, respecting the action of the Government of India with regard to the grant to St. John's College, Agra. It appeared that the grant for 1875-7 had been restored by the Supreme Government, but that the Government of the N. W. Provinces, to whose decision had been referred the question of continuing the grant for the future, had resolved on discontinuing it. It was resolved to make renewed representations to the Supreme Government on the subject.

Further letters were read from Ceylon respecting the urgent need of men for the Tamil Cooly Mission. The letters were referred to the Ceylon Sub-Committee with power to act.

*Committee of Correspondence, Oct. 8th.*—The Ceylon Sub-Committee reported that they had appointed the Rev. W. E. Rowlands of Colombo, and the Rev. W. P. Schaffter, late of Madras and now in England, to the joint superintendence of the Tamil Cooly Mission; the Rev. D. Wood of Jaffna to succeed Mr. Rowlands at Colombo, and the Rev. E. Blackmore of Tinnevely to succeed Mr. Wood at Jaffna; and Mr. T. J. Taylor, now in Ceylon, to Tinnevely. Also that they had sanctioned a special appeal being made by the Rev. R. Collins for buildings and scholarships at Trinity College, Kandy. The Committee approved the action of the Sub-Committee.

Arrangements were agreed to for the return of the Rev. J. Welland to Calcutta this autumn.

The Secretaries reported that Mr. E. Hoernle, who had been accepted on July 30th as a Medical Missionary for Persia, in connexion with the plan sanctioned by minute of July 23rd, had gone to Vienna to complete his medical training. Under these circumstances the Committee consented to his departure for Persia being postponed till next year.

The Committee also accepted Mr. B. Van Someren Taylor, M.B., Edin., as a Medical Missionary, and appointed him to Fuh-Chow.

Mr. G. Sneath, of the Nyanza Mission, who had twice returned from Zanzibar in ill-health, was admitted to the Society's Institution at Reading with a view to his being sent next year to the colder climate of the North-West America Mission or the North Pacific Mission.

The Rev. W. Miller, Principal of the Madras Christian College in connexion with the Free Church of Scotland, had an interview with the Committee, and referred to the importance of the College, and explained his plans for the maintenance of the position it had attained. The Committee, who are the channel of conveying to the funds of the College an annual grant for the present of 300*l.*, the gift of an anonymous donor, received with much interest Mr. Miller's statement, and assured him of their readiness to render any aid to his plans that might seem on consideration to lie within their power.

The Rev. J. B. Wood, recently returned from Lagos, was introduced to the Committee, and occasion was taken to settle some matters connected with the Mission there. Mr. Wood presented an important report, drawn up by members of the Lagos Church Council, Church Committee, and School Board, the Colonial Treasurer, the Assistant Colonial Surveyor, and Dr. King, recommending certain plans for a closer co-operation between the Training Institution and the Grammar School, and for promoting the greater efficiency of both. The Committee approved the scheme, and referred the question of ways and means to the Home Finance Committee. Mr. Isaac Oluwole, who is just completing his course at Fourah Bay College, was appointed to the charge of Lagos Grammar School; and Archdeacon Henry Johnson, who has been in charge of the School and of Breadfruit Church pending his final transfer to the Niger Mission, was authorized to defer his departure for another year, while inquiry was made for a Native clergyman for Breadfruit Church, the brethren at Lagos deprecating its being again placed in the hands of a European unless absolutely necessary.

The Rev. A. Schapira, who had been designated to Breadfruit Church in consequence of the difficulty of finding a suitable Native, was appointed to the Palestine Mission to take up the work at Gaza referred to in the General Committee's Minute of July 8th.

A letter was read from the Rev. T. R. Wade describing the distress prevailing in Kashmir. The Punjab Corresponding Committee were authorized to make a moderate grant to Mr. Wade out of the India Famine Fund.

The Bishop of Rupert's Land had an interview with the Committee, and explained the circumstances of the Mission to the Sioux Indians in his Diocese, to aid which the Society had in 1873 granted 100*l.* per annum towards the stipend of an ordained missionary, and appealed for a renewal of the grant for six years, a suitable clergyman having now been found. The Committee acceded to the Bishop's request, on the understanding that a suitable agent was secured, and that the Mission was carried on in accordance with the principles of the Society, in the hope that the Colonial Church would hereafter be able to bear the whole cost of the Mission. The Bishop having also explained the circumstances of St. John's College, Winnipeg, and its advantage to the Society in training students as missionary agents, the Committee agreed to continue the existing arrangement, viz., a grant of 200*l.* per annum towards the expenses of the College, together with the cost of board of students connected with the Society.

*Committee of Funds, Oct. 11th.*—The Rev. R. Pargiter was appointed Association Secretary for the West Midland district, in succession to the Rev. W. P. Schaffter, who is leaving to join the Ceylon Mission; and the Rev. T. S. Connolly, B.A., Curate of Keynsham, was appointed Association Secretary for Northern division of the North-Western district, in succession to the Rev. R. Linton, resigned.

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**REPORTS, &c., RECEIVED FROM THE MISSIONS,**  
*From July 15th to Oct. 15th, 1878.*

*West Africa.*—Rev. J. B. Bowen (Journal of a missionary tour in the interior of the Mendi Country).

*Yoruba.*—Mr. Charles Phillips (Journal for quarter ending March 31st, 1878);

Mr. D. O. Williams (Ido, June 1st, 1878); Mr. J. A. Braithwaite (Journal, half year ending June 15th, 1878); Printed Report of the building of Holy Trinity, 1st Native Church.

*Nyanza*.—Mr. A. M. Mackay (Journal, Dec. 31st, 1877, to May 16th, 1878); Mr. R. W. Felkin (Journal, June 25th, 1878, to July 8th, 1878).

*Mediterranean*.—Rev. J. Huber (Journal, quarter ending June 30th, 1878).

*Punjab*.—Rev. G. M. Gordon (Journal, Jhelum Itinerary for 1877); Report (18th) of the Umritsur Mission for 1877; Report, half yearly, for Alexandra Girls' School Buildings, Feb. 23rd to August 23rd, 1878.

*North India*.—Report (printed) of Calcutta Corresponding Committee for 1877.

*South India*.—*Madras C.M. Record*, March to September, 1878, containing—Reports of Bishop Sargent for 1877, and Notes of Visits to Dohnavur, Svviseshapuram, Surandai, and Panneivilei, March to August, 1878; Rev. W. J. Richards (Journal Notes, May to December, 1877); Madras Native Church Council, 1877; Madras Southern Pastorate, 1876-77; Madras Northern Pastorate, 1876-77; Harris School, 1877; Rev. J. D. Thomas, 1877; Rev. A. W. Poole (visits to educated Hindus); Mr. A. Subbarayudu (preaching tour in the Annapuram District); Report (1st) of Amalapur School; Rev. J. Cornelius (Madras Vernacular Schools, 1877-78); Mrs. Alexander (Report of Ellore Girls' Schools, 1877-78); Rev. S. Paul (for year ending March, 1878); Rev. J. Cain (Dumagudem, 1877); Mr. C. Wait (Itinerary in Dohnavur district); Mr. P. Peter (Anniversary of A.V. School, Strivilliputtur); Rev. K. Kuruwella (Kanit Pastorate); Rev. J. Pothen (Puthupalli Pastorate); Mr. S. John (Report, 1877-78).

*China*.—Rev. A. E. Moule (Work in Great Valley Stream); Rev. L. Lloyd (Journey to Kiong Ning Fu, April, 1878).

*Japan*.—Reports of Missionary Conference held at Tokio, May, 1877.

*North-West America*.—Annual Letters of Ven. Archd. McDonald, Rev. A. C. Garrioch Bishop of Moosonee, Rev. E. J. Peck.

## Contribution List.

*In the following list of receipts from Sept. 11th to Oct. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.					
Bedfordshire: Woburn	48	19	0	Tanfield	4 8 10
Berkshire: Faringdon	35	0	0	Essex: Borden	6 15 6
Letcombe Regis	58	14	10	Gloucestershire: Bitton	11 15 8
Bristol	750	0	0	Hatherop	23 0 0
Buckinghamshire: Granborough	1	2	2	Meysey Hampton	13 18 2
Northampton	3	1	11	Tewkesbury, &c.	16 6 3
Winslow	10	18	0	Hampshire: Hinton Admiral	10 14 4
Cheshire: Barton: Christchurch	1	18	3	Petersfield	14 0 0
Crewe Green	2	3	0	Ile of Wight: Arreton	10 0 0
Daveham	40	0	0	Channel Islands: Jersey	100 0 0
Macclesfield	112	3	9	Hertfordshire: Puttenham	4 9 4
Mobberley	23	12	10	Kent: Eastling	9 19 0
Norbury: St. Thomas	15	10	3	Greenwich: Parish Church and St. Mary's	10 7 7
Wrenbury	11	0	6	Lincolnshire: Leyland	14 9 4
Cornwall: Lanhydrock	4	0	3	Lowton	3 14 0
Quethick	2	18	6	Scarlsbrick	3 8 8
Cumberland: Camerton	2	15	9	Leicestershire: Hinckley, &c.	46 0 0
Millom	5	0	0	Lincolnshire: Alford	35 0 0
Derbyshire: Curbar	5	0	0	Donington	3 0 0
Winchill	31	0	8	Middlesex:	
Devonshire: Devon and Exeter	150	0	0	Haverstock Hill: St. Andrew's	5 13 5
Hatherleigh	13	12	10	Kilburn: Holy Trinity Juvenile Association	9 6 6
Dorset: Little Bredy	22	0	0	London, South-West: St. Paul's, South Kensington	5 0 0
Long Bredy	14	10	4	Pimlico: St. Michael's	52 12 1
Buckland Newton	7	15	0	Spring Grove: St. Mary's	62 1 4
Cerne Abbas	10	0	0	Stanmore, Great	40 0 0
Poole	24	19	10	Trent	44 8 11
Swanage	83	5	0		
Durham: Gateshead	70	0	0		

Monmouthshire: Pontypool: Trevethin...	7	2	10	Hankey, Mrs., Brighton.....	12	10	0
Northamptonshire: Aldwinckle and Pilton	20	12	6	Hoare, Joseph, Esq.....	200	0	0
Blakesley .....	3	9	9	"In Memoriam M. J.".....	100	0	0
Cransley .....	5	0	0	"In Memoriam Rev. J. Healy and Mrs.			
Higham Ferrers .....	4	18	4	Healy.....	5	0	0
Shropshire: Frees .....	7	6	7	Janson, D., Esq., Chislehurst.....	5	0	0
Somersetshire: Elworthy .....	3	0	0	M. C. B.....	10	0	0
King's Brompton .....	10	0	11	Miss Mary A.....	5	0	0
Stawley .....	1	15	8	Orton, J. S., Esq., Hastings.....	10	0	0
Staffordshire:				Ralph, Rev. H. F. W., Clapham Common	20	0	0
Burton-on-Trent: Holy Trinity Juvenile				Thankoffering from T. H.....	20	0	0
Association .....	4	18	6	"Thankoffering, June 2nd, 1878.".....	5	8	0
Marston and Whitgreave .....	9	17	0	"Tithe".....	5	0	0
Rolleston .....	5	5	0	"W. H. Dyson, Sittingbourne".....	200	0	0
Suffolk: Woodbridge.....	15	0	0				
Surrey: Balham and Upper Tooting.....	4	5	10				
Dorking: Brockham .....	30	0	0				
Mitcham .....	10	17	7				
Richmond .....	17	13	4				
Sussex: Eastbourne .....	100	0	0				
Petworth .....	10	0	0				
Warwickshire: Church Lawford.....	6	1	8				
Warwick, &c.....	10	7	4				
Worcestershire: Evesham .....	20	15	6				
Redditch .....	8	1	4				
Yorkshire: North Cave, &c.....	22	0	0				
Hampsthwaite .....	7	0	0				
Harthill .....	30	0	0				
Scarborough.....	50	0	0				
Swillington.....	45	0	0				

## ASSOCIATIONS IN WALES.

Brecknockshire: Crickhowell .....	8	7	8
Cwmnach .....	1	10	0
Carnarvonshire: Penmaenmawr.....	2	0	11
Denbighshire: Wrexham .....	31	15	7
Flintshire: Rhwydymwyn .....	1	11	0
Montgomeryshire: Trelystan with			
Leighton .....	8	11	10
Pembrokeshire: Llanfairnantgwyn .....	1	3	4
Newport .....	2	11	4
Whitchurch .....	1	4	8

## BENEFACTIONS.

"An equivalent for expenses on Summer			
Excursion" .....	25	0	0
Anonymous .....	100	0	0
Anonymous .....	10	0	0
Barton, Miss E., Croydon .....	20	0	0
Broadwood, Mrs. C., St. Leonard's-on-			
Sea .....	10	0	0
Buxton, T. Fowell, Esq., Easneve .....	300	0	0
D. K.....	5	0	0
Durham, Lord Bishop of .....	141	0	0
E. M. W., Lichfield.....	200	0	0
Friend .....	5	0	0
"From Sheffield," per Rev. W. H. Barlow	400	0	0
Gibson, H., Esq., Ongar .....	25	0	0

## COLLECTIONS.

Clarkenwell: Martyrs' Memorial Sunday-			
school, by Rev. B. O. Sharp .....	5	3	10
Fraser, Mr. J. D., Ipswich (Miss. Box.)...			10
Knox, E. L. and A., Upper Norwood (Miss.			
Box) .....	14	6	
Sale of Work at Newton House, Leeming,			
by Mrs. Russell.....	31	10	0
Shap Church Sunday-school, by Miss G.			
D. Fenning .....	1	0	5

## LEGACIES.

Raine, late Miss Sarah .....	300	0	0
White, Miss, late of Wordsley .....	10	0	0
Wilson, Miss Phoebe, late of Milnthorpe:			
Exors., Rev. J. H. Sharples and Rev.			
John Imrie .....	19	19	0

## CHINA FAMINE FUND.

A few crumbs from Kellersdorp, South			
Africa .....	4	4	0
Belfast, per Rev. Canon Seaver.....	7	0	0
Brixham Parish: Collected by Rev. H. D.			
Day .....	1	10	0
Coles, Rev. S. H., Lowestoft.....	2	0	0
Country Schoolmaster.....	3	0	0
Cullompton Parish Church, "Thank-			
offerings" .....	27	9	0
Eastwood .....	7	19	0
Elwin, Mrs., Richmond.....	1	2	0
Hampstead: St. John's .....	7	1	3
Hibernian Auxiliary .....	30	0	0
Johnson, C. Neville, Esq., Newcastle-on-			
Tyne .....	10	0	0
L. H., Rev. J.....	3	0	0
Stone, Rev. J., Brierley Hill.....	1	1	0
Thankoffering from Ireland.....	5	0	0

## PALESTINE MISSION FUND.

France-Hayhurst, Rev. T., Davenham....	5	0	0
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## VICTORIA NYANZA FUND.

Thankoffering for many mercies.....	10	0	0
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The Secretaries thankfully acknowledge the receipt of Parcels, &c., from—

Mrs. H. St. George Edward, Bredhurst Vicarage, for the Frere Town Mission.  
 Mrs. Wase, Holbrook, for Rev. J. Allcock, Ceylon.  
 Mrs. Williamson, Torquay, for the Kot Kangra Mission.  
 Wallingford C.M. Working Party, per Miss Langley, for Bishop Crowther.  
 Mr. W. Sleight, Brighton, for Mrs. Skelton, Gurakhpore.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

## BISHOP ROYSTON AT FRERE TOWN.



THE following letter has been received by the Church Missionary Society from the Bishop of Mauritius, describing his visit to the Society's Mission at Mombasa:—

*H.M. Consulate General, Zanzibar, Sept. 18, 1878.*

You will have heard that, through the kindness of Rear-Admiral Corbett, I was at length enabled to get across hither from Mauritius in the flag-ship *Undaunted*, and so comply with the Committee's invitation received last year, that I should visit, at an early opportunity, the Society's new and interesting Mission at Frere Town, Mombasa.

After a pleasant stay in the Seychelles *en route*, in the course of which I went up with the Admiral and a party of the officers of the *Undaunted* to Mr. Chancellor's Industrial Home for released Africans at Capuchin, Mahé, we—for Mrs. Royston accompanied me—arrived here on the afternoon of Thursday, the 29th ultimo, and next day took up our abode in the hospitable house of Dr. and Mrs. Kirk.

The arrival of the Admiral in H.H. Sultan Burghash's dominions was recognized with all distinction; and, it being the first day of the Ramazan fast, the fire of the Fort guns, in reply to the salute of the flag-ship, was long sustained by innumerable muskets as the sun went down. On Saturday the Sultan held a *darbar* for the Admiral and his suite, whom he received with great courtesy. Having the honour to be present, I took the opportunity of thanking him, in the name of the Society, for his various acts of kindness and friendliness to the missionaries connected with this part of East Africa; and on the following Tuesday evening, when he entertained some forty or fifty European guests at a very costly and prolonged dinner, there was the same expression of courtesy and friendliness towards the English and our work. I was honoured by a seat next him on his left. The general feeling here is that his Highness has a very difficult part to take, which, but for the firm and wise guidance of the Consul-General, and the manifested purpose of the British people to put down the Slave Trade, he would find it beyond his power to maintain. As it is, the trade is smothered—at any rate on the coast; but it would break out again if the withstanding power were withdrawn.

Might I suggest here how very important it would be for the various societies who have agents in this part, to direct them to confer with those of other Missions as to translation, &c., in the Suaheli language? From all I can learn, there is no reason why the slightly differing dialectic shades of north and south should not be merged into one tongue, to be "fixed," as has often been the case, by Christian literature. This Suaheli seems so easy, so effective, and so widespread, that it might be an organ of speech to the very heart of the continent.

On Thursday we once more had the experience of the ready helpfulness of the naval officers in the permission of Captain Wharton, of the surveying ship *Fawn*, to embark in his vessel for Mombasa, which we reached next

day at noon, a distance of about 160 miles. But for this opportunity we should have found it next to impossible to get thither, as the *Highland Lassie* had left before we arrived. The *Fawn* was happily at Zanzibar, and was returning to her work off Pemba. It is but just to add how ready Captain Sullivan, of the receiving vessel, the *London*, and the other officers on this station, have ever been to help the agents of Missions in any emergency.

And now we were at Mombasa, the place whose noble missionaries, Krapf and Rebmann, made me long, when I first offered myself to the Society, to be allowed to join them in their work. How little I thought of ever visiting it in present circumstances, and of seeing and hearing what I was privileged to see and hear! You will often have heard of the great beauty of the scenery—the beautiful creek affording a splendid harbour inside the island which you pass to the left; the sloping and now well occupied land of Frere Town facing you; the ferry-boat, carrying a constant succession of Wanikas and other mainland dwellers to the market of this fortified old town, who, with their bows and arrows and burdens of produce, are ever passing through this Christian village, seeing, one trusts, and hearing too, much which will at least conciliate them for future intercourse. On the left, as we anchored, was Mr. Lamb's beautiful up-stair house, with its surrounding of the most magnificent mango trees which I have ever seen; in front, three other houses (at present occupied by Messrs. Streeter, Handford, and Harris), and many thatched buildings of various shapes and dimensions. Still further round to the left spread the beautiful creek, winding its way navigably for some ten or more miles inland. On the beach itself was the *Highland Lassie* under the process of outer painting. On the right the shore spread on to where Mrs. Krapf and three little infants—her own and those of Messrs. Sparshott and Chancellor—lie buried, a precious occupancy, I trust, of the great mainland. Since then, far, far away inland, lie other precious guarantees of eventual success in the great struggle for this (so to speak) last-born of continents.

I ought to have mentioned that at Zanzibar we found Mr. and Mrs. Handford, of the Mombasa Mission School. Mr. Handford accompanied us to Mombasa, and rendered us kindly service throughout. Our arrival at Frere Town being wholly unexpected, Mr. Streeter, the able and very effective Lay Superintendent of the Mission, was absent at Kisulidini; but we met him in the course of the evening returning in the Mission cabin-boat *Alice* down the beautiful but strongly-running creek. On landing, Captain Wharton kindly inspected the *Highland Lassie* with the view of seeing if she seemed at this season in sufficiently good trim to run over to the Seychelles with us, should no other course be open. The wind being favourable, her gear was thought, perhaps, not too worn; but advice was given as to the early renewal of sails and cordage. We then proceeded at once to the school—a large, long, masonry building, thatched with cocoa-nut leaves, and at present used only for Divine service. The children, about eighty-five in number—mostly released slaves—began to sing some English songs and hymns with greater accuracy, harmony, and expression, not to say melodiousness, than I think I have ever heard in any Mission school. This is owing to Mr. H.'s careful use of the Tonic Sol-fa system, and the richness of the African voice. They also sang some Suaheli hymns, read simple English, and showed that there was not lacking good material for careful teaching and training.

The tide and southerly wind not allowing the *Fawn* to get out of harbour before the next morning, we dined with Mr. Streeter on board the



*Faon*, which left before daybreak. To our regret we found that there was no missionary clergyman either at Frere Town or Kisulidini—Mr. Menzies, my old pupil, whom I had hoped to meet, not having arrived, and Mr. Binns having gone home for priest's orders, and to be married. But we could not have been more kindly received, and arrangements for Divine service and for the Holy Communion were at once made for the next day, Sunday.

The Saturday was spent as follows:—first, early prayers in Suaheli at 6.30 in the school-room, attended by the children, the members of the Mission, and an increasing number of the "Bombay" Africans. This was conducted by the catechist, George David, in a very nice and apparently interesting way; the singing and responses leaving little to be desired by the outward ear. After being introduced to the various Native agents of the large and varied establishments, I went round the shamba with Mr. Streeter, visiting the separate villages of the Makuas, Nyapus, Yaos, and "Bombays," the workshops, stores, &c., and was much pleased with the general good order which prevailed, and with Mr. Streeter's pleasant greetings at the hands of the people. Most of the freed men, however, had already gone to their daily work, having assembled at the "office," where a short prayer is offered before separating. This, with the early Sunday morning service, Sunday-schools, and Wednesday evening classes, forms the principal religious instruction of the freed men at present. The women are visited in their villages: but I hope more will soon be done for the men, though it will be less easy to do more now than at the beginning.

At noon we went to call on the Wali, the governor of Mombasa, to whom the Sultan had sent a kind letter of friendly introduction, and who both then (amid the great people of the place) behaved most pleasantly, and also afterwards when he returned the call officially on Monday. Mrs. Royston remained, in the meanwhile, in the unoccupied mission-house of the town, once the chief habitat of the earlier missionaries. We all then visited Hamis, the Arab, who rendered Mr. Price so much service in the beginning, and who now begged us all to enter his house, and introduced his family to us.

Returning to Frere Town, Mrs. Royston and I took up our quarters in the unoccupied (but furnished) house assigned to the clergyman of the station, as being the most convenient arrangement, and had two "Bombays" given us as attendants, one of whom, Matthew, had helped to bring down Dr. Livingstone's remains to the Coast. And so we found ourselves, *bien installés*, as they say in Mauritius, in that lovely spot whose beauties carried me back to Cottayam and other lovely stations in S.W. India.

Sunday was a busy day. At eight was the Suaheli service for the ex-slaves; conducted, as to repetition of texts, &c., much as a Tinnevely service for inquirers at a village station. About 180 were present. I afterwards addressed them from John viii., "If therefore the Son shall make ye free, ye shall be free indeed," George David acting as interpreter. Then, again, the Sunday-school at 9.30, taken with loving zeal by Mr. Streeter, at whose request I addressed the children and teachers. At 11 was a service wholly in English, which I took, preaching from Rom. xii. 1; and afterwards administered the Holy Communion to thirty-three persons, mostly "Bombay" Christians and the Mission agents. Outward conduct was all that could be desired, and throughout the attention was well sustained. From all I hear I think that there is more life among the poor people who come from Bombay than was at first manifested. After an early dinner there was a second Sunday-school for the children, and at 4 a Suaheli service by the catechist.

In the evening I went to see Mr. Harris, the superintendent of the Rabbai Mission, who, I fear, from what I heard from himself and others, finds his own and his wife's constitution quite unequal to the requirements of Africa. He had been suffering from fever, and was staying at Frere Town; but I doubt the probability of his being able to do much work in Africa.

Monday was spent in many interesting employments. In the morning I had a class of English-speaking men to prepare for confirmation—an engagement which I found very pleasant on several subsequent mornings. Mrs. Royston took some young women and boys; the catechists took the rest. At 10 was the Wali's return visit of ceremony, followed by that of several other elders, &c., from Mombasa. Then the examination of the various classes of Mr. Handford's school—all most encouraging. The rest of the day was spent with the agents of the Mission, who on Monday evening meet for conference and prayer. The general greeting was one of quiet hopefulness, amid many difficulties and disappointments. Tuesday brought the early Suaheli service at 6.30, and the classes for confirmation.

About noon Mr. Streeter and I started for Kisulidini (Rabbai), ascending the beautiful winding creek in the cabin-boat for about ten miles. On disembarking we walked, or rode on donkeys, through very pleasant scenery, now traversed by a good road made by Mr. Price, from the creek to Rabbai. The country at first reminded me of Devonshire; afterwards, when we got to the range of hills, it had more of the appearance of Coonoor. But, excepting some gigantic cactus-trees, baobabs, &c., I was disappointed in the size of the trees. I was also informed that the character of the soil—though, if well tilled, sufficiently productive—is yet disappointing to the agriculturist, and that, except at such stations as Frere Town and Kisulidini, where are freed slaves, labour is *very* difficult to secure. The climate was very enjoyable; indeed, it seemed all that could be desired at Frere Town also at this season, owing to the delicious and almost always permanent sea breeze.

We passed a small mission shamba at a little place called Bumé with a lovely prospect. A few "Bombays" and others live here with a catechist, but he was unfortunately out. Ere long the Kisulidini mission buildings appeared, beautifully "set upon a hill," and in due time we arrived. At the entrance to the village the catechist, William Jones, came out to escort us with the children of the school, some eighteen, I think, in number, who sang a hymn in Suaheli to the tune of "Onward, Christian soldiers," &c., very prettily. On entering we found the village "square" lined on one side by the men, headed by the aged convert, Abraham Abe Gunja, and on the other by the women. All saluted us very heartily; after a few words to one and another, we went into the neat little chapel, forming one side of the square of building of which Mr. Rebmann's house formed the opposite.

It was a very interesting scene—the chapel full of "Bombays," freed slaves, and Wanikas; the service, a few prayers in Suaheli, and an address translated for me by the catechist, with hymns, &c., very heartily; and all the associations of the place above even average mission interest. What, I could not help saying, would not good old Mr. Rebmann have said to have seen what we saw that day? Others, he chiefly, "had sowed, and we had now entered into their labours." After arranging for next morning's service, and explaining why I had come, Mr. Streeter and I walked round the village, which is most nicely and conveniently laid out, till "the road which leads to the Lake" ended, and we returned to the mission-house under the beautiful moon. I was much reminded of similar work in

Mundakayam and Melkavu in Travancore, to which I was introduced by your zealous missionary, Henry Baker, now many years ago. Thus, wherever the story of the cross is truly told, Europe, Asia, or Africa, does the living Saviour gather the people to Him. May it please Him in due time to open up a path to every tribe of this dark continent for the entrance of His life-giving Word! And surely, but for "the cattle-lifting Masai" who at present intervene, "the way to the Lake" lies—rather will lie ere long—from Mombasa direct through to Uganda.

Next morning, Wednesday, the large musical bell, swung in a mango tree, summoned us all to early prayers. The room once more was full, and I addressed the people, through the catechist, on the nature of the confirmation service, for which I invited those who were qualified to come to Frere Town on Friday. The baptism of the first Wanika woman at Rabbai, with her three children, followed, and added not a little to the importance of the occasion. After a few words with the old patriarch, Abe Gunja, whose wife is still a pagan, we separated, having certain cases of discipline to attend to. But we presently found out that three more Wanika women, with the adult son of one of them, the wife of the chief "Medicine man" of the tribe, were most earnest in their desire to be baptized. We accordingly adjourned to the catechist's neat house, and found these people—one of them having her children around her in a very interesting group, and all *deeply* solemnized in manner. Indeed, I never remember seeing a group of Natives so manifestly touched by the Spirit of God, or a little assembly in which the presence of the Saviour seemed more deeply felt. When closely questioned through the catechist, they all, in individual but common sentiments, and with most evident sincerity, confessed their deep conviction of sin, their earnest trust in the Saviour, of whom they had now long heard, and of whose work and words they had been well instructed, and of whose holy faith they now earnestly desired to make a public profession. The fear was lest, as their husbands, though often at the services, are not yet prepared to take up the cross, the poor women might have to follow them ere long into the midst of heathendom, far from all the means of grace. But, even so, they promised to continue faithful unto death; and presently, two of the husbands coming in, and expressing their full concurrence in the wish of the women to be with their children baptized, and promising also to remain near, if not in the midst of the Christian neighbourhood, this difficulty was removed. And from what passed I quite hope to hear that ere long both those men and the pagan wife of the young man alluded to will have publicly professed the faith of Christ. Another old man present was very anxious to be baptized with his son, a lad of seven or eight years of age; but, his knowledge being as yet imperfect, it was arranged that he should await the arrival of the Rev. Mr. Binns, much, however, to the poor man's disappointment. After much conversation with them and prayer, it was arranged to have a special service for the reception of these poor people at one o'clock, and Mr. Streeter and I proceeded to our long-postponed breakfast at noon, full of satisfying joy at what we had seen and heard. To him especially, who had spoken of old to several of these people, it was an occasion of deep thankfulness not to be forgotten; and the subsequent solemn service, at which the four adults and ten children were baptized in the midst of a nice congregation of some fifty or sixty people, was a season of more than usual impressiveness to us all.

Before it began I publicly received back two poor women into the congregation who had, under peculiar circumstances, gone astray, and desired

to make open acknowledgment of their error. They seemed truly penitent. Their two little infants were of the number of the ten. The women repeated a statement of their fault at my dictation, asked pardon, promised for the future full consistency of conduct, and the congregation expressed their acquiescence. So ended a service which I shall always regard as memorable, close to the bed-room where good Mr. Rebmann had so long lived and laboured with so little of *apparent* success.

As we had to return that afternoon, we had only time to visit the graves of Mrs. Rebmann and Mr. Remington, and to arrange for some little memorial being placed over them; then we started back, escorted by several of the leading people of the settlement. This now includes some 170 in number, of whom eighteen are Christian Wanikas—the rest are “Bombays” and freed or protected slaves. It was past 8 p.m. before we reached Frere Town, very thankful for the scenes we had witnessed of moral and natural beauty.

Thursday was occupied with the confirmation classes, with long conference with the catechist, both as to his own reading and work, and the individual members of the congregation, especially the candidates. I was much pleased with the catechist's practical management of a very peculiar charge, without immediate clerical supervision, and trust that he will qualify himself, by systematic study, for admission to the Native Pastorate ere long. Indeed, I would venture to recommend that special efforts be also made by one of the English agents to train the teachers of the schools, and from the beginning to make vigorous efforts to prepare a Native mission agency. I do not think there is a lack of material for this purpose, and the standard of the South Indian pastorate might be attained ere long by two or three of the catechists, as far as I could judge. The absence of any ordained missionary, and my wish that he should study a little more first, alone prevented me from acceding to the expressed wish that Catechist George David should be ordained deacon, without additional pay from the Mission.

In the course of the day some of the interesting Giriama converts came down to take part in the confirmation service. I was much pleased with them, but would earnestly recommend that a catechist be sent to live among them; as with their little knowledge and the small stock of Christian literature to which even their best man can have access, they are practically left as “sheep without a (human) shepherd.” But they showed a marked independence of Christian character, and seemed steadfast in meeting for prayer and worship. But is it not *our* duty to do all in our power to feed and tend these members of the flock?

In the evening I walked over to see Mrs. Krapf's grave, and the adjoining ones to which I referred, and found them nicely cared for—facing the old house in Mombasa, and awaiting the call which will, I trust, awaken many more in the neighbourhood to, a blessed resurrection in Him who for Africa also is “the firstfruits of them that sleep.” Thence I went in the opposite direction, through the settlement, to the general cemetery, and found a monument recently put up to Mrs. Russell, and not a few mounds of others recently called away—all in nice keeping, but in an enclosure which will apparently soon need enlargement.

Friday, the next day, and the last of my pleasant stay on the coast, was fully occupied with very varied engagements. There was the usual Suaheli service at 6.30, followed at 10 by the crowded assembly for the Confirmation. Much care had been taken to see that only those whose character and attainments seemed suitable should be accepted, so that this first occasion might be

not undesirable as a standard for the future. Hence the catechists exercised a very discriminating choice; but I found it necessary, in the peculiar circumstances of the case, to receive some who were only acquainted with an abbreviated form, rather than the whole, of the Ten Commandments, owing to some difficulties connected with the translation of them. There were also, naturally, some who were already communicants.

The great bell—hourly struck, near the landing-place and office, night and day, by one of the settlement watchmen—loudly summoned us to the school chapel, which was soon filled with not far short of 400 worshippers, including Messrs. Wakefield and Seden, of the Wesleyan Mission at Ribé, the latter of whom was to proceed with us back to Zanzibar. The service began with the reception of an excommunicate member, as at Rabbai; then a hymn; the baptismal service, when four were baptized; then the confirmation service, with, I fear, a somewhat long address by myself to the various classes present, translated by Catechist David, as indeed were all the more important passages of the prayers and services throughout. Then the female candidates, from Frere Town twelve, from Rabbai thirteen, and Giriama one, were confirmed, followed by the males, fourteen, eleven, and three, from those stations respectively—in all fifty-four. The last of those who were confirmed were old Abraham Abe Gunja, of Rabbai, and his worthy son Isaac, who knelt side by side to receive the imposition of hands and the united prayers of pastor and people for their “continuance as Christ’s for ever, and daily growth in His Holy Spirit until they come to His eternal kingdom.” It was, I think, a moving sight to most of us, and we were full of thanksgiving to Him who had wrought it all.

After another hymn, the Communion Service was begun, and, after a short address to the communicants, the rest of the congregation retired at the end of the prayer for the militant Church of Christ. Some sixty remained for the administration, including most of the Rabbai and Giriama people.

The whole service was most devoutly attended to, and the responses and hymns very hearty and melodious. Altogether it was a day to be much remembered by us all—certainly by myself. My chief regret was that those to whose labours, humanly speaking, so much was owing, could not join with us, and that no ordained missionary is at present on the spot. But this latter want will, I hope, be now soon supplied, for such a one is much wanted, both at Frere Town and Rabbai. I would willingly, had my duties in Mauritius not forbidden it, have remained some weeks in this interesting and promising Mission, the visit to which has filled my heart with gratitude to God. I can quite understand the proverb that those who have drunk African water must taste it again.

We gave a treat to the children in the afternoon, with prizes and presents, and two oxen were killed for the strangers and others of the settlement, who made the rest of the day one of universal holiday, each in his own way and according to temperament. A pleasant meeting of the agents in our quarters, at which our friends from Ribé were also present, and joined us in prayer and conference, brought this happy day to its conclusion, and at four o’clock next morning we were on board the *Highland Lassie*, to proceed, as we did very comfortably in three days, to Zanzibar on our way homeward.

We have felt it a great privilege to become somewhat acquainted with the work on this great African coast, and to have found so many kind friends and so much Christian sympathy and aid throughout.

## AFGHAN MISSIONARIES IN KAFIRISTAN.\*

**I**N the summer of 1859, as a missionary in Peshawur was returning from preaching in the bazaar, he was accosted by a young man from Eusufzie, making many inquiries about the Christian religion, and requesting permission to visit him in his house. He was an Afghan police soldier, by name Fazl Huq, of good abilities and education, the son of a well-known and influential Mullah, of the village of Adeena; and after instruction, and a delay of some months, he was baptized. No sooner had he become a Christian than he insisted on being independent of the Mission, and earning his own livelihood; "for," said he, "if I remain with you, the people will say I became a Christian for temporal advantages." There were difficulties in his remaining as a Christian in the police, and he therefore enlisted into the corps of Guides, the finest Native regiment in India, which had lately returned with great distinction from the siege of Delhi. There was already in that regiment one Native Christian, a well-known Khuttak soldier, Dilawur Khan, who had been promoted, for his bravery at Delhi, to the high rank of subadar.†

It was in a great measure through his protection that Fazl Huq was able to remain in a Mohammedan regiment, and in his own Mohammedan country, in spite of all opposition, for five whole years. He proved himself to be a good soldier, and won the favourable opinion of his superiors. From the first day that he embraced Christianity he made the determination to let no day pass without carefully reading the Word of God with prayer. This, with God's blessing, kept him straight, when away so long from the means of grace, and with very few Christian helps. Both Dilawur Khan, and he, and others too, were hated as renegades who had apostatized from their fathers' religion.

His old officers, however, gradually left the regiment, and the enmity on the part of the Native officers and soldiers, which dared not show itself in Colonel

Lumsden's time, appeared so strong that he could no longer hold his ground. He took his discharge from the regiment. Then the strong desire took possession of his mind to visit Kafiristan, and teach the Kafirs the word of life. There were some Kafirs whom Colonel Lumsden had brought from their own country, and persuaded to take service in his corps. Fazl Huq had had much intercourse with them, for they, like himself, were accounted infidels, and he had taught some of them to read the Pushtoo Gospel, and had spoken to them of Christ's religion. They had no settled faith of their own, and urged him to go to their own country to tell their own people what he had taught them. Two of them had returned on leave to their mountain home, and from thence they sent him another message, telling him to come. The desire fixed itself deeply in his mind. He knew the difficulties of the undertaking, for he was a Pathan himself, and during the late frontier campaign he had wandered alone, far beyond the heights of Umballah, through Boneir, the home of our bravest foes; for he was a Christian, and could be trusted to bring information from the midst of the enemy's land, at a time when implicit confidence could not generally be placed in Mohammedans. Another Christian convert, Nurullah, also from Eusufzie, who had himself been a Mullah and a Hafiz (who knows the whole Arabic Korán by heart), agreed to accompany him. They were supplied with medicines from the Medical Mission Fund, and also with many little presents for the people.

Kafiristan is a large mountainous country, north of Lughman, above Jelalabad, and stretching onwards to a considerable distance in the very centre of the Hindu Koosh, bounded on all sides by hills so high that it is almost inaccessible. Some of its snow-clad mountains may be seen on clear days from Peshawur. Its inhabitants were formerly supposed to be the descendants of Alexander's Greeks, but they are now thought to be those of the original in-

\* It has been suggested that a reprint of this communication, which appeared in the *C.M.I.* for 1865, would be peculiarly acceptable in the present crisis.

† Or this remarkable man there is a full account in the *C.M. Intelligencer* for March, 1877.

habitants of the plains, who were gradually pushed forwards into the hills. Guarded in their strong castle, with its high mountain walls, they have never yet been conquered, though repeatedly assailed by Mohammedan armies on all sides. They have an inveterate hatred of the Mohammedans, and are always at war with them. In person they are fair, and their beautiful women are found as slaves in most parts of Afghanistan. In their native country they are wild and barbarous in the extreme.

On the 8th September the two Afghans left Peshawur. There is a wide belt of Mohammedanism between Peshawur and Kafiristan, inhabited by some of the most fanatic tribes, where travelling is dangerous at all times, but where it is ordinarily death to be known to be a Christian. They could only travel, therefore, as other Afghans did; but when once arrived in Kafiristan, they hoped to appear in their proper character as Christian teachers. The leader of a caravan had arranged to conduct them to Jelalabad, but, when told that they were Christians, he declined any connexion with them. They determined, therefore, on another route, and struck out boldly to the north, instead of the west, through Swat and Bajour, on a road not much frequented even by Natives, and altogether unknown to Europeans. Only very few of the places visited are mentioned even in the latest Indian maps. They left Peshawur quietly, and arrived the same night at a village called Kangra, where, however, they were discovered by a pupil of Fazl Huq's father, who abused them as Christians, and threatened to expose them. Fortunately he could do no more, for they were still on British ground. To avoid further difficulties, they left the village, as if to return to Peshawur, but, making a circuit, arrived the following afternoon at Sanderai. The next march was to Baransderai, beyond which the road was dangerous, as all the border land is, and they had to travel by night to Shahr. They here left the English territory, and entered that of Swat. On the following day they proceeded alone, and had walked but a few miles when two men confronted them, one of whom had been a pupil in our Peshawur Mission School. They succeeded in avoiding observation, but had to wade ankle deep in water to

the Swat river, which they forded with difficulty, by the help of a kind countryman, who carried their clothes, and assisted them across. He would take nothing for his trouble, for he did it, he said, for the sake of God. After a long march of more than twelve hours, they reached Bar Badwan, where a hospitable potter took them in.

On the 12th of September they arrived at Kalumanai, after passing through Wuchuna. The road was considered dangerous, but they obtained two armed men for a guard. The following day they left Swat behind them, and entered Bajour, after crossing the Malagi river, which they did in a cradle drawn over the torrent by means of a rope bridge. They halted at Walai, and, being much fatigued, fell asleep under a tree; but they were soon awoken by another disciple of Fazl Huq's father, who wanted to know what he, a Christian, was doing there. They tried to pacify him with friendly words, and gave him a present of a small Birmingham looking-glass; but he demanded ashrafees and pearls as the price of not instantly giving information that they were Christians. He was at last conciliated with nine rupees, and, finding that he was ill with dysentery, they gave him medicine; he then took them to his uncle's house, and gave them food.

The next march was to Mean Killai (or Mean Shahr) through Shobana. They here found forty armed Hindustanees, with their two leaders, Abdool Majid and Abdool Karim, who had fought against us at Umballah. When they heard that travellers had come in from Peshawur, several of them came to ask whether the Sahibs were preparing for further expeditions; and, after some conversation, they entertained them as their guests. Three nights had to be spent here, for the inward road was so dangerous that no one would accompany them. At last, seven men, with matchlocks, were procured, to go as far as Badan; there, no one would take them in, or give them either shelter or food, even for money. After a little time they overheard a man telling another that his wife was ill. They asked what her sickness was, and sent her medicine by her husband, praying earnestly that it might be blessed to her recovery. They daily had much need for prayer; and daily they asked in faith for God's

guidance and protection, and for the supply of all their wants, which, somehow or other, were all daily accorded. The woman's pain abated, and the grateful husband brought loaves and beds, and hospitably entertained them, and procured four guards on the following morning for the onward march to Ghakhai. Of these four men, two were armed with Minié rifles, taken at Umballah, and two with matchlocks. They here left Bajour, and entered Koonur, after crossing over the Hindooraj, an exceedingly high mountain, clothed with forest on its north-west side. The first village in Koonur was Marawurm, where they were only two marches from the Nashi or Katar tribe of Kafirs, a party of whom had attacked the village two nights before, and had killed a man and a woman. They found the people all armed, and keeping nightly guard in expectation of their return. They seized on our travellers, telling them either to keep watch with them, or leave their village. The following conversation with a Mullah soon afterwards occurred:—"Where do you come from?" "From Eusufzie." "From what village?" "Adeena." "Do you know Mullah Pasanai?" (Fazl Huq's own father) "Yes." "Did you ever see his son, Fazl Huq (himself), whom I knew as a child, when I was the Mullah's disciple?" "Yes." "How are they all? are they well?" "Yes, they are all quite well." "Then come in," said the Mullah, "and have something to eat, for you have brought me good news." He made the people let them go, after payment of a few pice, and got them some food from the Hindu Baniya.

The next march to Pushit was a particularly dangerous one, but eight armed men were procured to escort them. On the road they met a man, Wuseek—whose brother Shafik was in the Guides—in a part of the road where they could not avoid him. They embraced, falling on each other's necks in proper Afghan fashion. Without giving him time to collect his thoughts, they put a bold face on the matter, and told him almost all, throwing themselves on his honour, but hinting that his own brother was in English territory, so that of course he would be their friend. He kept their secret, took them to his house, entertained them hospitably, and washed their clothes.

Four Sowars, who were going on their road, were their escort to Koonur, a large village, with a good bazaar, and many Hindu shops. They here crossed the Koonur river on inflated skins, and went on through Kudalai and Patan to Nurgul. On the road they passed by the ruins of a large old Kafir town. At Nurgul they again found the people expecting an attack from Kafirs. Nothing could be obtained to eat, but here again their medicines came to their aid when in difficulties. A man was ill with fever: they gave him an emetic, and then quinine, which cured him, and he then brought out both bread and cheese. They here bound five skins together, and, seated on their raft, descended the stream to Tangai, and then went on to Bariabad in Ningrahar, where five students and sepoy from Eusufzie, who knew them well, were seen sitting in a mosque, as they entered the village. They retired without observation, and meeting a man outside the village with camels and covered kajawas, such as are used by veiled women on their journeys, they bargained with him to take them, concealed as women, to Jelalabad, giving as their reason that they had enemies in the neighbourhood whom they wished to avoid. They have often spoken since of this narrow escape, feeling that they were then in very great danger of life indeed.

The first part of their journey to Jelalabad was thus safely accomplished. They had travelled on unfrequented roads some 150 miles, in order to avoid the direct road through the Khyber Pass, which, although only about seventy miles from Peshawur, was felt to be impracticable for them as Christians. They had met with many dangers, but God had delivered them out of them all. They did not, however, think it safe for them to remain long at Jelalabad, and so, after one good dinner of meat and melons and grapes—great luxuries to them after the hardships they had encountered—they entered at once on their further journey, which led them first to Charbagh, through Nazarabad, after passing by many large caves overhanging the river, which are supposed to have been built by the Kafirs of former days.

They were here obliged altogether to disguise themselves, for it was near here that two former guide-soldiers lived,



who, they knew, would lose no opportunity of doing them harm. The one was Majid, once a Havildar, whom the writer had known in 1856, when he employed him to bring down the son of a Kafir chief on a visit to him in Peshawur. Since then he had misconducted himself, and, after a year's imprisonment and expulsion from his corps, he had considered the absence of the regiment on the Umballah campaign to be a good opportunity for plundering some of the regimental hospital stores, and he went off with them, leaving a message behind him that his intention was to become physician to the Ameer of Cabul. Madin was another discharged soldier of the same corps, who, one day meeting in his village four Kafir soldiers of his own regiment, who were returning on leave to their country, robbed them in open day of all they had, and sent them on empty-handed to their homes. Such are many of the Afghans; bold, unscrupulous, reckless of life, whether of others or their own, clever, fertile in resource, by nature rogues who fear neither God nor man, though they pray five times a day, and would, some of them, sooner die than break their appointed fasts. How to avoid these men, and pass through their villages unseen, was a question requiring deliberation. At last they agreed to travel in woman's attire, and cover their faces with burkas. Three guides were hired to defend and conduct them, and they hired a private apartment at Mulayan for them, as for women, and cooked their food; but, to their dismay, having brought them to the village, they refused to take them further, and it was no pleasant prospect for them to be found there at all, much less in this disguise. Our Afghan Christian travellers gave themselves to prayer, and, for a consideration, three guides at last agreed to accompany them to the next village, Niyazi, where they assumed their own proper dress. They were now in a country on the banks of the Mungo river, where every man's house is a fort, and every village a castle; and they proceeded onwards by successive marches to Rajai, Kotala, Adar, and thence to Kajgara, the village of another guide-sepoy, Shabbuddeen, who was their friend. They gave him a Peshawur turban, and cured his little daughter, who lay sick with fever, and he accompanied them to Niliar, the last Moham-

medan village on their way. Here dwelt Abdullah the Sahibzada, who had visited the writer in 1856 with Majid and the son of the Kafir chief. He is a Sayad, and a great man in that neighbourhood, being the principal channel of communication between the Kafirs and Mohammedans. He frankly told them that if they entered Kafiristan they would both be killed. They said they had friends there, and gave him presents to induce him to accompany them, with seven guards, to Malel. The road was exceeding steep, so that they could only climb the hill by clinging to the rocks with hands and naked feet.

Half way to Malel was Munli, the rendezvous of the Kafirs, where they brought their walnuts and fruit, and bartered them to the Mohammedans for salt. Fifty Kafirs were then there on this errand. Abdullah told them not to fear, and the Kafirs came forward to greet them, putting out both their hands with the palms extended in an horizontal direction, and, after enfolding theirs, they waved them backwards and forwards with the cry of welcome—"Modaji, shabase" ("Do not be tired; we are glad to see you"). They were armed with bows and arrows and knives. Our travellers inquired for Ghara, the Kafir sepoy, who had invited them to their country, and heard that he had come to a funeral to a village some little distance off. They wrote a line in Pushtoo to tell him to come at once, for Ghara had been taught by Fazl Huq to read; and they gave a Kafir seven yards of their turban to take it, money being there of no use, and perfectly unknown. They then all went on to Malel, from which place the Sahibzada and Shabbuddeen returned, being afraid to proceed further, and our travellers were left alone with Kafirs. They had now, at least, attained the object of their journey, and saw the people face to face whom they had endured danger and hardship in endeavouring to reach. How would they be received? They knew that death was the fate of every Afghan Mohammedan in Kafiristan, and they were in the dress of Afghans. Their friends had not yet arrived, and they had no present helper but God. One of them was in great alarm, but the other cheered him with words of faith and hope, and they were much comforted in their earnest prayers. Being in want of food, they bartered

four more yards of the turban for bread and cheese, when, fortunately, they saw a woman with sore eyes. They gave her medicine, and she recovered, and immediately the whole village brought out their sick to be healed. Six men out of eleven were cured of fever with quinine, and the people became most friendly. They had then time to look about them. The mountain-tops were bare and bleak, but their sides were covered with forest-trees, especially fir; there were also the walnut, mulberry, and amluk-trees. The fields were artificial, built up in small terraces with stones: there being hardly any earth, they make mould with sand and dung. The houses were, many of them, five stories high, with flat roofs and wooden doors, the people ascending from one story to the next on single sloping beams with rough steps cut in them. The fires were lighted in the centre of the rooms, and they all sat round them, leaving the smoke to escape as it could. At meals they sat sometimes on the ground, but often on low stools with tables, on which they placed their food. There were also beds in the houses, but they lie generally altogether on a coarse carpet on the floor, the end of which they throw over them. The women were not concealed, and were quite fair, and extremely pretty, with dark brown hair and eyes. They mixed with the men, and even talked with their visitors. Their dress consisted of tight trousers, black below the knee and white above, with a shirt over the body which reached almost to the knees, but was loosely bound up round the waist. Their hair was wound together, and confined by a little woollen cap on the top of the head. The whole neck was covered with necklaces of berries and beads. Their feet are generally bare, but sometimes they wear boots. Both men and women wear brass or iron bracelets, ornamented with serpents' heads, and also brass and iron necklaces. The women have long heavy earrings of beads, twined round the ear, but supported by a string attached to the cap above. The men wear woollen trousers, tied up with a girdle round the waist, with goat-skin coats wrapped round the body, and long sleeves of the same material pulled on afterwards, the hair being next the skin. The head is generally either bare, or covered with the bark of

trees. They shave their heads, leaving a round patch of long hair in the centre. Sometimes they shave also both beard and whiskers, and sometimes only the beard; but when the beard is worn, it is never allowed to grow long.

The women do all the work, and cook, and grind corn, and bring wood and water. They also plough the so-called fields, one woman guiding the plough and another drawing it in front. The men are ashamed to do any work, and only feed the flocks, and fight, and meet together in counsel. Cattle are very scarce, but goats are abundant.

In three days Ghara arrived. He had run the whole way, fearing they would be killed. He expected, he said, that the missionary was with them, but no English missionary had ventured (though more than one had often wished) to take that road. He received them with the greatest cordiality, begging them to go on to his village, and undertaking to defend them with his life.

The next morning they all departed on the road to Titani, which was very mountainous, almost entirely over rock, which sometimes was as steep as stairs. Two yards of the turban were still left, which they sold for eight cakes of bread. The night was spent on the top of a house five stories high.

A fearful initiation into their work now lay before them, exhibiting to them Kafir ferocity in its worst features. The next march was to Nikera, on the tops of the mountains. They here found twenty-eight armed Mussulmans, who had been invited by the Kafirs over from Mungoo. It was many years since a number of Kafirs had been slain in their village, and they thought the fact forgotten or forgotten, and believed themselves to be quite safe when they came armed, and in such numbers, to accept the Kafirs' hospitality. Their hosts feasted them bountifully, and, after removing all suspicion from their minds, had persuaded them to leave their arms in the huts assigned to them. It was at this time that our travellers arrived, and had much conversation with these Mungoo men, two of whom were Mulahs, and six students from Koonur, when suddenly their friend Ghara called out to them in Hindustanee to come away. "What for?" they asked. "Because they were going to dance." "Then we, too, will stop and see it."

"But there will be a scene (tamasha), and you must come away." All this was in Hindustanee, which none but they understood. They withdrew quietly, and sat down on a rock above. The Kafirs brought a drum and pipes, and began to sing and dance, throwing their hands and feet about, the women looking on. Then suddenly, without one moment's warning, each Kafir knife was unsheathed, and seen poised high above his head, and, with a loud whistle, four or five Kafirs rushed on each Moham-medan, stabbing him in every part. The whole was over in a moment, and all had sunk down dead, covered with many wounds. They then beheaded them, and threw them all down into the rivulet below. Our travellers were speechless with horror, when Ghara again told them not to fear, for not one hair of them should be touched. They pointed to the dead bodies below, and gasped out that they, too, one short quarter of an hour before, had been the Kafirs' guests. He told them the reason of such dreadful vengeance. The blood feud was still unremoved, and the Kafirs had never forgotten their own brethren murdered long before. He told them, however, never to leave him. Three days after, the Kafirs sent to Mungoo to tell them to send men for the property of the slain; for Kafirs never plunder, they only kill the Mussulman. Some people went from Malel, and brought back their muskets and daggers (which the Kafirs so much valued, but could not take) and also their heads or hands.

From Nikera they passed over Walimund, the highest mountain in the neighbourhood, where last year's snow lay still unmelted in the hollows, to Begura, and thence the next day to Ghara's own village, Shaiderlain. They were here visited by many friends. Kachu, the Guide sepoy, came, with his two pretty wives; and Karuk, Shashi, Badshah, Wuskari, and Balo, all of whom had, at one time or another, taken service in the Guide corps. They brought their wives and children, with food and grapes, showing all hospitality to the strangers, and receiving presents from them in return. Missionary work had begun long before, for Ghara and his friends had always joined them in their morning and evening devotions, and there had been much conversation on religion at different times. But now it

was carried on in earnest for the space of some twenty days. All day long, from morning to night, they were talking with the people, and answering questions, and were joined by them in their services; and at night they wrote their journal, giving, in Pushtoo, a full account of all they saw and heard, with names of persons, places, and things. This journal was written with lime-juice; and, on their return, appeared only blank pages of white paper, but, when heated over the fire, the letters gradually darkened, and assumed their proper shape. Ghara and Kachu, and their wives, were the most interested, but all listened, and all applauded, as Ghara translated into their own language the words they spoke. At times the whole village—men, women, and children—were assembled together.

The journal contains an interesting account of many Kafir customs. Men never marry in their own village, for all the women of the same village are considered as sisters, and they never marry without the free consent of both man and woman. When a man has made his choice, he asks his father to obtain a certain girl for him. The father sends a goat and three rams to the girl's father's house. Nothing is spoken, but the goats are bound inside the house. If the girl's father kills the goat, and keeps the rams, and sends the bearer home without them, the betrothal is completed. If he sends back the goats, the girl has refused. When once betrothed, the man can visit the girl quietly in the hills, but he neither talks with her in public (as he does with other women), nor brings her presents. When the wedding-day arrives, the bridegroom's father sends two men to the father of the bride, with goats, and vessels, and pans, and a spit and a candlestick, or rather a torch stick (for they do not here burn oil, but pine-wood), and, if he can afford it, a gun also. The two men remain there two nights, during which dancing and feasting are going on in both villages, men and women apart; the men, they say, seem to spend their life in dancing and playing. The bride's father then gives her clothes (black ones are considered the prettiest), and the two men conduct the bride, accompanied by several women, who carry grain with them, to the bridegroom's house. When the bride once

crosses the threshold, no further ceremonies take place; she is at once his wife. The women remain with her for two days, and then return, after receiving four goats. The newly-married wife may not revisit her father's house for five years. She may then go and see her father and mother for a month or two, and, when she returns, the women again carry grain with her. Afterwards they may visit as they choose.

Adultery is never known in Kafiristan, but many men have more than one wife. The breach of the seventh commandment in any form is not for a moment endured. They believe the vengeance of their gods falls on the whole village for it. If there is a time of drought, or any misfortune befalls a village, the unmarried women are suspected, for not even does suspicion ever reach the home of one who is married. An old man or a woman is deputed to discover the culprit. She is made, on pain of death, to disclose her lover. The property of both man and woman is then at once plundered, and the houses of both are burned to the ground; and, pelted and hooted by both boys and girls, they are expelled for ever from the village, and sent away to the Mussulmans. The very road on which they go is esteemed impure, for the people follow them, and sacrifice a goat at the nearest stream they cross. The god is then appeased, and it need hardly be said that this crime, so venial in Christian civilized lands, is here very rare indeed. No thefts in Kafiristan are ever known. If a man drops a knife on the mountains, many may pass by it, but no one takes it up to appropriate it. No burglary is known. Houses are left quite unprotected. If corn falls in the loading, the owner is found out, and it is returned to him. If they kill a man, they send his weapons back to his home.

They never, however, do kill a man of their own village. If any two men have a quarrel, they meet in the presence of the village, duly take off their upper clothes, and lay down their weapons. They then have it out in wrestling, embracing each other both before they begin and after all is over. If either of them takes up even a stick, the whole village interferes. No one was ever known to kill, or even wound, a man of his own village.

If two villages fight together, they then use their weapons. Tribes are very often at war with each other, and they kill all who come in their way who do not belong to their own tribe.

It is this killing men (and women too) which alone leads to high honour amongst the Kafirs. They have no king, and there are only two ranks of nobility or distinction amongst them—the one that of the Bahadur, and the other that of the Surunwali, or Soninwali. Neither of them are hereditary, and neither are attainable except by killing four men. When a man has killed his four men, he must, to become a Bahadur, feed all comers for two days with 200 goats, six oxen, and many hundred pounds' weight of corn and rice and cheese, together with an enormous quantity of wine. To become afterwards a Surunwali, he must wait three years, during the whole of which time he has to give eighty feasts, at periods varying from a week to ten days from each other, for the Kafirs are far too intelligent to have them all together. The proper amount of food to be given at each feast is appointed. The smallest number of goats killed at any time is twenty; but on the sixth feast they kill 150; and on the ninth one living goat is given to every comer, besides bread and cheese, and ghee and wine. On receiving his new dignity, a particular large drum, called "mundoo," which is never beaten except on very special occasions, is sounded, and there is much dancing of both men and women. He is no longer required then to kill any more people, unless he does so from choice. In order to show how many people they have killed, each man erects a high pole on the outskirts of his village, with a rude figure of a man on the top of it. For every man he kills he bores a hole in it and knocks in a peg. If he kills a woman, he bores only a hole, without any peg. A Bahadur or Surunwali always occupies the highest place at feasts, and receives a double portion.

The following is one of their most common songs. A father in the village of Shino is supposed to have sold his son to the Mohammedans: when the boy was grown, he kills fourteen Mussulmen and effects his escape to his home, and the mother in proud delight sings as follows:—

"Parolé belé bató warméláwe  
Badal lowe bele amá bato lausousáwe  
Urá pras sagor aman bato warmiláwe  
Awár paras dandako partus tatakotáwe  
Pa sheristán gangare sutá."

"Well done, my lad! well hast thou fought;  
My old blood was drying up for grief for thee,  
When thy father sold my high-spirited boy.  
And thou hast killed fourteen men, and come home again,  
With the bells tinkling on thy feet."

At burials the custom is to bathe the corpse, and dress it in new or newly-washed clothes. The people stand around, weeping and dancing, and beating a small drum, and playing pipes. They then make a coffin on the day of death, and one man lifts up the corpse on his shoulders, and another man the coffin, which is a large one—three spans broad and three spans high—and they carry them both to some cave in the hills, where the corpse is put into the coffin, which is then closed with wooden pegs, and left with great stones on it. If one of the same family dies within three years, they open the coffin and put the body in it. If it is more than three years, they make a new coffin. No ceremony is used, and nothing is spoken, only both men and women cry. When persons are dying, women sit near them, but nothing is said. If the deceased was a Bahadur, or a Surunwali, the body is kept for three days, and they feed all who come, and weep, and dance, and beat the large drum, "mundoo." On the third day they carry him, with his bow and arrows and knife; and for five years they keep the day of his death by beating the drum "mundoo," and giving alms and feasts. The "mundoo" is also beaten for a Surunwali's descendant for five generations; and if a Surunwali's son becomes himself a Surunwali, it is beaten for ten generations; and if his grandson, too, becomes one, it is then done for fifteen generations.

A widow or widower may not marry again for three years, during which time they neither anoint or wash their head, or put antimony on their eyes, or wear good clothes, or eat ghee. The men, too, do not shave their heads.

In religious matters they have no temples, nor mullahs, nor books, nor observances. They believe there is only one God, but who, or what, or where He

is, or with what He is pleased, they say they do not know. They have three idols, who they believe to be their intercessors with God. The one is of wood, roughly carved into the shape of a man, with silver eyes. It is called Pulispanu, and is erected in the village of Muzghal. It is resorted to on all public occasions, as when there is no rain, or too much rain, or great sickness in the land. Each Kafir brings a goat and sacrifices it, sprinkling the blood over it. They then cook it, and either eat it there or take it to their houses. It is thought great disrespect to the idol for any woman to come near to it: they therefore bake bread and partake of the sacrifice at a distance from it. They never salaam to the idol, or prostrate themselves before it, but merely ask it to give them what they want. They have otherwise no fixed worship or posture of worship of any kind, and no great times or holidays.

The other two idols are merely common stones. The one is called Adrakpanu, in the village of Girdalares; and the other Matikapanu, in the Shaiderlam. They are used for family and personal matters, and they ask them for good harvests and for children, &c.

There are no fowls in the country: the people do not eat them, nor fish, nor eggs. They eat partridges and different kinds of stags, including barasinghas and uriyal. There are plenty of crows, parrots, manas, sparrows, vultures, hawks, and eagles; and leopards, bears, and wolves, but no jackals. There are no horses or ponies, or donkeys, or camels, and very few cattle, or buffaloes, or dogs; but there are cats, mice, rats, lizards, scorpions, and snakes. They have a strange superstition about snakes, which they never kill, as they think some great injury will happen to them for doing so. Goat-flesh is the common food of the country, which they cook in great pieces in large vessels. They eat the blood, and, indeed, most of the entrails, and almost everything but the skin and bone. They drink wine in large quantities; and very nasty it is, if what was brought down to Peshawur may be taken as a specimen. No one was ever seen by our travellers to be intoxicated. Their drinking vessels are of earthenware, curiously worked, and occasionally of silver. They eat with their hands. The water is said to be particularly good, and

the people often live to a great age, remaining strong and well almost up to the day of death. Goitures are only occasionally seen. The men are somewhat dark, but the women are said to be as fair as Europeans, and very beautiful, with red cheeks. The men hardly ever wash either themselves or their clothes: both they and their clothes are said to be often first washed on the day of the man's death. Our Afghan travellers saw no fleas; but lice are common, and there are terrible mosquitoes, that inflict great wounds that swell and bleed. The foot of one of the travellers was still bound up, on his arrival in Peshawur, from a musquito sting that had been given him a month before.

As in all uncivilized lands, fairy tales are plentiful; and the people speak with implicit confidence of some tanks high up on a certain mountain-top, filled with treasures, but which cannot be reached because the fairies guard them. They tell, too, of a wonderful tree on another hill, watched over by peculiarly large snakes, the wood of which has the property of attracting every one to the person who possesses it. When talking, they shout with all their might. Some of them had an almost superstitious faith in the powers possessed by our travellers. A girl, Marimari, one day brought her little brother, who was crying from a bad attack of toothache, asking them to pray for him. They did so, and stroked his face. The girl thought he was cured, and led him away, and on the child beginning again to cry, she slapped his face for crying, she said, after he had been healed. Whether it was nature or the blow, the child was healed, and, his recovery being attributed to their prayers, they all brought their implements—a gun or plough, or bow and arrow—to be blessed. There were, however, some who clung to their own religion, and asked for miracles, such, they said, as Christ Himself had wrought, to prove the truth of Christianity. They were, however, in numbers only very few: the large majority listened to them with respect and attention, appearing to receive and believe all that was said.

The snows were, however, beginning to fall, and winter was approaching, and our Native missionaries had to decide between spending the winter there or returning home. For many reasons, it appeared right for them to return.

Ghara, and many Kafirs, accompanied them for four days' journey on their way from Shaiderlam to Begura, Nakera, Zitani, and thence to Malel, where they sent them safely out of Kafiristan, through the Sahibzada Abdullah. They travelled by the old road to Jelalabad, and thence by water on a raft down the Cabul River to Peshawur, after two narrow escapes from the Imam of a well-known mosque in Peshawur, whom they with difficulty avoided, and from a student, who recognized them, but was persuaded to keep their secret. They arrived in Peshawur on the 10th of November, after an absence of rather more than two months, bringing with them a bow and arrow, a knife, a leathern bottle of their wine, boots, girdles, and different parts of the Kafir dress.

The following are the translations of two Pushtoo letters, sent by the Kafirs to a missionary and his wife:—

"We were very much delighted when Fazl Huq and Nurullah arrived, but we had hoped that you would yourself have come with them. We were made very happy by the stay they made with us; but, when snow began to fall, we sent them away, for fear that they would be troubled with the cold. But, if the winter had not been approaching, we would not willingly have let them go. But they have promised to return next summer to us, and tell us much more about Christ's religion. Be kind to us, therefore, and send them again next summer, and as long as we live there shall be no danger of their death in Kafiristan; and we will attend to all their wants, so that they may be comfortable; and we will do anything for you, too, that we can. Then send them back again, that we may receive much benefit in learning their religion, and we will all soon accept the Christian religion. We hope you will always pray for us; and if they do not come, we shall be much disappointed. Kunchuk, and Ghara, and Baro, and Shaahi, and Karuk, and Badshah (who all sent this letter), send you salaams with both hands; and, when they come back, send us a small copper vessel to mix our food in."

The letter to the missionary's wife was thus:—

"We are well, and we arrived safely back to our own country, and we often pray for you and the children. It was a great kindness in you to think of us,

and to send us men to teach us about religion. It will be another kindness if you will send them back again, and as long as we live there shall be no fear of their death. We will be attentive to all their wants, and we would be very happy to be able to do anything for you. There is a man here who has been ill for three years with a bullet in his foot: send him some medicine; and, for the sake of God, send us some medicines, for there are no doctors or medicine here. Shagu, Ghara's wife, and Maramari, her sister's daughter, and Kunchuk's two wives, send you salaams." (This letter was from Ghara and Kunchuk alone.)

We have given the above narrative as related in their own journal, written on the spot. No doubt the Kafirs, from whom most of the information comes, have somewhat exaggerated their own virtues, and the travellers were too short a time in the country to see much of the opposite side of the picture, and detect the weak points of their too great self-praise.

We may learn from the narrative, however—first, how important a position Peshawur holds with reference to missionary work amongst the surrounding tribes. The young men crowd to it for education, and return as mullahs to their own villages. Wherever our travellers went, there were students or others who had direct connexion with Peshawur. The Peshawur mullahs are celebrated, and pupils come to them even from Cabul, Balkh, and Bokhara. Students never go from Peshawur for education to the latter places, but many come from thence, and hundreds come from all the hill-tribes around.

So we observe, secondly, the great

importance of Medical Missions amongst these mountain clans. The bearer of medicine is respected, and protection is at once given them, together with food and shelter, whilst other travellers are neglected, or often plundered. With medicines in his hand, a man can visit them in comparative safety, for these simple tribes are not so foolish as the learned Akhun of Swat, who, suffering under a painful complaint, declines all remedies; for, says he, God gave him his disease, and God, in His own good time, may take it away. Our travellers had only very ordinary medicines, and they had only two hours' instruction, from the wife of one of the missionaries, who made them write down what to do.

We learn, thirdly, to sympathize with our Native brethren who have become Christians from amongst Mohammedan Afghans. We see here how Mohammedans hate them. Outside our own territory, it is often death to be discovered. Inside it they are subjected to trials which, in England, people have no conception of. Yet God has given them brave hearts, a strong will, and a fixed determination. They cannot sit still idle, and it is not in their nature to fear danger or opposition, which they are so much accustomed to. Let us help them, then, with our prayers and efforts. It may be that their fearless courage and enterprise will make them good pioneers and heralds of the cross in Central Asia, where no Englishman's foot can tread. Let our Missionary Societies at home look well to the Afghans. It may be that a few good Afghan Christians may do more to disseminate the truth than hundreds of the tamer races who live in India below them.

## RECENT ACCESSIONS IN TINNEVELLY.

## BISHOP SARGENT'S NOTES OF A VISIT TO PANNEVILLE.



THE following are the very interesting notes (to which we have alluded in our last issue) of Bishop Sargent's recent visit to Panneville. We would call very special attention to the Bishop's "diagnosis," if we may call it so, of the mental and spiritual condition of the new comers. In the midst of much absence of spiritual life, it is cheering to read of an apparently hearty spiritual movement in two or three congregations:—

*August 13th, 1878.*—Arrived early in the morning at Panneville. As Mr. Blackmore has now kindly taken charge of the Boys' Boarding School, and sees the lads daily, I did not feel the necessity, as in former visits, of examining the school personally, but received from Mr. Blackmore a pleasing account of the part he takes in teaching the first class for about an hour every day, and having the general oversight of them all.

At 9.30 we had breakfast together with the four Native pastors, and prayers, and then a conference on the affairs of the district.

At eleven, met the representatives of some twenty-six villages, where 419 families have within the last six months placed themselves under Christian instruction, comprising above 1500 souls. They came in, party after party, and gave me the opportunity of inquiring fully into their condition. The burden of their requests was, "Send us a teacher; how are we to know the Veda if we have not a man to instruct us?" In one case I said, "Well, now you have given up your idols and been Christians several weeks, do you know anything of the Veda?" "Yes," said one, "I know the Lord's Prayer." I asked him to repeat it: he did so very fairly. I then pointed to another man and said, "You repeat it." He did, but had to be helped here and there. "Well," I said, "who has taught you this much?" They pointed out a poor old man, who was till now the only Christian in the place. In his spare moments he taught them, but he was unable to read, and could not do more for them. I was glad to hear of this voluntary helper, and promised to consider their case in consultation with the Church Council.

At one o'clock, met in Church Council. Several subjects, highly interesting, were largely discussed, especially the motives which have actuated so many to become Christians. It was urged that these motives were of a mixed character, and that, more or less combined, the following were to be found as the impelling motives in the great majority of cases in the late accessions.

1. With not a few, worldly trouble has been the turning-point. "Why not try a change? We cannot be worse off than we are."

2. Many have been induced by the fact that so many of their relations in other places have become Christians—they do not like to be isolated.

3. Many had once been Christians and had backslided; they feel convinced that since then they have not prospered, but have yearly become more and more wretched.

4. They look on Christians of long standing and see how they have advanced in education, respectability, and worldly prosperity.

5. The opinion is gaining on all sides that the *Pèys*, i.e. the demons or objects of former worship, have lost their power—their day is past and gone. [I fear an outbreak of cholera will shake the belief of many on this point.]

6. Many are affected by the sympathy shown them by Christians; they feel that,



in distress, Christians are the only party from whom they may expect friendly aid.

These form the motives by which the great majority of the late accessions in the C.M.S. have been effected. But there remains now the mention of the high motive which has moved a very small minority, viz., a conviction of the truth of Christianity, and an earnest care about salvation. This spiritual motive may be several who have joined us in the villages of Alvartope, Manariyantattu, and Panneivilei.

With regard to secular aid, the amount that has been now given to a family is only 1 R., 2 Rs., and at the most 3 Rupees. When, therefore, I take exception to the converts taking money at all, if they would wish to profess Christianity as true converts, the reply frequently is, "Well, Rs. 2 or 3. How much would that do for a family? This surely cannot be a sufficient motive for the great change made so publicly." With this fact before me I have tried to account for the present state of affairs, and the following has suggested itself to my mind. I see how much superstition and ignorance still prevail. For instance, many of the accessions that have been promised (about 500) have been postponed to a future month, because the present one is in Hindu opinion an unlucky month! So also a Hindu wishes for a reason to show why he changes his religion—beyond the bare argument of conviction of truth and salvation. These are spiritual motives, which heathen relations do not understand, and for which they never give a convert credit. I was spending an hour at one of our Tinnevely railway stations, waiting for the train

Native official of some importance came to the same room, and, after introducing himself, observed how much he and others owed to the C.M.S. in reference to their education. I said, "Yes, you learnt the Bible there." He assented, and then lamented that the Government did not issue any order or adopt any course which showed they wished the people to become Christians. Such an order would be a wonderful relief to him, as affording an argument to his relations which they would appreciate why he became a Christian. Now, the poor ignorant villager, heretofore steeped in superstition, and daily standing in awe of his household pèy or demon, requires perhaps an argument whereby he may not only satisfy his relations, but, to his way of thinking, satisfy his pèy also. He hears as it were the fierce demand, "Why have you left my service?" It is a relief to his benighted mind to be able to say, "In my distress you deserted me—you gave me no help. In my trouble I looked on one side and the other, and on the part of the Christians I saw a hand outstretched in kindly aid. What could I do? I must go where I find a friend." This may seem amusing to English minds, but I am more and more persuaded that these poor ignorant people, who have no spiritual motive to influence them, seek to find some apology to the supposed demands of their household demon whom they henceforth renounce. The poor man has many reasons for seeking a change. He cannot be worse off than he is—let some outward act bind him to a new course of life and worship. It is a kind of enlistment money. He has no notion as yet what Christianity really is, except that idols are discarded; but there is this conviction, it is something vastly superior to his old religion, which so many thousands have deserted, as he sees, to their great advantage and prosperity. These several points impressed my mind as I discussed, with a large body of men, the value of our late large accessions. How I have longed to be able to find that spiritual motives actuated any large body of these professors, but in all honesty I must acknowledge that this spiritual element is absent in the vast majority of cases.

Our meeting was kept up till 5 p.m., and then we adjourned to next day.

At seven o'clock the same evening, I went in company with Mr. Blackmore to a couple of villages about a mile north of Panneivilei. These two villages are so near one another that they may be regarded as one. Manariyantattu is the residence of the pastor. Pandaravilei is a continuation of the same place. In both places there is a neat little church suited to the number of Christians. Last year, the former place contained 138 Christians and the latter 173. Now the number of both together is above 500. Mr. Blackmore tells me he spent Sunday the 4th here, and never observed anywhere else such earnest piety among the people. All through the day, on all sides, besides the usual Sunday services in the churches, there was nothing to be heard but social prayer-meetings, Bible-readings, and singing of sacred lyrics. Neither of the present churches could hold half the people assembled on the occasion of my visit, so it was decided to have our services in the open air in front of the church at Manariyantattu. It was a sight ever to be remembered. It was near the full moon, so that everything was fairly visible. Every one found an easy seat on the clean white sand. There were more than 500 people present, some of them being heathen. The quiet and order were remarkable. After singing a lyric, the Native pastor read a short service, and I preached from the words, "What is thy beloved more than another beloved?" and contrasting Christ with their old objects of worship, I endeavoured to show them that there is "none like Christ," no Saviour like Christ, no teacher like Christ, no friend like Christ, and then endeavoured to enforce the duty of loving Him, serving Him, and commending Him. In all my appeals to them I met with a ready response. Altogether we had a most profitable evening, and, when all was over, the leading men urged the necessity of building a larger church in one of the villages, where, on Sunday, all might meet together. There were now above 500 Christians in the two places, besides 300 heathen, who, it was hoped, would join them soon. They would give, in a few months' time, 500 Rs. towards this object, and hoped I would help them with 1500 Rs. more. If any kind readers of this paper want the assurance that any help given this way would be for the good of a congregation, many of whose members are truly godly Christians, let me assure them that such is my firm persuasion, and that help given towards this object will be most thankfully received as a Christian boon to a most worthy object.

14th.—Had early service in Panneivilei Church with Holy Communion. I preached from the words, "Lord, what wilt Thou have me to do?"

At twelve o'clock, met in Church Council and finished all business connected with the District Native Church.

In the evening, started for Eral, where the people have built a very neat little church, which for the occasion they decorated with garlands of flowers and plantain trees. The present number of Christians, about 170, nearly filled the church. The remaining space was immediately occupied by the heathen, who also swarmed at the doors and windows, but behaved throughout with great quiet and decorum. I preached on the parable of the Royal feast (Matthew xxii.). This is one of the largest and most important villages in the Panneivilei district, and large accessions may be expected before the year closes—at least so I am told.

As I left the place, I heard one of my bearers call another by a Christian name. "How is that?" I asked. "I never heard you call one another by such names before." "Ah!" said the man, "we are all Christians now, all but one man, who still remains a heathen." "Well, but what induced you to become a Christian?" "I wanted pardon of sin." "But you wanted that long ago. Why is it that only now you have given heed to the subject?" "Why, I became a Christian a year ago, and my brother-in-law did so before that." "But why have you become a Christian?" Again he said,

"To obtain pardon of sin." "But now tell me, how many rupees did you get?" "I got not a rupee, nor did my brother-in-law, and there are a few others in the same way." "Well, others got, did they not?" "Yes, when some houses were injured by the flood, some of the owners got a little help to repair them, in all 15 Rupees. We are in all thirty-nine families; all but seven families have become Christians. Some became Christians only a few days ago. There is one of them," pointing to a bearer running on my left side. "Well," said I, "you are a Christian now." "Yes, sir." "Tell me the truth: what made you become a Christian? You got money, did you not?" "No, I became a Christian," said he, "*sugathukāga*" (for health). Thinking he said "*sottukāga*" (for rice), I replied, "Well, rice is money and money is rice." "No," said the man, "I did not say *sottukāga*, I said *sugathukāga*. Surely there are many kinds of desirable things besides money and rice." Of course I assented to this, and was going to ask more, when the palankeen stopped, and my friend had to take his turn at the pole. I found, on further inquiry, that several families had become Christians only last week, among whom was the man just spoken to, and they had not as yet had time to go to Rev. Isaac Abraham and state their case. So as yet they had got nothing, but they intended going to him next week, and hoped he would give them some amount of aid in these difficult times. They expected he would give them a little, but they added, "Our troubles have now begun, because the proprietor of our village does not like us to become Christians, and he threatens to take away certain privileges conferred on us as palankeen bearers for many years past, if we do not remain heathen. He did not mind three or four families learning, but now we were all doing so, except seven families only, and they will not long remain separated from us we are sure." All that I could say was, "You must count the cost." On arrival at Pudukudi, where my bullock bandy was in readiness for me, I began settling accounts with the bearers, and said, "Well, heretofore we were strangers. Now you are all Christians, don't you think you ought to carry me for two or three rupees less than is your usual charge?" "If the Bishop likes, it shall be so," was the reply of several. "No," I said, "the labourer is worthy of his hire; that is a precept of the Veda. I owe you 12 Rs. for the work you have done; here is one rupee more as a present." Heretofore I have never settled accounts with these men but there has been, at the close, several minutes spent in their begging for more, either as their due or a present. Now, as soon as I put the money into the headman's hands, they all came round me, made cheerful salaams, and went away with an apparent content that I have never before witnessed in palankeen bearers. I think the incidents that so naturally came out, as described above, show more or less the way things have progressed in reference to the late accessions among villagers that are tolerably well off. When I arrived next morning in Palamcottah, the Native pastor of Tureiyur, in the Pannikulam district, came to see me and ask my advice about a village near Ettiapuram. Two men—fine strapping fellows they were—had come to me, some few days before, to say they wished to be Christians with several other families in their village. All that I could say was that, as I knew nothing about them, they must go to the Native pastor in their neighbourhood, and he would receive them if they were in earnest. The Native pastor now came to say that these men were Maravars, that they were of the class of palankeen bearers to the Ettiapuram Zemindar, that under the new régime, as the Court of Wards had withdrawn from the management of the Zemindari, they were afraid that, however kind and just the Zemindar himself might be, others, subordinates in office, would enforce labour unreasonably, and therefore they wanted to become Christians. I could not encourage such a plea, and advised that they should submit to the proper authority, render lawful service, and represent

any wrong that is done them in the proper place. I could not promise them exception from customary work, and if that was the condition of their offer to be Christians, I could not receive them—that, in fact, I had nothing to do with their village duties and engagements under the Zemindar, when those duties were not inconsistent with their duties as Christians, if they wished to be such. They went away, but never applied to the Native pastor to instruct them.

The following extract from a letter from Bishop Sargent, dated August 7, shows that, while there is undoubtedly a lack of any very direct spiritual motive in the case of many now asking for Christian instruction, there are some who give every sign of being under the best influences:—

Moses, catechist of Alvartope in the Panneivilei district, came to see me just now, accompanied by five young men, all above twenty years and under twenty-six. Two of the young men are sons of the village Munsiff; the eldest, hearing Matthew, the Lay Evangelist, preach, determined to be a Christian. His father and mother did all they could to drive such notions from his mind, and, failing that, were threatening violence. He then left his home for a little while and returned, when the parents, fearing his leaving them altogether, consented to his staying with them and living as a Christian. Then his brother, twenty-one years old, living in the house of an uncle who has adopted him, determined also to be a Christian, and after a while so earnest were they about religion that they daily read their Bibles and regularly attended the means of grace, and got baptized. They are both very pleasing young men. They read very nicely, and are intellectually far beyond the average of our ordinary converts. The catechist says they are now his constant helpers in trying to commend the Gospel to others. They are Shanars. The third young man is a Maravan, belonging to the only family of that class in the village. The catechist spoke of him as a true disciple. I asked the young man how it was that he came to be a Christian. Had he heard Matthew preach? "No," he said, he did not go near him when he [was] in the neighbourhood. "Well, then, tell me what induced you to become a Christian." He replied, "The catechist's son was in the habit of inviting young men to meet him in the bed of the river; then on the sand he would sit and tell of the Gospel of Christ. I went there once, and what he said stirred up the thoughts and cares of my heart. Then I met the elder son of the village Munsiff; after Matthew had preached and he said to me, 'I have found the real good thing. What have we hitherto gained as worshippers of idols and demons? In this Veda is offered all that is true and all that is good for the soul—I am a Christian.' That determined speech moved me to act. My wife and relations would not follow me, but I am determined, if necessary, to act alone, and I have found the Christian religion all that I could wish. I believe in the Lord Jesus." I have not time to tell of every one, but what I wish to remark is, how differently these men speak from the majority of those who I know have offered themselves as converts simply with the view of getting money or some other aid. I believe that in Panneivilei district there are a goodly number who have joined us from conviction, and from an earnest desire after salvation, but in the mouth of the vast majority "the salvation of the soul" is a term which they do not understand, and for which they have no real care.

## RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

*(Continued from p. 683.)*

## CHAPTER X.

## ENEMIES.

**I**N preaching, we frequently meet with very unpleasant enemies. In former years there were two men at Benares, both equally vile. One usually commenced, "Give me a thousand rupees a month, and half-a-dozen English ladies for wives, and I will become a Christian." The more licentious his language, the more some of the people liked it. Once or twice I endeavoured to enter into conversation with him, but I found our Lord's words verified (Matt. vii. 6). The other always commenced talking on subjects which it was impossible to follow up, so that I at last addressed him as the chief of the sweepers, advising him to initiate my sweeper into all his mysteries. Little do our friends at home know of the real state of idolatry, or of the arguments used in defending the actions of the Hindu gods, or of the poison one has to drink in. Such men would gladly stop our preaching by violent means, if they dared.

In 1855, I arrived at Riwa, an independent State. The capital bears the name of the little kingdom, but it is a wretched little town. A crowd soon assembled; they listened quietly and attentively. Presently a caviller came up. He was intoxicated; he had been with the missionaries of the S.P.G., and had evidently been expelled by them. He kept calling out "Forget not! forget not that you are at Riwah, and not in the Company's territory." After him a Gussain started up, and never have I seen a man in a greater rage. "Say 'Sitarám!' say 'Sitarám!'" he shouted, "or go to your tents! We do not want to hear you. Remember, you are in the country of an independent prince. To your tent! Away with you!" He trembled with rage, shouting and roaring at the top of his voice. Looking him straight in the face, I quietly said, "I will neither call on Sitarám, nor go to my tent, till I have accomplished the object for which I came here. We did not come here in the name of the Company, but in that of the King of kings; and, therefore, I shall not leave this place till I have delivered His message." Upon this the Gussain became perfectly furious, saying, "Look around you! There are hundreds here well armed, and ready to strike you down in a moment." The drunken man seconded him, and abused us shamefully. When my opponent found that roaring would not answer, he endeavoured to push me away; the other, seeing this, laid hold of my arm, crying out, "Go away, go! Here the Company have no authority. We do not want to hear of your God, nor of your Jesus." I put one foot forward, so as to have a firmer footing, and then, fixing my eyes upon both, said, "If you two wish to go to heaven, you must become of a different disposition." This remark

was followed by a fresh outbreak by the Gussain. After he had raged for some time longer, I asked him whether he was not ashamed of his undignified behaviour. He remained a moment silent, and then replied, "I have done; go on with your preaching. The other man shall not interrupt you."

On our way to the tent we were followed by some Kabirpantis; one of them asked me to step into a verandah, and see his Guru and a number of his disciples. We did so, and I asked for their belief; but they preferred to hear of ours. Upon this I explained the way of salvation through a crucified Saviour. They were polite and civil, and listened attentively. So the storm was followed by a calm.

A similar scene, but not nearly so violent, we experienced at Neamat Baksh in 1870. A Babu told the people it was not meet for them to hear us; if we were not their rulers, the best way to silence us would be to cut our throats. The Government had taken their country, money, and had ruined the people, "and now you fellows come to take their religion. The present Government are no good," he continued; "ancient days were blessed days. When a thief was caught, he lost his right hand; and an unfaithful wife had her nose cut off. In these days the Government upholds the thief, and protects the unfaithful." I asked whether, in the blessed ancient times, all the unfaithful wives had their noses cut off. "Yes, yes!" was the reply; "before the white demons took our country." "Then, of course," I said, "the milkmaids in Krishna's time, all of them had their noses cut off?" "No such thing," a man called out; upon which the Babu began to explain the matter, abusing the Government and all Europeans in the vilest terms he could find. On his being quiet, I proceeded to show what sin was, what the sinner's punishment would be, whether that sinner be called god or man, Krishna or Ramdas, and then pointed out the sinner's refuge. The Babu repeated that it would be best to destroy us all, root and branch. The people replied that the Babu had neither met the argument, nor refuted a single assertion that had been made. All that we had said seemed to be true. "Just this specious truth it is," the Babu exclaimed, "which strikes at the root of our religion, and for which we ought to cut these fellows down. Stick to Krishna! Stick to Krishna!" he shouted. "A fine fellow!" another called out; "when he went back to heaven he had his hands and his feet cut off on account of his wickedness." "This is new to me," I replied; "I knew that Jugganath lost his hands and feet, because of the pranks he played. But leave these things, and listen to the invitation of that Saviour who was pure and holy, and loved you and us, so as to give His life for us." "Alas! alas!" the Babu exclaimed, "how can we defend our religion when we have traitors in the camp? Instead of uniting to put you down, our people help and uphold you." The next day our tent was full from morning to night, and we had ample opportunity to bear testimony of Jesus to attentive and willing hearers. The Babu was a Benares man, who had lost his estate in a law-suit.

Of late years I have been threatened but once. I was preaching in the city, when a number of Mohammedans came to listen. With them

was a man about six feet six in height, and proportionally powerful. He began to argue, but, the upper room not being well furnished, he became very angry, and, lifting up a pair of fists strong enough to fell an ox, he said, "If you speak another word, I knock you down." I could not help smiling, and, looking up into his face, I said, "My friend, a blow from you would knock me down, and I shall be quicker down than I can get up again; but up I must get, for, you see, my Master says to me, 'Speak, and forbear not'; and you say, 'Be silent.' Now, whom am I to obey?" "Well," he replied, "if you must speak, speak on!"

We have an arch-enemy in Benares—a very tall Gussain. It is the object of his life to go from one preaching-place to another, to disturb missionaries when preaching. If he finds the congregation is a small one, he shakes his head and walks on to another preaching-place. If a crowd is collected, he sees whether they are attentive or not. If they are inattentive, he will walk away, but if the people are apparently impressed with the truth, then he rushes among them, telling them to be gone, and walks up to the missionary, asking a succession of foolish questions, and not unfrequently sinful ones, in order to destroy any impression that may have been made. One day, as I was preaching at Dusasamedh, to a very attentive crowd, my catechist touched my arm, saying, "Satan is coming!" On looking round I saw the Gussain. "What are you preaching about?" he exclaimed; "who was Mary? What is written in your book? What have you to say to me?" I replied, "There is a man described in this book who exactly resembles you." "Who was he?" the Gussain asked; "let me see what is said of him." Turning to 2 Tim., I gave him the New Testament, adding, "Read the fourteenth verse of the fourth chapter." Without first looking at it, he read aloud, "Alexander the coppersmith did me much evil: the Lord reward him according to his works." He read the passage a second time, closed the book, and, returning it to me, walked quietly away. A few weeks after, during the rains, he did me some good service.

My catechist, T——, and myself had been for some time at the chapel, but could not get a congregation together. The Gussain came, and, seeing only three hearers, he said, "You cannot collect a congregation. I shall have to collect one for you." He then took my Testament, read a few lines, and commenced expounding, shouting at the top of his voice, and gesticulating in a furious manner. A crowd soon collected, and he said, "I have fulfilled my promise; now your part is to keep them together, and preach to them." (Ps. lxxvi. 10.)

One day Mr. Reuther and myself were both silenced in the bazaar. Some Mohammedans had argued with Mr. Reuther, and were calmly and pointedly replied to. They left him, but presently, after a piece of brick was thrown, which struck him on the forehead, a stream of blood showed that the enemy had hit the mark.

The same day, as I was preaching at Kashipura, two country Pundits came to argue. A few remarks having silenced them, they became very angry; they, in return, threatened to silence me. I replied, "Do so; only do not interrupt me any more now." As I went on speaking,

there came a handful of unsavoury black mud, from a gutter close by, right into my mouth. I was silenced for some minutes. Some of the people pretended to be very angry, but when I exclaimed, "Well aimed and well hit!" there was a loud laugh. Silence and order were soon regained, and I went on preaching.

The last enemy who lately interrupted me was a Mohammedan—a learned Maulvi, very plausible, mild and polite in his address, and at first sight an earnest and sincere inquirer. He used to come frequently to the Aurungabad Chapel. At first he listened very attentively; then, putting the palms of both his hands together, in Hindustani fashion, would say, "Sir, I want information respecting the Trinity. I cannot comprehend how Father, Son, and Holy Ghost can be three persons in one God; please explain it to me." After he put the same questions, word for word, two or three times, and had received his answer, I told him to come to my house, and I would go over the subject fully with him. I said also, looking around on the perishing souls, "What would you call that physician who, instead of administering the only remedy to his patients by which they could be cured, spent his time in discussing the most difficult and abstruse points of his science? He would be guilty of their death." The Maulvi replied, "I cannot help it if they die. I want information, and you, as a minister of Christ, are in duty bound to give it." He then appealed to the people, asking, "Is the Sahib not bound to answer my question?" I replied, "Friends, listen and judge:—

"An epidemic broke out in a kingdom, which threatened to depopulate the whole country. Many promising medicines were produced, but they all proved powerless. Death followed upon death. The king of that country, loving his subjects, provided a specific for the disease, and appointed physicians to administer it. In one of the towns they visited, a certain Maulvi came, exactly at the time appointed for distributing the remedy, to ask for information about the king, his court, and how the medicine was procured. One of them went over the subject twice, and then told him he could not spare any more time. But the Maulvi replied, 'It is your duty to give me the necessary information.' Instead of administering the remedy, he then discussed with him subjects which neither could comprehend. Meanwhile the patients died.

"The king, on hearing of this, summoned the physician. 'What,' he asked, 'was your commission?' 'To administer the remedy entrusted to me to the sick and dying.' 'And have you done so?' the king demanded. 'No, I had no time, for a certain Maulvi kept coming and wanting information about your Majesty's mysterious existence, about your court, about the remedy, how it was procured; and in giving this information over and over again, I found no time to administer the specific.' 'What, then, became of the people?' 'Please, your Majesty, they all died.' 'What!' the king said, 'thou sawest the people perishing, yet, instead of administering the appointed remedies, thou didst spend thy time in talking to a Maulvi about matters which neither thou nor he can comprehend? Thou art guilty of their deaths! They,



indeed, died in their sins; but their blood do I require of thee.' Then the king commanded his servants to seize this wicked servant, to bind him hand and foot, and cast him into outer darkness, where there shall be weeping and wailing and gnashing of teeth."

I then said to the people, "My friends, was the punishment of that man just?" "It was," a number exclaimed; "the fellow deserved it!" I then said, "You see, Maulvi Sahib, judgment has been given;" and, turning to the people, I asked, "Did you understand my parable?" A young man replied, "It is plain enough. You think us the sick and the dying; the Gospel is the remedy; your commission is to preach the Gospel to us, and not to talk to that learned Maulvi about the Trinity; and if you do not preach to us, your punishment will be the same as the punishment of that physician." I replied, "You are right;" then, turning to the Maulvi, I said, "You must not interrupt me any more." "But," he exclaimed, "I want information." The people answered, "Maulvi Sahib, silence! the Sahib has no time to talk to you." "But," he repeated, "I want information." Upon this, some told him, "Maulvi Sahib, if you like to hear, do so; if not, go about your business."

## CHAPTER XI.

### SUCCESS.

In India the difficulties attending missionary operations are enormous. The first and foremost of these is Caste. Not long ago a learned Hindu said to me, "You know we have no religious creed; a man may believe what he likes, if he only keep to caste." How Christian people can speak in favour of caste is, in the North of India, unintelligible even to a Hindu mind. They think caste and Christianity incompatible—and they are right. Besides caste, there is a gigantic and elaborate system of religion. The Hindu philosopher equals any philosopher in Europe in depth of thought and subtlety of mind, and looks with as much contempt on the simplicity of the Gospel. Next comes the priesthood—a learned, subtle, able, crafty, and watchful body of Brahmins. For centuries they have laboured hard to impress indelibly on the minds of the people that the greatest sin which a man can commit is to forsake the religion of his forefathers. The seclusion of females is against us; and even the lower classes of women are practically almost inaccessible to the missionary.

Europeans, too, have added, and do daily add, their quota to our difficulties. Europeans have put it into the minds of the Hindus and Mohammedans that it is improper for them to read the Word of God in the schools and in the Government colleges. By their inimical bias to Christianity, they have helped to make numbers of young men in India atheists, sceptics, and materialists—copies of themselves.

Add to these difficulties the impediments arising from climate, the enormous extent of the mission field, the paucity of labourers, the spiritual enemies, sin, sickness, our own evil hearts of un-

belief, together with the apathy of the people, their utter carelessness about the salvation of their souls, their indifference to sin and holiness, and entire absorption in the things of the world, and is it a wonder that Hindustan is not yet conquered? Notwithstanding, the Lord has been with us, and we can speak of success. A lodgment has been effected in the very citadel of Hinduism—a breach in the fortress of the great Mogul in India. Our very enemies witness to the fact that Hinduism and Mohammedanism are declining, and Christianity is gaining ground.

Many Europeans residing, or having resided, in India, if asked whether they believed that the missionaries had had any success, would say, "We do not believe it." The reason is that they have never inquired whether their opinion rests on truth or error; they cannot believe that Hindus and Mohammedans would become Christians except from worldly motives.

Some thirty-five years ago a regiment from Benares was passing through Cawnpore. The officers of that station gave the officers of the regiment from Benares a dinner. Ladies were also present. During dinner a lady asked one of the captains from Benares what the missionaries were doing there. The captain assured her that he knew of no missionaries at that station. "They have an Orphan Institution," the lady continued. The reply was, "There is no such thing in Benares." "But I am a subscriber!" she added. The captain quietly said, "You may be so; but I have been three years in Benares, and, if such an institution existed, I must have seen it." A gentleman on her right whispered to her, "Just wait a little!" After some time he asked the captain, "Did you ever go to church?" "Yes," was the reply, "we must go." "But who preached at Benares? You had no chaplain." "True, we had no Padri, but service was performed by clergymen; the men liked them." "Strange, captain, that you should have been ministered to by missionaries, and never known of their existence!" "Oh, were they missionaries?" the captain exclaimed. The same gentleman then said to the captain, "Did you ever see a very long building in the road round Sagra to Marawaddi?" "Yes," was the reply; "we lost a fox there, and I rode into the compound. There were a host of black urchins grinning at me. They knew where the fox was, but they would not tell us." "Then," the gentleman continued, "you have been in the very premises of the Orphan Institution." "Well," the captain said, "I did not know it was. I thought it was an indigo factory, or something of that sort."

In England I have met a gentleman who had resided some time at Benares, and who asked me whether we had a church there! He had seen the Institution, but did not know what it was.

An impression has been made on the minds of the people—so deep that it may be called conviction—viz., that, if there be a revealed religion, it is Christianity, and that Christianity will and must finally prevail. A Native once remarked, "Are we not already half Christians? We sleep, whilst you are awake and labour, and the end will be we shall

in mass turn to Christianity." Pointing to my catechist, he continued, "Do you not see we have traitors in the camp?"

One day this subject was vividly brought before me by a Sepoy, a Brahmin. I was preaching at Kashipura, one of our preaching places in the city. The large crowd was civil and attentive. At length he said, "Look at those men, and see what they are doing!" The people replied, "They are preaching to us." "True! What has the Sahib in his hand?" "The New Testament." "Yes, the New Testament; but what is that?" "I will tell you. This is the Gospel axe into which a European handle has been put. If you come to-day, you will find them cutting; come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at our religion! It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble and a glorious tree, but these men come daily with the Gospel axe in their hands. They look at the tree, and the tree at them; but it is helpless, and the Gospel axe is applied daily. Although the tree is large and strong, it must finally give way." "True," I replied; "but, remember, many a poor handle gets worn out, and many a one breaks; and it takes a long time till a new handle is obtained from Europe, and till that handle is prepared and shaped." "Ah!" he replied, "if that were all, it would be well enough, and the tree would have respite, but what is the real case? No sooner does the handle find it can no longer swing the axe than it says, 'What am I to do now? I am becoming worn out; I can no longer swing the axe; am I to give up cutting?' No! Then he walks up to the tree, looks at it, and says, 'But here is a fine branch, out of which a handle might be made.' Up goes the axe, down comes the branch; the branch is soon shaped into a handle; the European handle is taken out and the Native handle put in, and the swinging commences afresh. The tree, finally, will be cut down by handles made of its own branches." "Well spoken," I said. "May the tree soon fall, and then we will plant a new one which will blossom and bear fruit to the glory of God."

On another occasion I was arguing with a Brahmin on the sinfulness of idolatry. A Hindu stepped forward and said, "If you know that idolatry is wrong, and that it is a sin to worship idols, why do you not bring your guns and blow all the idols to pieces?" I replied, "Of what use would that be, for would the guns knock the idols out of your heart?" He replied, "No; but if you acted as the Mohammedans did, you might soon make an end of all the idols and idol temples in India." Thereupon another Hindu said, "These men do worse; for, after all, what did the Mohammedans do? They broke down a few bricks from the top of the house; these men undermine its foundation by preaching and teaching, and, when once a great rain comes, the whole building will come down with a crash." I replied, "May that gracious rain soon come—the outpouring of the Holy Spirit—and bring down the whole fabric of Hinduism and Mohammedanism!"

The Jubilee of the C.M.S. was a great festival for our Christians.

In the early morning I was awoke by a salute of twenty-two guns. On inquiry, I was told the salute was in honour of the great day. Her Majesty the Queen—blessings upon her!—had twenty-one, and our people thought the festival in honour of the King of kings ought to be inaugurated by twenty-two. “But where did you get the guns from?” I asked. “We purchased cocoa-nuts,” was the answer, “hollowed them out, filled them with gunpowder, bound them round with hemp, and fired them.” At 7 a.m. we met in the Sagra Church. The Christians of the L.M.S. and their missionaries from Benares and Mirzapore joined us. There were upwards of three hundred adult Native Christians together.

The addresses were all very good, but that of Christian Triloke, our senior catechist, struck me particularly, describing the state of Hindustan as it was when he was young, “What a change,” he said, “God has wrought! How different it was thirty years ago! I well remember the day when a Peon came to our village, who was a Christian. We all called out, ‘Woe unto you! you are a ruined man!’ But, five years after, I myself became a Christian. Hindustan was a place of darkness in former years. Let me compare it to a dark night. There were stars visible. These stars were parts of the Vedas, and the sayings of Rishis (saints) and Faqirs (ascetics).

“Upon this darkness the moon arose—the crescent (Mohammedanism). She gave more light than the stars, yet it was not her own, but a borrowed light. Although the light was thus increased, she could not warm the earth, or make it fruitful. But when the state of Hindustan appeared hopeless, a new streak of light appeared. It became brighter and brighter, and the sun arose—the Sun of Righteousness, with healing in His wings. The stars disappeared, the moon vanished before its splendour, and, with increased light, there was also heat communicated, and, with the heat, life and joy. The Sun is the Lord Jesus Christ; whosoever He shines, there He produces life, joy, and happiness. He has brought peace to us. He cheers the mourner and gladdens the heart of the sorrowful. He alone can bestow eternal life upon sinners.”

At 5 p.m., 269 Native Christians sat down to a dinner with some of the Christians of the L.M.S. To show our loyalty, the Union Jack was hoisted in front of the assembly. We had plenty of spectators, for a number of ladies and gentlemen from Secrole came, and enjoyed the sight. Numbers of Natives lined the road along our village, and looked with astonishment at the assembly dining together. “Where,” they exclaimed, “where have all these Christians come from? What next? Are we all to become Christians? Wah, Wah!”

As I was walking about Jan Mirza, one of the catechists of the L.M.S. was delivering a speech:—“When I arrived the first time in Benares, with Mr. Bowley, there were seven Native Christians here, viz., two catechists and their wives, an old woman, a man, and a child. There was no Christian village, no church, no congregation—not even a chapel in the city to preach the Gospel in! But what do we witness this day? A village! a church! chapels in the city, and a

host of the Lord's people around us ! The Lord has done great things whereof we are glad ! ”

As I was conversing one day with a Native gentleman, he said, “Christianity finally will and must prevail. Everything is in your favour. We Hindus have no longer any creed ; a man may believe what he likes ; the only thing which binds us together is caste, and that seems to be going. Your present success resembles the mango season. With great difficulty the gardener raises a few ripe mangoes before the season, but these few are an earnest that the season is near ; or your few converts at present are like the few drops of rain that precede the rainy season. They fall sparingly, but are an earnest that showers will follow ; thus it will be in Hindustan. You have few converts at present, for what are your three hundred thousand in comparison of 240 millions of inhabitants of this great country ? but they are an earnest that masses will follow.”

Old things pass away. For the last ten years I have not seen any of those faqirs or devotees who practise self-torture, such as holding up one hand till the arm becomes withered, nor have I seen, as in former years, faqirs suspended on trees, feet upwards and head downwards, or sitting between four fires, looking all day at the sun. These men seem to have disappeared from the face of Hindustan. Up to the time of the mutiny there were two men in Benares who walked about in a state of perfect nudity. One day I said, “If I were magistrate I would send you to jail, and keep you there until you had earned enough to purchase yourselves clothes.” “Well,” he replied, “and if I had power I would send the whole set of you out of the country.” The late Mr. O., a very able magistrate, who perished in the siege of Lucknow, settled one of these men. Meeting him in the city, he ordered him to be taken to the lunatic asylum, saying, “The man must be mad to walk about in such a state.” The people were not sorry for it.

The Brahmo Samaj is a strange phenomenon. The educated classes have been roused by the teaching and preaching of the missionaries. They heard the truth, and, being led to the Word of God, the Bible Society came to their aid by furnishing them with Bibles. Light burst upon them ; but what were they to do with their gigantic system of idolatry ? In this dilemma the Tract Society came to their rescue by supplying them with controversial works, whereby the members of the Brahmo Samaj were enabled to demolish their own system ; and thus, with the truth of God in their hands and heads, they began to construct a system of their own—a Christianity without Christ.

The Brahmos in general do not acknowledge that all the good in their system is derived from the Bible ; they point to the Vedas as the source. There are, it is true, ideas and words in the Vedas which can be construed so as to meet their creed, but the question has not yet been answered, which a Brahmo one day put to his friends in my presence,—“How was it that none of our forefathers found out these things, seeing that they also possessed the Vedas ? ”

The Brahmos profess to believe in one God, the Father of all, to reject idolatry, to disregard caste, and they bind themselves to lead a

good and moral life. They speak much of the Fatherhood of God and Brotherhood of Man. Outwardly they honour the Bible, like our Rationalists, consider Christ the wisest and the best man that ever lived. They take from the Bible whatever agrees with their views; the vital truths of Christianity, such as the divinity of Christ and the atonement, they pass over. I never succeeded in persuading a Brahmo to examine the evidences of Christianity; they will not ask themselves this most important question, "Is the foundation of my belief truth or error?"

There is a Brahmo Samaj at Benares; I know most of its members, and occasionally met them. Some time ago one of them proposed:—

1. That no one should be permitted to preach who did not live up to his preaching;
2. That each member should have but one wife, and no concubines;
3. That they should show the world that they had given up caste by dining together; and,
4. That the preacher should not inveigh against other religions, but simply preach the tenets of the Samaj.

But some thought it was impossible to find a preacher such as had been described; the second rule was well enough in theory; the majority admitted that caste was injurious, but could not be given up; for if they gave up caste, and simply preached the tenets of the Samaj without speaking against other religions, they would all soon merge into Christianity.

One of the members showed me a Samaj Prayer-Book. The prayers were excellent, except that they wanted Christ, and I said so. "Well," he continued, "do you not recognize the book?" "No! what do you mean?" His answer was, "It is a copy of Family Prayers, published by the Tract Society, altered to meet our views. We are not yet so far advanced as to be able to compose such prayers."

Christianity is too humbling a religion for Brahmos, "And how can they believe who receive honour one of another?" (John v. 44.) They will not believe in Christ. A Brahmo, with his outcry against caste and idolatry, is still a good Hindu; he may be a rebel, but he has not passed the Rubicon.

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# RECORDS OF THE MISSIONS.

## MADRAS MISSION.

### THE MISSION TO THE MOHAMMEDANS.



S already mentioned, the missionaries engaged in this most trying and difficult work are the Revs. E. Sell and M. G. Goldsmith. Mr. Sell is Principal of the Harris School, an establishment founded more than twenty years ago for the education of Moslem boys. Mr. Goldsmith endeavours by personal intercourse to set the Gospel before the adult Mohammedans.

Mr. Sell returned to his post after a sojourn in England about twelve months ago, and at the Annual Prize Meeting, held in March last, he read the subjoined Report. It will be observed that Mr. Sell refers hopefully to the *Gore Langton* department of the school, which was founded by Lady Anna Gore Langton for the scholars who are members of princely Mohammedan families, and who might be averse to mixing with the ordinary pupils of the Harris School. This reference is the more interesting when it is remembered that for some time one scholar only attended the school, and it seemed probable that the movement would prove a failure. It has, however, stood its ground, and promises to fulfil the hopes entertained of it.

Mr. Goldsmith's Report has already been given in our number for March last.

### *Report of the Harris School.*

I have so lately resumed charge of the Harris School, that I have very little to report beyond what is of a formal character. During my absence the numbers have kept up. There are now 127 boys on the roll of the Harris School, eleven on that of the Gore Langton department, and thirty-five from a *Maktab Khana* in Nursingapooram.

This has been for some years now our state as regards numbers. Some boys appeared last year for the Matriculation Examination, and I regret to say that all failed. This institution, however, is not alone in this respect as regards Mussulman candidates. In fact, only two boys in Madras passed, and only seven or eight in the whole Presidency. The previous year about twenty-one passed. This is disheartening, but my experience teaches me that all progress amongst Mussulmans is very much like the ebb and flow of the tide—apparently as much ground lost at one time as is gained at another, but an onward movement on the whole. We shall try to do better next year.

Mr. Goldsmith is able to render me much valuable help in the Scripture

teaching, and we can thus reach, in this most important branch of our work, all the boys in the school.

I found, on my return, a new department—the Gore Langton. This was founded by Lady Anna Gore Langton, and is maintained at her ladyship's expense. It is distinct from the Harris School. Though the senior boys, for whom the funds of the Gore Langton department could not provide an efficient teacher, attend some of the higher classes in the Harris School, their names are kept quite distinct, and they have some special advantages—notably, the prospective advantage of nominations for attachéships. This department is, strictly speaking, for the Khandanis only. It has had difficulties to encounter, and for a few months there were scarcely any students in it. A few weeks ago I was able to appoint again a special teacher, and I am glad to say that several lads from the Amir Mahal [the palace of the Prince of Arcot], including a son of H. H. the Prince of Arcot, are now in regular attendance.

I find also another change made with regard to Mohammedan education.

Some years ago Lord Hobart caused Hindustani to be reckoned as a vernacular of this Presidency; then the Maktab Khanas (elementary Native schools) came under inspection, and the masters earned grants of money on the result of an annual examination. It would far exceed the limits of this report were I to proceed to show how important this measure was.

The great drawback to the progress of the higher education amongst Mohammedans is the advanced age at which the boys begin to learn. Religion and custom demand that years should be spent in Maktab Khanas learning to read the Koran and other matters. These must remain; but, if they can be brought under inspection, the training the boys receive in them will be much improved, and be a help instead of a hindrance to the acquisition of more knowledge in Anglo-Vernacular schools. When, too, a boy has passed the grades, and the master can earn no more by him, he will send him out of the school to make way for others. Now, these schools have only been under inspection for four or five years, and so there has been no time to tell how far Lord Hobart's measure will affect the higher education of Mussulmans; but, notwithstanding this, on the 1st of April

next new rules come into force, which will reduce the grants by one-third, and, as the standards are raised in difficulty, the grant will practically be reduced by half. I look, as one interested in the Mohammedan people, with the greatest concern to the result. Mohammedan boys in Anglo-Vernacular schools have exceptional privileges; the elementary schools need special treatment far more.

This is not the time or place to enter upon an account of other portions of the work which gathers round this institution; but never, as far as Madras is concerned, have there been such openings for work amongst Mussulman neighbours in a variety of ways as now.

There are those present to-day who can remember the time when there were only three or four boys in this school; so, far behind as all places of Mohammedan education must be, there is yet enough progress to give us, if not a buoyant hope, yet at least some reason for patient and steady working.

I have now to express my thanks to Lady Anna Gore Langton for the two medals which will be given to-day, and also, on my own behalf and on that of the Mohammedan community, to record in this report our deep sense of the kindness her ladyship continues to show.

#### EVANGELISTIC WORK AMONG THE EDUCATED CLASSES.

We drew attention last month to this branch of the Society's operations in Madras, by inserting a communication from the Rev. A. W. Poole, giving his impressions of the work, after having paid several visits to the educated Natives in and around the city, accompanied by Mr. Samuel John. We have since received Mr. John's own report of his labours during the year ending June, 1878, which will be found very interesting.

#### *Report of Mr. Samuel John.*

In reviewing the work of the past year, I must not omit to mention a circumstance which, though not directly connected with my intercourse with Hindus, yet excited much interest. I allude to the visit of the Rev. C. M. Pym, who visited Madras and other parts of India towards the close of last year, with a view to stir up and establish in the faith Christian communities in general. Several Hindus, who had an opportunity of hearing his discourses, spoke as if they were greatly stirred up by them. One actually was so excited by his preaching that he made up his mind to embrace Chris-

tianity. In a long letter addressed to him, he expressed his desire to become a Christian, and to proceed to Europe with him, so as to avoid the opposition of his numerous relations.

#### *Some Difficulties in the Work.*

The work amongst educated Hindus was carried on, in the year under review, precisely as in the previous years. The peculiar feature in this work is that English-speaking Hindus are made a special object of care and, so to speak, sought after. They are visited in their own houses, and spoken to on the subject of religion. This part of the work



is solely done by myself in the earlier hours of the morning, and in the late hours of the afternoon. Hindus may be seen in their houses during these hours. If accessible in their houses, it does not, however, follow that they will be disposed to talk and reason upon religious topics. Independent of that natural aversion which exists in every Hindu towards distinctively Christian doctrines, there are many other things which tend to distract and divert their attention. Among others I may notice a few.

(a) Hindus, when visited in their houses, are not, in the majority of cases, found to possess that calmness and quietness of mind which are essential to the consideration of religious truths. They are harassed by domestic care and domestic duties. In addition to these, antiquated customs and ancestral usages exercise a powerful sway over them. They must visit certain temples and shrines, with a view either to appease the anger of their tutelary gods, or to offer oblations for benefits received, or to witness gorgeous processions of rural deities, or to perform certain vows for the removal of sickness and troubles of all descriptions. If the heads of families cannot find leisure, such of the members of the family as have leisure should visit places suited for such purposes.

But, it may be asked, what has this to do with my visits and religious conversations? It has much to do with them, for men holding respectable positions under Government, or employed in shops and public establishments, have only their morning and evening hours to devote to their domestic affairs. They are, therefore, entirely absorbed in discussing and transacting matters of a private character in their leisure hours. In the mornings they have their ablutions and pujas to perform, and, these being done, they go to their breakfast. After breakfast they dress themselves, and are soon found in their carriages wending their way to their respective offices. At 5 p.m. they leave their offices. They do not, in many cases, come home directly, but visit the evening bazaar, in company with their friends, and transact business connected with their family affairs. Now how little such minds, harassed and distracted by domestic cares and anxie-

ties, are susceptible of religious impressions can be easily conceived.

(b) The next thing that presents itself as a difficulty is, that educated men are invariably surrounded by uneducated and ignorant people. Aged men, who happen to be either the fathers or grandfathers of the educated men, always take the lead in matters connected with social, religious, and domestic affairs. In their view educated men are unfit to direct and manage things which affect the good of the whole family. They are keenly watched and suspected in their movements. In the opinion of the aged, modern English education is doing but one good thing, and that is, it qualifies youths, and renders them eligible for Government work; beyond this, it is not only useless, but a nuisance to Hindu society at large. Conversations held with men of education have, in many cases, begun well, but afterwards been interrupted by ignorant men volunteering to help the educated in defending their national religion.

(c) Hindus, under the influence of sound reason and judgment, are seldom seen wanting in politeness or courtesy. They welcome me to their houses at any time, and on any day I choose to visit them. There are others who occupy positions of influence: these, while apparently civil and courteous in their demeanour, are also very anxious to avoid interference in religious points. Wealth, influence, learning, and position in public departments, combined with a degree of pride, inspired by caste feelings, at times lead them to think of themselves more highly than they ought to think, and to treat the truths of Christianity with indifference and contempt. All attempts to convince them of being grievous sinners in the sight of God are effectually repulsed, and all hopes of bringing them to the saving knowledge of the Gospel are entirely frustrated.

### *Religious Meetings.*

In connexion with my daily visits to the houses of educated Hindus, both in Black Town and the suburbs of Madras, I have also held meetings of a more public character. This part of my work is always done in company with European missionaries. These meetings are held bi-weekly, according to

convenience. The Rev. Mr. Stephenson, of the Wesleyan Missionary Society, and the Rev. H. Bauboo, of the Free Church Mission, have authorized me to use their school premises whenever I choose to do so. My thanks are due to them both for the meetings in Triplicane and Black Town. There are two other school-rooms, the one in Komaleespuram Pettah and the other in Black Town, which have been kindly lent by the Rev. W. T. Sattianadhan for the same purpose. In Egmore, a young man, who is a student in the Engineering College, has kindly placed the hall of his house at my disposal. I have therefore acquired a little more freedom in this respect than in previous years.

### *Bible-Reading Classes.*

Nearly two years ago, the Rev. R. C. Macdonald, who is now in England, mentioned to me that Mrs. Macdonald was anxious to have a class of Hindus, who were desirous of reading the Bible and receiving explanations upon it. After considerable time had elapsed, in my conversations with some Hindu friends I mentioned the desire of Mrs. Macdonald in reference to the class. The idea was taken up by those present, and they left me with a promise of attending a class if one was opened. Mr. Macdonald accordingly opened a class for Hindus in the C.M. House, consisting of four members residing in Triplicane. It was conducted weekly, on Friday mornings, between the hours of seven and eight. Mrs. Macdonald, soon after returning from the Hills, took the class entirely under her own management. The number gradually increased, and at the time when Mrs. Macdonald left Madras for England, there were nearly twenty in her list, of whom more than a dozen may be regarded as reliable members of the class. At the time when Mrs. Macdonald was about to proceed to England, a photographic group, consisting of those who

attended the class, together with Mrs. Macdonald, and also Messrs. Fenn and Macdonald, was taken, and in a meeting, at which the Director of Public Instruction was also present, this was presented to her, accompanied by a suitable address. Mrs. Macdonald used to make the members of her class read portions of the Bible, more especially the life of Christ, according to the harmony of the Gospels, and explain to them the truths contained in the narrative, in an easy and interesting way. As Triplicane is furthest in point of distance from the Mission-house, and as there are a great many educated Hindus living in it and in Royapettah, which is situated to the western side of it, it occurred to me that a class similar to the one in the C.M. House might be opened in the Harris School. Mr. Goldsmith kindly consented to open a class for the benefit of Hindus in the upper room of the Harris School. The class has been going on under his management. It consists of eight or nine members, and is held every Thursday morning between the hours of seven and eight a.m.

A few weeks ago a third class was opened in John Pereira's Union School, by the united efforts of Messrs. Fenn and Arden. This class at present consists of only five or six members, and it is chiefly intended for the English-speaking men in Black Town. These classes are conducted in exactly the same way as the class in the Mission-house. They are opened and closed with prayer, and the life of Christ forms the subject of reading and exposition. This mode of reading the Bible with Hindus seems to be one which is likely to draw their attention more closely to the truths of Christianity, and instil into them a due reverence for the Bible. The difficulty is now not so much in getting them to read and listen patiently to the Word of God, but in securing their regular and punctual attendance.

### MADRAS ITINERANCY, OR PALAVERAM DISTRICT.

The working of this agency has been carried on by the Rev. J. D. Thomas. His Native helper, the Rev. T. Ephraim, has been transferred to the Mauritius Mission. The number of professing Christians in the district connected with the Society is 577, of whom 267 are communicants. This shows a falling off of more than one-seventh in the year—a consequence of the recent famine, which impoverished even those who were not attacked by it, and

caused the removal of many from the district. Of Mavaloor congregation, for instance, which is the largest in the Itinerancy, numbering 260 souls, forty-eight died from the effect of the famine, and many of the villages were entirely deserted, the inhabitants migrating to Madras and the neighbouring camps for relief. The horrors of the famine, as described by Mr. Schaffter at the evening meeting of the Society's last anniversary, will be remembered by all who heard him, and the following account from Mr. Thomas's Annual Letter will, while arousing sympathy for the sufferers, elicit thankfulness to God for the useful work done by His servants the missionaries during that period.

*From Report of Rev. J. D. Thomas.*

This district embraces in area the collectorate of Chingleput, yet it has only 577 professing Christians in connexion with our Society, which is 103 less than were shown in the returns for the year ending 30th September, 1876. This deficiency of more than one-seventh is to be accounted for chiefly by the famine. In Mavaloor, our largest congregation, numbering last year 260 souls, forty-eight died during the past twelve months.

In Palaveram there is a decrease of twenty-two. The congregation of this village, as also of the Mount and Poonamallee, is composed to a great extent of sepoys, servants, and their families, and thus are subject to removals to other places.

Of the twenty-nine reported last year in Vardarajapuram, not one was left when the returns were made. The whole village had migrated to Madras and the neighbouring camps for relief. It is impossible to discover their whereabouts, or what has become of them. A few of the heathen of the village have returned, and in all probability, when the famine is quite over and relief ceases, the surviving professors of Christianity will also return.

About the middle of December, 1876, the Rev. Mr. Schaffter, seeing the distress in the neighbourhood, volunteered to undertake the establishment of a relief-house in connexion with Government, with the object of feeding those who were unable to work—the aged, decrepit, and children—and so to prevent their flocking into Madras. He commenced by relieving a few in his own compound, but soon found it necessary to remove the work to a distance. There were some disused stores belonging to Government, situated in a most convenient and healthy neighbourhood, which were soon turned to account, and afforded suitable accommodation for

cooking and distributing the food. Mr. Schaffter evinced great judgment in the arrangements he organized for distributing relief, which he kept up with much vigour until he sailed for England. With the sanction of the Government, I then took charge of the establishment; there were then 525 persons, who received two meals of cooked food per day. The numbers, however, continued to increase daily. A large number of Mohammedan women came, many of whom had hitherto been "goshaed," or veiled, and not accustomed to appear in public; but who, in consequence of the cravings of hunger, were obliged to break through this stupid, conventional custom. Two of the catechists had been appointed local managers. We erected sheds for the shelter of those who had left their homes; but the majority of the people were the poor of the neighbouring villages, who preferred coming twice a day for food, and living in their own houses, to taking up a residence at the relief-house. Owing to the severity and continuance of the distress, our numbers rapidly increased, and, in addition to the work at the relief-house, I had a number of indigent Europeans, Eurasians, and Brahmins, who received doles of raw rice once a week at my bungalow. All this involved much care, anxiety, and positive hard work. We had frequently to witness harrowing scenes of awful distress. On one occasion a poor Brahmin widow came to the relief-house and begged the catechists to give her a little uncooked food. They told her that they could not do so, but that they would give her cooked food, if she would take it. This she said she dare not eat, and pitifully entreated them to give her some raw rice, as she was starving. This could not be done there, as hundreds of others, who were receiving cooked food, would have craved a like indulgence, and this would have added to the work

and caused disorder. The poor woman went away, but soon returned, saying, "Well, give me some cooked food; if I do not eat, I shall die." She must have been suffering excruciating agony from hunger, before she could have forced herself to eat what had been cooked by one of a lower caste.

On another occasion, a Brahmin widow and her little daughter, in extreme poverty, came here on the day on which I distributed raw rice. The mother was scarcely able to move, so weak and reduced was she by long fasting; she sat down at my feet, utterly exhausted and weary of life. I gave her some rice. She received it and tied it mechanically in her cloth, and said languidly, "You have given me this, but what can I do with it?" I told her that there was a Brahmin house close by, where she could get it cooked and eat it. She sat for about a quarter of an hour longer before she could move, and then went sadly away. I have never seen her since. She belonged to a distant part of the presidency.

To cut a long story short, I continued in charge of the relief-house till the end of July, when I gave it up, owing to my health failing. We then had 6000 paupers, who received two meals daily, besides about a thousand who received doles of uncooked rice at the bungalow. It may be questioned what advantage there was, from a missionary point of view, in my being occupied in this work. The saving to Government—and I maintain we conducted it most economically—was as a drop in the ocean compared to the enormous outlay it has been obliged to make on account of the famine. Nor would this alone have been a legitimate motive; but I feel that it has been of great advantage, in the first place, in bringing me into personal contact with so large a number of people—it has given them confidence in me. I might have lived for years in the place, and yet not have been so well known, or have known so many of the people in this collectorate. Wherever I go I am recognized and welcomed, and listened to with attention and respect. Again, finding that numbers of the children at the relief-house were spending the whole day in idleness, I established a school on the premises for those who liked to come and learn, and soon we had about eighty on the register. Several of

these were Christian children, but we had also a large proportion of Mohammedan and heathen boys. No compulsion or pressure was used to induce them to attend, but it was a good opportunity for them to learn, which they gladly embraced; and for us I felt it was an opportunity which would not occur again, and seized it to do what we could to sow the seeds of eternal life in their young hearts, and to tell them of that Saviour who loved them and gave Himself for them. Who can tell what may be the result, or when the seed sown may spring up and bear fruit unto eternal life?

I am endeavouring to improve the catechists by asking them to preach in turn before me and all the agents at our monthly meetings, and by their each writing four sermons in the month, to be shown and read to me. I hope also to start classes for instructing them in theology. We commence these monthly meetings at eight o'clock in the morning (of the first Friday in every month) by a short service, sermon, and Holy Communion. At eleven o'clock the agents meet in my study, when we have reading and exposition of a portion of Scripture and prayer. Then the sermons are read over and criticized, the journals and work of the agents inquired into, particulars and details of business settled, after which they receive their salaries, and return to their stations. All the catechists are expected to preach the Gospel systematically to the heathen living within a certain radius of their homes. But two of them are especially itinerating catechists, who come with me or go together for several days on a tour to distant villages.

The Poonamallee Anglo-Vernacular School is a branch of the missionary work of the district on which I have not yet remarked. It is in an efficient and flourishing condition. It has two Native masters who have passed the F.A. examination, and four assistant masters. The head-master is an old pupil of mine from the Mengnanapuram boarding-school, and is a man of great energy and perseverance, who is working the school up very well. We are unable to receive Government grants for it, as there is a Government Taluq school in the place, the masters of which are heathen. There are more boys in our school than in the

Government school. The number now on our rolls is seventy-five.

We have at Poonamallee a Hindu girls' school, at which twenty-eight heathen girls of different castes learn. This realized Rs. 34:4 on the result system. Mr. Schaffter started a very efficient Hindu girls' school in Alundoor, a large town adjoining the Mount, but was obliged to abandon it, as another Missionary Society objected to our having one, claiming that they were first in the field. The fact was, they had none in Alundoor, but only in the Mount, more than a mile away, so that one school could not possibly interfere with the other, nor draw scholars from the other. On our withdrawing, the other Society abandoned their school in the Mount and started a new one where ours was, and now have 130 heathen caste girls. I cannot help feeling it was a mistake on our part to give up our school. In large places like this there is room for more than one Society to work.

We have a small Anglo-Vernacular School at Pallaveram, which obtained Rs. 47:8 by results. At the Mount we have the boarding-school for boys, which I have already mentioned. A little English is taught. We are unable to procure grants-in-aid for this school, as the Wesleyan Mission has a large Anglo-Vernacular School receiving grants, and the Government will not sanction grants to another school so near. The boys who can afford it pay a fee of Rs. 2 per

ensem towards their board, but the sum is quite inadequate to cover this item, much less does it pay for their clothes and education. But I feel that boarding-schools are most important branches of missionary work. The children in them are brought into near and intimate contact with the missionary and his family, and are trained in a manner which it is impossible to introduce into other schools. They are the nurseries for our future mission agents of both sexes. The boys come into my bungalow daily, when I am at home, for family prayers at 9 a.m. I feel this to be an invaluable opportunity of instilling into their young minds the truths of the Gospel, and increasing their knowledge of Scripture. The collateral advantages of this plan are likewise most beneficial to the boys.

We have mixed day-schools here for boys and girls, which are elementary and vernacular, the same also at Mavaloor, Vallaveram, and Noomble. I am very anxious to start others in different parts of the district where there are openings, but my difficulty is the want of means and suitable men. All our day-schools have suffered during the past year by the children being obliged to leave their homes with their parents on account of the famine. The Mount school realized Rs. 67:8, the Noomble school Rs. 29 by results, which is an advance upon the previous year.

#### OOTACAMUND.

At Ootacamund, in the Neilgherry Hills, the well-known European sanatorium, which is several hundred miles distant from the city, a congregation is ministered to by a Native clergyman, the Rev. S. Paul. His work is under the superintendence of the Madras Secretariat, though he is assisted by a local Native Church Council. The present number of the congregation is 290, against 190 ten years ago, and the communicants have increased from 61 to 108. The general state of the congregation is good. At Ootacamund there are two boys' schools with five teachers, and one girls' school with two teachers. There has been an average attendance at these schools of 126 and 35 respectively.

## CHINA MISSION.

## Shanghai.

THE Rev. Thos. McClatchie, the Secretary of the Society's North China Mission, superintends the work at this station. He thus writes:—

*From Report of Rev. T. McClatchie.*

Although during the past year no members have been added to the Church, yet the number of the scholars in the schools has increased, and my teacher and his wife are candidates for baptism. I trust that, through God's mercy, the seed which is sown here every day in the week, and the tracts and books daily distributed, may, in His own good time, yield fruit unto everlasting life. A Paul may plant, and an Apollos may water, but it is the Lord of the harvest alone who can give the increase. We wait, therefore, with anxious hearts and fervent prayers, until it seem good to Him to pour out His Holy Spirit upon these poor idolaters.

On St. Andrew's Day, we had a very large congregation at our church in the city, the congregation of the American Protestant Episcopal Church having joined ours on the occasion. The Rev. E. Thomson of that Mission assisted me in reading the prayers, and an excellent sermon was preached by the Rev. Wang Cha-e, from the Gospel of St. Mark xvi. 15, 16. A prayer-meeting was held in the vestry at four o'clock p.m. Let us hope that He who willeth not the death of a sinner may of His great mercy grant an abundant harvest to His Church this coming year in answer to the prayers and intercessions of His faithful servants throughout the world.

Mr. George Lanning, the other European missionary at Shanghai, has charge of the English School. He thus reports of his work:—

*From Report of Mr. G. Lanning.*

During the summer the port has been visited with cholera, which at one time was very serious amongst the Native population. Other kinds of sickness have also been prevalent, and numbers of people have died, amongst them our Chinese assistant, who had been connected with the school almost from its foundation, two of my scholars, the fathers of two others, and my own dear little son, rather more than a year old.

In spite of these drawbacks, however, I think I may fairly say that the year has been a successful one for the school.

A night-class has been established, and has met with a fair amount of success.

The following are some statistics of attendance and fees:—Number on books, Oct. 1st, 1876, thirty-three; ditto, Sept. 30, 1877, forty-nine; highest actual daily attendance, fifty; highest monthly income from fees, \$197; lowest ditto, \$92. My short experience tends to show that the great rage for learning English among the Natives of the open ports may be made useful to the spread of true religion in no small degree. Well-selected English books of general reading teach in infinite variety lessons,

religious and moral, and they are not open to the suspicion with which recognized religious books are sometimes regarded. Acting on this experience, we have ordered from home a regular supply of easy periodicals for the use of the pupils attending the school, who show the greatest desire to buy and read such books; and, if the reading and translation of them at home have only the effect of making the parents regard Christian teaching and teachers in a more favourable light, it will not be in vain.

There never has been any expressed objection on the part either of the parents or children to the religious instruction, although the majority of them are heathen. Nevertheless, the apathy with which, as a rule, Chinese agree to the doctrines they hear appears to me to be a considerable obstacle in the way of their conversion. They seem to see at once the superiority of the Christian teaching to their own, and yet they appear perfectly satisfied as they are, and the difficulty is to make them feel "it is high time to awake" out of their idolatrous slumber.

I have had but one instance of a scholar attempting to defend idolatry,

and his only argument seemed to be that what was right for a foreigner was right for a Chinaman; that he had gone into churches and seen the people "bow down to idols," and therefore, if they could do it, why not he? I was at first at a loss to account for his statement, till the idea struck me that he had been to some Roman Catholic place of worship, where he had seen what he described as "idol-worship."

One of the most difficult and most discouraging parts of a teacher's work here is to implant and foster a love of truth. Deceit in all forms is a besetting sin of the Chinese. There are excep-

tions, of course, and I am thankful to think I have some among those under my care; but the majority will lie without fear, and are exposed without shame. It is a sad state of things, and generations must pass, I fear, before the Natives of this land will have learnt honesty and truth. The fault, doubtless, lies with the system rather than with the people, and God in His own good time will bring about the change.

For the coming year there is every reason to expect further success, increased numbers, and, with the Divine blessing, increased usefulness.

### Peking.

The Revs. W. H. Collins and W. Brereton still conduct the work at this most northern station of the Society's China Mission. Mr. Collins reports their prospects in the City as "seeming very dark." Though a larger number than usual were admitted to the Church in the early part of 1877, the greater part of them proved unworthy. This Mr. Collins attributes to their great poverty, "which makes the temptation to get money almost irresistible." The work at the country station "gives more satisfaction." Six have been added to the Christian community there. The total number of adherents is now 75, of whom 25 are communicants.

Mr. Brereton's time has been, to a great extent, occupied in studying the colloquial. He is now able to preach, though not without a manuscript. He has begun a class of men on Sunday afternoons, either Christians or inquirers, with whom he has been going through the Life of our Lord.

Since the Reports were sent off last year, North China, as our readers are aware, has been desolated by a most terrible famine. Our April and September numbers contained notices of the Relief Fund opened by the Society, to which 2188*l.* has been subscribed. The whole of this was remitted as it came in to Mr. Collins, and he now sends the following "Diary of work of distribution in the famine region in the south of Chih-li," in July last:—

*July 11th to 14th.*—Mr. Brereton and I made an early start this morning, but, recent falls of rain having made the roads bad, we could only make twenty-five miles. The second day's journey was not much better than the first, but the carters assured us that they would bring us to our destination early on the fourth day. As we approach the famine district the evidences of poverty become more distinct—the country denuded of trees, and much land unsown, and no sign of food or fuel in the villages, and the people look thin and pinched.

*14th.*—Found our helpers waiting for us at Ur-shih-li-p'u, six miles north of Ho-chien, having already distributed about 1500 tickets in the villages around. We immediately made arrangements for

changing silver into cash, so as to set to work on the morrow. Our great difficulty is the conveyance of cash to the villages, for 20*l.* worth of silver will produce about half a ton of copper cash. Each cart will take at the most about 8 cwt., so that we must needs take two journeys to each of the larger villages. At present this is the most pressing trouble; but dearth of cash among the changers of money may yet be a still more serious hindrance. The state of the roads on the way down warns us to lose no time, for, if heavy rains set in, we could not possibly cart the cash about; and to invite the people to come and fetch the cash would cause such an influx of beggars to the inn as would make it impossible for us to re-

main. Another reason for despatch is that the time for sowing the autumn crops is fast passing away, and, as many will probably use the gift we convey to them in purchase of seed, this is certainly a case in which the proverb, *his dat qui cito dat*, is true.

15th.—This morning we started out with 8 cwt. of cash in each cart, to a village four miles off. This village contains about 100 families. Our assistants distributed 379 tickets here, which our cash was insufficient to redeem, so after breakfast I made a second journey with half a ton of cash, while my colleague went in another direction. Fever is still prevalent in this region, and some of the poor people staggered under the weight of the gift received. Many of the people looked thin and hungry, and some of the children were living skeletons. The people seemed hardly to believe that we had come to redeem the tickets, for they have held for two months some given out by the local authorities, which will probably be never redeemed. An envoy, sent some time back from the neighbouring city to collect the names of the starving, spent his time in this village in riotous living, and then took back some names obtained through the agency of others. The distance from the great city is only six miles, yet such a delinquency is unknown to those in power.

16th.—This morning we made an early start, so that we were able to walk, and put more cash in the carts. The news of the nature of our business is getting abroad, so that when we left the inn this morning, a row of poor women knelt before the inn door, and utterly refused to get out of the way of our carts, and had to be removed by force. We dare not give to these needy creatures, or our path would be so beset as to make progress in our work very difficult. We are obliged to stand upon this rule, only to give relief to the holders of tickets at their own villages. On reaching the village for which we were bound, we found that not a few of the holders of tickets were abroad seeking work, so we had to carry a large part of our cash back again. In the afternoon we took a large load in each of our carts to a place eight miles distant; here the head man sent a gong round the village to announce our arrival, and we suc-

ceeded in redeeming all but three tickets. Typhus fever has been very destructive in this village; one man was pointed out to me who had eight members of his family down with this disease. Another man feebly staggered up to receive his cash; he was just recovering from the fever, and he and a younger brother were the only survivors of a family of eight. In another household twelve were ill out of fourteen, and a neighbouring family were in a still worse condition, all the members of it being ill, and dependent upon a neighbour for even a drink of cold water.

17th.—This morning we went to a near village, and were followed most pertinaciously by beggars. I could not resist the impulse to give them some help, but they were very indignant at not receiving as much as the holders of tickets. On our way home two of these poor creatures threw themselves down before the wheel of my cart, and we had much trouble to prevent their receiving severe injury. They defied the cart-driver, so I was obliged to drag them away by main force, and then I was soft enough to give them some cash, for it is very difficult to resist appeals from hungry-looking creatures. The most hungry looking are, however, found at their own homes. In the afternoon a heavy fall of rain flooded the roads and obliged us to suspend operations. This rain is much needed for the growing crops, and will soon change the face of the country.

19th.—This morning it was raining but gently, so we started on our work. The mud in some places was very deep. A group of villagers met us by the way and knelt down in the mud, begging. As they had no tickets, we were obliged to refuse, for it is very probable that some other members of the different families represented by the beggars had presented the tickets, and these were trying to get an extra gift. In several cases women have deposited their cash, and returned, saying they had given in their tickets and not received the cash. The falsehood was palpable, for we take but one applicant's ticket at a time, and pay the cash before the next ticket is received. In the afternoon it still rained, and the carters at first refused to go out, but the threat of cutting their cash brought them to reason. The village to which we went this afternoon



is very large, so we were obliged to hire carts. Three carts divided two tons of cash amongst them, and preceded us to the place. On our arrival we were directed to the spot where our carts were by the stream of poor people. It was pleasant to feel that we had the means of lightening their burdens.

20th.—We sent yesterday to another large village for carts to fetch the cash. Two carts came this morning, with teams composed of small oxen, ponies, and donkeys. Each cart drew a ton of cash, which we speedily distributed. The poor people are too intent upon the cash to show many signs of gratitude, and some of them beg for more. We constantly see women and children picking elm-leaves and gathering wild herbs. All these villages have lost numbers of people from famine and fever; many of the men have left to seek work and a living elsewhere, so that a large part of the recipients of the bounty we administer are women and children. We have applications from many villages for help, but cannot comply, for we can only distribute a few hundred more tickets.

21st.—This morning we went to a very large village, in which we left yesterday some cash which we had not disposed of, as we took out cash according to the number of the tickets, on the account of the assistant who examined that village, but did not dispose of all our cash, so there is apparently some mistake, or something worse. In the afternoon we took two villages in another direction, and disposed of all our cash, and got in all the tickets except two. Part of our way lay along the bank of a river which communicates with Tientsin. The effect of irrigation was seen in the comparative luxuriance of the crop of wheat just ready for harvest. All over the rest of the plain the wheat crop will hardly return the seed. Our great trouble is the importunity of beggars; they are miserable-looking beings, as they throw themselves in the dust before the cart-wheels, and gladly would I give, only that the money must

be kept to redeem tickets; moreover, these poor people are most probably members of the families that have been helped.

21st.—Yesterday we got evidence that the assistant whom we suspected had played us false, by putting down false names on his account, and by giving to various families fewer tickets than the number he put down. The tickets thus retained are, of course, to be presented in other villages. This assistant is one of two volunteers, and a man in whom I had not full confidence. This morning we sent this man home, and at once set to work to frustrate his plans. There were two large villages in which this man had given out tickets, and in which the cash had not been distributed. I determined to go over these villages, visiting every home, and marking every ticket with a lead pencil, and reserving any tickets improperly bestowed. While I was doing this hard work my colleague was distributing in other villages. This evening we both went to redeem the marked tickets; several with counterfeit marks were handed in, and others not marked, but we kept to our announcement that only the tickets I had marked would be received. Dusk found our work in this village unfinished.

22nd.—This morning we completed yesterday's unfinished work, and found the people so troublesome that we were glad to get away. In going from house to house in this village, the smell in some houses where the fever was very bad; the head of the village, who went with us, buried his nose in his long sleeve. Two other villages visited to-day brings our cash to an end, except that reserved for the village we are staying in.

Our cash has always been forthcoming, for the mailer of the cash shop has been daily sending out carts to other places in order to meet our demand.

23rd.—This morning we redeemed the tickets in this village, and I had the large inn yard full for nearly three hours. We start homeward this afternoon.

May we not look for similar results in China to what we have lately seen in South India, where English benevolence in the relief of the famine-stricken people has been so largely instrumental in softening their hearts and leading them to give ear to the Gospel message? If so, the Famine will indeed be a curse turned into a blessing.

## THE MONTH.

### Outrages in Fuh-Kien.



WE regret very much to have to report that serious outrages have been perpetrated by the Chinese upon the missionaries and Mission property in Fuh-Kien. It is a matter for much thankfulness that the personal injuries inflicted are slight; but as regards buildings, when we say that two of the houses in the mission compound in the city of Fuh-Chow have been destroyed, and much damage done to two others, and that the new chapel at Kiong-Ning-Fu has been pulled down, it will be seen that the outbreaks were serious indeed.

Taking the case of Kiong-Ning-Fu first, as being earlier in date, it will be remembered that this large and important city, 260 miles inland, was occupied in 1875 by Ling Sieng-Sing (since ordained) and four helpers; that in a few months they were ignominiously expelled after very cruel treatment; and that within the present year the occupancy was renewed. Just at the time that our notification of the latter event appeared (*August Intelligencer*, p. 509), the fresh work of destruction occurred. Mr. Wolfe writes under date Aug. 27th:—

My last communication informed you of the purchase of Mission premises in the city of Kiong-Ning-Fu, and the reoccupation of the place by the Mission. The people gladly sold us the house, and many came and showed great interest in the message of salvation, and great joy was manifested by the people in the neighbourhood of the Mission premises at our being again able to re-establish the Mission in their midst.

Now I have to report the destruction of our chapel and the expulsion of the catechist and the Mission from the city.

This was done by the same parties who destroyed our chapel here two years ago, and perpetrated such barbarous cruelties on our poor people, especially upon the Rev. Mr. Ling and his assistants. It was done by two of the gentry, with a gang of hired vaga-

bonds. The vagabonds openly declared that the Mission and catechists did them no harm, but they were paid for what they did, and this was all they cared for. On this recent occasion they at first determined on putting the catechist to death, and took him away for this purpose; but they abandoned this idea, and placed him in a most shameful way on a boat, and sent him down the river towards Fuh-Chow.

The Chinese authorities now take the side of the rioters, and refuse to allow us to occupy our chapel. They have imprisoned the parties who sold us the house, and have treated them in the most barbarous manner, and now they will not release these poor innocent men till we give up all claim to the Mission property; but this, of course, I firmly refuse to do.

In the same letter Mr. Wolfe refers to a difficulty which had arisen respecting the mission premises in Fuh-Chow city. From the very first, the head-quarters of the Mission have been on the U-sioh-sang (or Wu-shih-sang, i.e. Black Stone Hill), within the city walls; the site having been obtained in 1850 with the assistance of H.M. Vice-Consul. (See *The Story of the Fuh-Kien Mission*, p. 15.) Houses have been built and re-built upon this ground, and latterly the premises have been occupied by Mr. and Mrs. Stewart, and by the ladies of the Female Education Society; Mr. Wolfe and Mr. Lloyd dwelling four miles away in the foreign settlement at Nantai, as being more convenient for journeys to the country stations. A spirit of hostility, long dormant, has of late revived among some of the mandarins and *litterati*, and last year a proposed building

for Mr. Stewart's Native College was objected to by the authorities. Ultimately it was erected on a spot lower down the hill (but within the compound), so as to be less offensive to the Chinese—tall buildings being regarded by them as interfering with the mysterious influence called Fung-shui. The site was approved by the Consul, and the building was completed without any sign of opposition, though its erection took place before the eyes of thousands of people. But no sooner was it finished than a demand was made by the mandarins that it should be pulled down. The Consul, Mr. Sinclair, appointed Aug. 30th for an examination of the Chinese complaints; and on that day the Prefect of Fuh-Chow and five other Chinese officials met Mr. Fraser (the interpreter of the Consulate) and Mr. Wolfe at Mr. Stewart's house. It was while they were together, and, it seems impossible to doubt, with the connivance of the mandarins, that the assault was made; and Mr. Sinclair, arriving in the afternoon, was himself the witness of the destruction of the new building and of the old girls' school. Mr. Wolfe writes on Aug. 31st:—

At eleven o'clock a.m. we met at Mr. Stewart's house. The mandarins and a few of the gentry came, and, accompanied by a mob of about sixty desperate-looking men, filled Mr. Stewart's house and behaved in the most violent manner, to the great alarm of the ladies. I requested the authorities to order these men away, else we could carry on no quiet conversation, or make any settlement as to the points in question. The mandarins refused, saying they had no power. I then asked my servant to shut and bolt the compound door, and keep out others who were coming into the house. Two or three of these men, brought in by the mandarins, rushed at me and struck me very severely with their feet and hands on the head and chest. The entire crowd in the verandah of Mr. Stewart's house rushed at me. I escaped being killed and very severely hurt by nothing less than a miracle. The mandarins stood motionless the whole time, though they witnessed this assault. Mr. Stewart was also struck. I feel very sore and hurt from this beating.

We now proceeded to examine the ground, and, though under the disadvantage of the howling mob and the angry gentry, we succeeded in showing and proving that the opposite party had not a leg to stand upon on the charge of encroachment which they had brought against the Mission, the evidence was too strong on our side. This rather upset them, and they were evidently much enraged.

The mandarins now went off, leaving the violent mob which they had brought with them in our house and garden. I

requested that some protection should be given us against this rabble. The authorities actually refused. For four long hours we—Mr. Stewart, Mrs. Stewart, and myself—had to endure the most annoying and abominable conduct from the ever-increasing mob of the lowest villains in the city. We tried hard to humour them, but they evidently were bent on mischief, and we could do nothing but remain quiet. Ling, the ringleader, came several times and excited the mob, and evidently did not seem pleased that they had abstained so long from mischief. At length, by good humour and coaxing, we succeeded in getting the place comparatively clear and quiet.

H.M. Consul now arrived, and towards six o'clock p.m. the mandarins again made their appearance with fifty soldiers and a number of runners. The work of destruction now commenced; it seemed to us as if under the sanction and superintendence of the authorities. The whole was done under the eye of H.M. Consul, who was powerless. The mob now set fire to the college, and pulled down the old girls' school. The mandarins made no effort whatever to disperse the mob all this time. The soldiers prowled about, but only really, apparently, to superintend the destruction of the Mission.

The work of destruction went on all night long, and we imagined every hour they would attack us in Mr. Stewart's house. You may be sure it was a most anxious night to us; but God was with us, and we are so far preserved. I was wonderfully encouraged by a text on Mr. Stewart's wall in the bed-room

which caught my eye as I went in to change—"I will trust and not be afraid." It looks very hard now, and we cannot see the why or the wherefore; but we

will "trust and not be afraid," and no doubt what we do not know we shall know hereafter.

The next morning, at 11 a.m., as we learn from a further letter, another attack was made on the house of Miss Houston, of the Female Education Society, and the windows were broken. The ladies and the school-girls, however, managed to escape by a back door into the street, where they were most kindly treated, and conducted in safety to Nantai,—a fact which fully confirms Mr. Wolfe's statement that neither the outrage nor the hostility that led to it can be charged against the people generally. Almost everywhere they were friendly, and the only enemies to be feared are the gentry and their hired ruffians.

Another letter from Mr. Wolfe, dated Sept. 23rd, three weeks later, gives painful evidence of the results in the interior of the evil example set at the capital, and mentions also that Sept. 26th had been set apart for special prayer at all the out-stations throughout the province:—

Our enemies in the country everywhere have promptly taken up the signal of destruction from their brethren in Fuh-Chow, and are threatening our chapels and churches, and, in some instances, we have had warning to leave. Our catechists dare not preach publicly, and the private Christians are subjected to the most cruel wrongs and persecutions. The most horrible charges are being trumped up against them, and the magistrates show them no justice. Their houses are torn down and their goods taken away, and, if they complain, they are thrown into prison and beaten with stripes. For example, two Christians of Achia have the boldness to confess that they belong to Christ, and cannot take part in or support the village idolatry. Their houses are in consequence pulled down, their goods taken away, and they are at once charged with the murder of an old man who had died a natural death eleven

days previously, and with whose death they had nothing to do whatever. They have been thrown into prison, and the most cruel treatment has been inflicted upon them to force them to confess that they are guilty. I fear very much that they will be murdered in the prison, as the magistrate has been very forward in persecuting the Church.

Christianity is now too widely, and I hope too deeply, rooted in the Fuh-Kien province to be suddenly rooted out. Yet I should fear the effects of a ruthless and continued persecution on this feeble and infant Church. There are noble men in it who would joyfully lay down their lives for the sake of the Lord Jesus; but there are many whose faith would not, I fear, stand unaffected the ordeal of a long and fierce persecution. Our friends at home have very little idea of the cruelties and wrongs to which our poor weak Christians are exposed.

Since the foregoing was in type, another and fuller account of the whole matter has been received in two most interesting letters from the Rev. R. W. Stewart, for which we have not space this month.

A report of the outrage has been made by the Consul to the Foreign Office, and we doubt not that full reparation will be exacted. But we hope Lord Salisbury will do more than that, and make such representations to the Chinese Government as may secure in reality the religious liberty and protection for Native Christians which were provided for by the Treaty of Tientsin and confirmed by subsequent official proclamations. With this view, a Memorial has been presented to Lord Salisbury by the Committee, through Lord Chichester. Meanwhile, let us thank God for the preservation so far of the lives of our brethren and sisters, and look to Him to overrule all to the furtherance of the Gospel.

### Four More Deaths.

AGAIN we have the sad duty of reporting losses in C.M.S. ranks. We had written the next sentence as follows:—"Not indeed of a prominent leader like David Fenn, but of an esteemed *miles emeritus*, a younger brother who had scarcely won his spurs, and one of the most experienced and esteemed of the few female agents on the Society's roll;—J. P. Mengé, G. T. M. Grime, and Ann Sharkey." But, alas! the first clause of this sentence was too quickly penned. Another of the sad telegrams which have made this year so painfully memorable brings the brief message, "Henry Baker dead."

The Rev. Henry Baker was the second of that name. His father, Henry Baker the elder, was one of the founders of the Travancore Mission, in which he was associated with Thomas Norton, Benjamin Bailey, and Joseph Fenn; and, like David Fenn, Henry Baker the younger was born in the mission-field. He was brought home and educated in the Society's College, and having been ordained deacon and priest by Bishop Blomfield in 1842-3, he sailed to join his father in July of the latter year; so that his missionary service has extended over thirty-five years. The work with which his name will always be connected is the evangelization of the Arrian hill-tribes. He first went among them in 1848; in 1855 he established the hill-station of Mundakayam, as a centre of influence in their midst; and throughout they were the objects of his especial care, although for many years the Cottayam and Pallam districts, in the plains, were also under his superintendence. More than 1500 of these wild hill-people have been brought into the fold of Christ. Of the progress of the Gospel in his district generally during the period of Mr. Baker's missionary career, an interesting notice appears in the last Report received from him, written in November, 1876, shortly before his visit last year to this country:—

In March, 1844, there were about 120 souls at Pallam and Cottayam, and 40 at Olesha. At a later period, after Mr. Peet's death, a congregation of about 530 at Mallapalli, under the Rev. G. Matthan, came under my charge. These formed the nuclei of churches, now numbering nearly 12,000 souls, under my teaching, assisted by six Native clergy

and a number of laymen. Other missionaries for periods of two or three years each have laboured in these districts when learning the language, or while holding a temporary charge. For the greater portion of the time I have had charge of this mission, first entered upon by my late father.

Just a year ago he went out again to the field of his life's work, and now it has pleased the Lord to call him home to Himself. We hope that a fuller notice of him will appear in our pages hereafter.

The Rev. John Philip Mengé, and his brother Charles Cæsar Mengé (who still survives), were, like Fuchs and Schwarz, whose deaths we have also had to mourn this year, German students of the Basle Seminary. Charles, the elder, went to Bombay in 1836; John, the younger, to North India, in 1840. He was for many years in charge of Gorakhpur; but when the Oudh Mission was begun in 1858, he was one of the original missionary band that occupied Lucknow. For a year or two prior to his return home in 1870, he was at Kangra. On his retirement he took the English chaplaincy at Milan, and there he has now entered into rest.

The Rev. G. T. M. Grime went to North India in 1873. He was latterly in charge of Jay Narain's School at Benares, but returned home only two or three months ago, and died soon after reaching England. His widow, who was before her marriage a teacher in the Secundra Orphanage, has, like Mrs.

Elmslie, resolved to devote herself to the Mission, and has just sailed for India to assist in the Girls' Normal School at Benares.

The name of Mrs. Sharkey of Masulipatam has been well known to the Society's friends for many years. Her highly esteemed husband, the late Rev. J. E. Sharkey, joined the Telugu Mission in 1843; and she became his wife in 1847, in which year they opened the first Girls' Boarding School in that Mission for the education of Christian and heathen girls. In this sphere Mrs. Sharkey laboured with exemplary diligence for twenty years during her husband's lifetime, and when he died, in 1867, she resolved to continue at her post; and for eleven years more she was spared to carry on her work. "For this school," says the *Madras C.M. Record*, "she lived. Every one in Masulipatam knew how entirely she devoted herself to it, and how she never would suffer herself to be diverted from it by any other engagements." "A succession of Christian young women in different parts of our Telugu Mission during the last thirty years owe their education to this school. They are to be found at this day as wives of mission agents in the Masulipatam, Bezwada, and Raghapuram districts, and even in the far-distant district of Dummagudem." "Only at the last great day," writes the Rev. F. N. Alexander, "will it be known how many owe their salvation to her teaching, and how many young and old abroad in the districts owe everything to the teaching of Christian women sent out by her to labour in the Lord's vineyard." The terrible blow suffered by the school in 1864, when the great cyclone washed away thirty-three of the girls, must still be vividly remembered by our friends. The *Madras Record* says, "Mrs. Sharkey was buried on Sunday, Sept. 22nd, in the churchyard at Masulipatam, near the graves of her husband and the Rev. R. Noble. The hymn, 'Jerusalem, my happy home,' was sung at the grave, but the voices of those who sang were almost drowned by the sobs of the school-girls. The whole funeral party then assembled in the church, where an address was delivered on the appropriate words, 'Well done, good and faithful servant.'"

### Famine in Kashmir.

A TERRIBLE famine has been raging in Kashmir. We say "has been," because it was hoped that when the rice-crop was gathered in October, things would improve. But meanwhile the loss of life by sheer starvation has been, proportionately to the size of the country, as appalling as it was last year in South India or this year in North China. In some parts, we are assured, from one fourth to one half the population have perished. The *Civil and Military Gazette*, the principal newspaper of the Punjab, in its issue of Sept. 27th, gives most barrowing details, and affirms that "there is no exaggeration of language in describing the Valley of Kashmir to-day as the Valley of the Shadow of Death." The same paper throws serious blame upon the Native Government for its conduct under this terrible visitation. There are important questions involved in the matter, into which we cannot here enter, but there is no doubt that the sufferings of the people have been greatly enhanced by the prohibition to cross the mountain passes into the Punjab, where there was grain in plenty.

Our new Corresponding Committee for the Punjab has acted with Christian promptitude in sending relief into the Valley. A sum of Rs. 4500, the generous response to an appeal by Bishop French in a sermon at the English church at

Simla, was placed at their disposal, and they at once directed two missionaries, the Rev. G. M. Gordon, and Mr. Briggs of Multan, to purchase grain and hasten across the mountains into Kashmir, the former by the Murree route and the latter by the Pir Punjal route. In the meanwhile, the missionaries on the spot, the Rev. T. R. Wade and Dr. Downes, were doing their utmost to save life, and feeding from 300 to 400 persons daily.

The Committee have authorized Mr. R. Clark to draw on the India Famine Fund; but we trust the worst is over ere this. May the Lord soften the hearts of the famine-stricken people and lead them to hunger for the Bread of Life!

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#### Mr. Sattianadhan in Paris.

Our friends will be interested to know that the Rev. W. T. and Mrs. Sattianadhan, who left England on Oct. 16th on their return to India, *via* Brindisi, spent some days at Paris *en route*. Mr. Sattianadhan represented the Church Missionary Society at a meeting on Foreign Missions held at the Salle Evangelique, near the Trocadero. A paper written by him for the occasion, on Christianity in India, had been translated into French, and was read in that language for him by M. Appia, of the French Protestant Church; besides which he addressed the meeting in English, through an interpreter. He also spoke at other meetings arranged by the Rev. Dr. Forbes, and preached in the well-known English church in the Rue D'Aguesseau. Writing from Paris, he expresses himself in very warm terms of gratitude for all the kindness shown him by Christian friends in England, only regretting that he was unable to respond to so many of the invitations that daily showered upon him during his stay in this country. He earnestly begs our prayers for himself and his family in their work in India.

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#### The Missionary Conference.

We can only just mention the General Conference on Foreign Missions, held at Mildmay on October 21—26. The proceedings were deeply interesting throughout, delegates being present from almost all the English, Scotch, Irish, Continental, and American Missionary Societies, and information being given about their work in every part of the world. Of C.M.S. Missions, East and Central Africa, North-West America, Metlakahtla, the Fuh-kien Province, and the Afghan Mission at Peshawur, were particularly noticed. We recommend the verbatim Report, which is shortly to be issued by Messrs. J. F. Shaw and Co., to the notice of our friends.

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#### The late Rev. David Fenn.

FULL particulars have been received of the last hours of our much-lamented brother, Mr. David Fenn, which would have been printed in this number, but are reserved to accompany an In Memoriam notice of him which is being prepared by the Rev. R. R. Meadows for next month's issue.

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#### TOPICS FOR THANKSGIVING AND PRAYER.

- THANKSGIVING for Bishop Royston's encouraging account of Frere Town. (P. 717.)  
 Prayer for the Fuh-Kien Mission in its present time of trial. (P. 760.)  
 Prayer for the sufferers by famine in China and Kashmir. (Pp. 757, 764.)  
 Prayer for Mr. and Mrs. Sattianadhan, as requested above.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, October 14th, 1878.*—The Committee took leave of the Rev. W. T. and Mrs. Sattianadhan, returning to Madras. Affectionate reference was made to the valuable service which their testimony had rendered to the cause of Missions during their stay in England. They were commended in prayer to the protection and favour of Almighty God by the Rev. B. Baring Gould.

The Rev. H. Stern, who joined the North India Mission in 1851, having returned home for a time after sixteen years' uninterrupted labour at Gorakpur, was cordially welcomed by the Committee, and gave much cheering information with regard to the expanding work of the Gorakpur Mission, and the efforts which the Native Christians themselves were putting forth in connexion with their Native Church Missionary Association for the spread of the Gospel.

The following letter was read from the late Sir T. M. Biddulph to the Earl of Chichester, President of the Society, who had forwarded a copy of the "Sketches of African Scenery" for her Majesty, and, in doing so, had referred to the Nyanza Mission having in part originated in the labours of Dr. Krapf, in whom the late Prince Consort took much interest :—

*"Osborne, August 6th, 1878.*

"MY LORD,—I have the honour to acknowledge your letter, with the volume illustrative of the Nyanza Mission, with drawings by the late Mr. O'Neill, to be submitted to the Queen, and am desired to signify her Majesty's gracious acceptance of it, with the expression of her thanks to the Committee of the Church Missionary Society.

"I am, my Lord,

"Your obedient Servant,

"The Earl of Chichester, &c."

"T. M. BIDDULPH."

The Committee accepted the administration of a fund raised as a memorial to the late Rev. J. Fenn for providing scholarships in the Cottayam College.

A letter was read from the Rev. W. Knight, referring to a legacy of 50*l.*, duty free, left by his sister "to be invested, and the money to be used for scholarships in connexion with the Sarah Tucker Institution, Tinnevely, South India," adverting to the long and prayerful interest taken by her in the said Institution, and suggesting that the scholarship she had endowed might appropriately bear her name. It was resolved that the scholarship to be endowed by the above-named legacy bear the name of the "Hester Knight Scholarship."

H. Morris, Esq., late of the Madras Civil Service, was appointed a member of the Committee in the room of Dr. Leslie deceased.

A letter was read from the Archbishops of Canterbury and York, addressed to the Bishops of the Church of England, stating that the Bishops assembled in Conference at Lambeth had agreed to recommend the Tuesday before Ascension Day as the most suitable to be observed by all branches of our Church as a Day of Intercession for Foreign Missions after the present year.

A letter was read from Colonel Gordon, announcing the arrival of the Society's Missionaries proceeding to the Victoria Nyanza by way of the Nile, at Khartoum, and making suggestions in reference to the steps to be taken for the evangelization of Central Africa. The Secretaries were directed to convey the warm thanks of the Committee to Col. Gordon for his extreme kindness to the Missionaries of the Society, together with the assurance that his suggestions should have their fullest consideration.



A letter was read from the Bishop of Mauritius, reporting his recent visit to Frere Town. The Secretaries were directed to assure Bishop Royston of the deep interest with which the Committee had received the account of his visit to Frere Town, and of their thankfulness to him for all he had done in connexion with the same.

A letter was read from Bishop Russell, forwarding a correspondence between himself and H. Fraser, Esq., her Majesty's *chargé d'affaires* at Pekin, on the subject of an application for a passport which should not require to be annually renewed, and on which his official title should be clearly stated. The Secretaries were directed to submit the matter for the consideration of her Majesty's Secretary of State for Foreign Affairs.

Miss Jane Caspari, of the Annie Walsh Institution at Sierra Leone, having been obliged to return home, after many years' faithful service, on account of serious ill-health, Mr. and Mrs. Burton were appointed to the charge of the Institution, it being understood that Mr. Burton would also act as industrial agent of the Society.

A letter was read from the Rev. Canon McClatchie, Shanghai, forwarding extract from a letter from the Consul at Tien-tsin, from which it appeared that the prospect of a good harvest had removed much of the distress, and stating that the efforts for sending relief from England might now be discontinued. The Committee heard, with much thankfulness, of the prospect of the distress in China being relieved, and directed the Secretaries to make known that there is no further occasion for friends to remit money for the China Famine Fund.

Reference having been made to Minutes of Committee of August 12th, 1878, accepting the Trust of the William C. Jones Indian Native Church Missionary Fund, and undertaking to carry out the intentions of it, the Secretaries were directed to communicate with the several Native Churches in connexion with the Church Missionary Society in India, and to inform them that the Committee will be prepared, on the conditions and for the purposes named in the Trust, to place at their disposal, severally, grants from the Fund.

Vice-Admiral Prevost, being present on his return from a recent visit to the Society's North Pacific Mission, gave interesting information on the progress of the Mission since his visit to that coast in May, 1853. He contrasted the condition in which he had found the Tsimsheans and other coast tribes on his first visit with the condition in which he found them now. He stated that at that time the tribes were constantly at war, one with another, and that murders were of frequent occurrence, recalling an occasion when he sailed by a spot where thirty-two had been recently murdered and scalped. Now, on the other hand, Indians could go singly, and in small parties, into the territories of other tribes without fear of harm; there was, moreover, a scrupulous observance of the Lord's Day among heathen as well as Christian Indians along the coast, work being done on that day by Englishmen only; also a very general desire to be instructed in the Gospel; and all these happy results he traced mainly to the influence exerted by Mr. Duncan, and his settlement of 800 Indians at Metlakatla. He gave an interesting account of the warm welcome he had received at Metlakatla, he and his party being carried in a canoe on men's shoulders to the landing-place, the tide being out. He was greatly impressed with the signs of progress, material and spiritual, displayed on every side at Metlakatla. He stated, moreover, that there were evidences of the Indian population being on the increase. He

referred to the power that Satan still had over many of the older men, even though he believed them to be true Christians, which ought not to surprise those who knew what they once had been, living under the influence of the most fiendish and abominable superstitions. He remarked further, in answer to a direct question on the subject, that, having seen Native Christians in connexion with many Missions, and having now spent a month with these Tsimshian Christians, going in and out among them, he had no hesitation in expressing his conviction that no more simple and truthful Christianity would be found anywhere than was exhibited in their daily life. He bore his warm testimony to the devotedness and efficiency of the Society's Missionaries associated with Mr. Duncan in the Tsimshian Mission. He gave some information about the new Mission which Mr. Tomlinson had gone to commence among the Indians toward the Rocky Mountains, whom Bishop Bompas had seen in his journey to Metlakatla "as sheep without a shepherd," and for whom he had so earnestly pleaded. He also gave interesting particulars of his visit to the Society's new work among the Hydah Indians of Queen Charlotte's Islands, and warmly advocated the appointment of a new Missionary to devote himself to this work, and so to set Mr. and Mrs. Collison free for Metlakatla. He further urged the need of supplying a helper to the Rev. A. J. Hall at Fort Rupert, in Vancouver's Island, stating that there were no less than twelve or thirteen villages of Indians scattered over a circle of about 200 miles, all of them speaking the same language, and numbering probably from four to five thousand.

A letter was read from J. M. Douglas, Esq., presenting to the Society 150 copies of memorials of his brother, the late Rev. Carstairs Douglas, Missionary at Amoy. The Secretaries were directed to convey the thanks of the Committee to Mr. Douglas for his acceptable gift, and to arrange for their circulation in the China Mission.

*Committee of Correspondence, October 21st.*—A telegram was read, announcing the death of the Rev. David Fenn, on October 15th. Mr. David Fenn had been, for twenty-six years past, the Society's devoted and much-beloved Missionary in South India, and for several years the Secretary of the Society's Madras Corresponding Committee. Affectionate reference was made to the deep spiritual-mindedness, the self-denying missionary zeal, and the spirit of Christian kindness and love which had so remarkably distinguished Mr. Fenn.

A grant of 280*l.* was made from the Indian Famine Fund to the Rev. J. Erhardt for purposes in connexion with the Secundra Orphanage, arising out of the present scarcity.

The Committee took leave of the Rev. J. and Mrs. Erhardt returning to their work in connexion with the Orphanage at Secundra. They were addressed by the Rev. W. Gray, and commended in prayer to the favour and protection of Almighty God by the Rev. E. H. Carr.

A grant was made out of the Japan Fund to enable the Rev. H. Maundrell to establish a Girls' Boarding School at Nagasaki.

The Secretaries were directed to seek for a suitable European agent to be stationed at Queen Charlotte's Islands, where a Mission has recently been commenced by the Rev. W. H. Collison.

*Committee of Correspondence, October 29th.*—The Rev. W. T. Pilter, of King's College, London, and Curate of St. Clement's, Leeds, was accepted for work in the Society's Mediterranean Mission.

The Secretaries reported the death of the Rev. G. T. M. Grime, recently returned from North India, on October 21st. The Committee appointed Mrs. Grime, who, before her marriage, was an efficient teacher in the Secundra Orphanage, to assist Mr. and Mrs. Treusch in the charge of the Normal School for Girls at Benares.

The Rev. Dr. N. J. Clark and the Rev. Dr. A. C. Thompson, Secretaries of the American Board of Missions, and Dr. E. Bliss, Missionary from Asia Minor, belonging to the same Board, were introduced to the Committee, and interesting information was given by them on the progress of the Mission work carried on by the American Board of Missions during the last sixty years in Constantinople and Asia Minor. They acknowledged, with thankfulness, the faithfulness with which the Church Missionary Society adhered to the principle of non-interference with the fields of other Societies, and they informed the Committee, on behalf of their Board, of their purpose to extend their work to the Moslem population, amongst whom they were labouring, so far as the door was opened for it, and expressed strongly their opinion of its being both unadvisable and unnecessary that the Church Missionary Society should enter upon the same field.

Letters were read from the Rev. J. R. Wolfe, giving an account of the destruction of the new College recently built upon the Society's grounds on the U-Sioh-Sang Hill, at Fuh-Chow, by a mob believed to be instigated by some of the mandarins. A letter was read from the Earl of Chichester, to whom the letters had, by direction of the Committee, been submitted, recommending that representations be made to the Marquis of Salisbury on the subject, and the Committee agreed that a memorial be drawn up accordingly.

The Secretaries reported the death, at Milan, of the Rev. J. P. Mengé, formerly of the North India Mission, in which he had laboured for nearly forty years.

A grant of 200*l.* from the Indian Famine Fund was made to the Rev. H. Stern for purposes in connexion with the Orphanages at Gorakpur, arising out of the present scarcity.

*Committee of Correspondence, Nov. 5th.*—The Secretaries reported the death, on 21st September last, of Mrs. Sharkey, widow of the Society's devoted Missionary, the Rev. J. E. Sharkey, one of the first Missionaries of the Society's Telugu Mission. For many years past she had carried on a Girls' Boarding School in Masulipatam for the education of Christian and heathen girls, and many affectionate testimonies had been borne to the happy influence which, by her high standard of piety and untiring devotion, she was enabled to exercise over the many who had been educated in the school, and indeed in the Mission generally. The Committee received the news of this faithful servant's death with sincere regret, and desired to record their thankful appreciation of her work of faith and labour of love in her Master's service.

The Secretaries reported that the Rev. J. Sharp, Principal of the Noble High School, Masulipatam, had been appointed to the Telugu Teachership in the University of Cambridge, which was tenable for one year.

The Committee took leave of the Rev. H. C. Squires, returning to the Western India Mission, and Dr. Andrew Jukes, proceeding to the Punjab as a Medical Missionary. They were addressed by the Rev. C. C. Fenn, and commended in prayer to the favour and protection of Almighty God by the Rev. E. Auriol.

Letters were read from the Rev. F. Bellamy, Rev. F. A. Klein, and other friends, respecting the propriety of resuming and extending the work of the Society in the Turkish Empire, and particularly pressing the claims of Cyprus upon the Society. Reference having been made to the statements of the Secretaries of the American Board of Missions to the Committee at their meeting of October 29th, it was, after discussion, resolved that, considering the loud calls from other Mohammedan countries, and from the heathen world, to which, through insufficiency of men and means, they are unable adequately to respond, and having been informed of the desire and the ability of the American Board of Missions to carry forward the evangelization of Asia Minor, the Committee do not see sufficient reason at the present time for reversing their abandonment of their Constantinople and Smyrna Missions, nor are they prepared at present to extend their Mediterranean Mission to the Island of Cyprus, which has no natural connexion with their Arabic Mission in Palestine.

The Punjab and Sindh Corresponding Committee having drawn attention to the position of the C.M.S. Native congregations at Simla, Clarkabad, and Dera Ismail Khan, the Committee sanctioned the erection of churches for their respective use, the funds for which would be raised on the spot.

The Rev. W. A. and Mrs. Roberts, who had returned from the Western India Mission in April last, having expressed their willingness to go back at once to the Mission in its present weakened state, the Committee, appreciating their readiness in the matter, directed that arrangements be made accordingly.

## NOTES OF THE MONTH.

### DECEASE OF MISSIONARIES.

*North India.*—The Rev. G. T. M. Grime died at Clapham Road, London, on October 21st.

*South India.*—The Rev. David Fenn died at Madras on October 15.—Mrs. Sharkey died at Masulipatam on September 21, aged 70.

### DEPARTURE OF MISSIONARIES.

*West Africa.*—Mr. J. A. Alley left Liverpool on October 26 for Sierra Leone.

*Yoruba.*—Rev. C. H. V. Gollmer left Liverpool on Oct. 26 for Lagos.

*North India.*—The Rev. R. and Mrs. Elliott and Rev. H. D. Day left London on Oct. 26 for Calcutta.—The Rev. H. P. Parker left London in October for Calcutta.—The Rev. Eugene H. and Mrs. Thornton left London on November 16 for Calcutta.—The Rev. J. and Mrs. Erhardt and Mrs. Grime left London on Nov. 9 for Bombay.

*South India.*—Rev. T. and Mrs. Kember and Rev. H. W. Eales left London on Oct. 26 for Madras.

*Punjab.*—Dr. Andrew Jukes left Liverpool on Nov. 9 for Bombay.

*Mauritius.*—Mr. H. M. and Mrs. Warry left London on Oct. 19 for the Seychelles.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From Oct. 15th to Nov. 15th, 1878.*

*Niger.*—Archdeacon D. C. Crowther (Report on the Lower Niger); Mr. J. Boyles (Journal for 1878); Mr. J. Spencer (Journal, Feb. 27th, 1878); Rev. J. Buck (Journal extracts, Alenso, July 13th, 1878).

*Mediterranean.*—Rev. J. Huber (Journal, quarter ending Sept. 30th, 1878).

*Punjab*.—Rev. W. Hooper (Half-year, April 1st to Sept. 30th, 1878).

*South India*.—*Madras C.M. Record*, Nov. 1878, containing—Bishop Sargent's Notes of Visits to Surandai and Nallur Districts; Rev. R. H. Maddox's Account of Baptisms in the Kunnankulam District; Rev. F. N. Alexander, Bible Tour to Kammamet, Nallagonda, and Hyderabad; Mr. T. Simeon, School Work for year ending Sept. 30, 1877.

*Mauritius*.—Rev. F. Schurr (Annual Letter).

*North-West America*.—Rev. W. D. Reeve (Journal, April 12th to June 24th, 1878); Archdeacon Kirkby (Annual Letter and Journal for 1878).

## Contribution List.

*In the following list of receipts from Oct. 11th to Nov. 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Aston Tyrrild.....	2	2	0
Bourton.....	7	15	0
Buckinghamshire: Chesham Bois.....	2	5	4
Hazlemere.....	9	2	10
Loudwater.....	21	12	6
Milton Keynes.....	4	3	1
Wing.....	6	5	9
Wingrave-cum-Rowsham.....	9	9	9
Cheshire: Astbury.....	5	4	5
Claughton: Christ Church.....	68	8	6
Over Tabley.....	5	0	0
Cornwall: Flushing and Mylor.....	10	0	0
St. Day.....	9	10	0
Cumberland: Silloth: Christ Church.....	13	12	5
Whitehaven (Mrs. Allen's Benefaction),	60	0	0
Devonshire: Bideford: St. Mary's.....	8	11	3
Devon and Exeter.....	60	0	0
Morebath.....	3	1	0
Silvertown.....	2	0	0
Dorsetshire: Houghton.....	6	7	8
Stickland.....	5	3	8
Essex: Forest Gate.....	6	13	10
Ongar District.....	60	0	0
Gloucestershire: Campden.....	14	10	5
Eastleach.....	4	12	6
Hatherop.....	9	0	0
Uley and Vicinity.....	34	3	0
Hampshire: Bishop's Waltham.....	25	19	1
Fareham.....	60	0	0
Greatham.....	2	17	0
East Meon.....	7	8	4
Southampton and Vicinity.....	80	0	0
Ile of Wight:			
Shanklin: St. Saviour's.....	11	10	3
Ryde: St. James's.....	39	16	0
Herefordshire: Credenhill.....	1	11	3
Hertfordshire: Barkway and Reed.....	9	19	2
Northaw.....	11	19	10
Kent: Ash.....	5	14	8
Bromley.....	39	6	1
Eastling.....	1	0	0
Lancashire: Hesketh with Becconsall.....	3	6	3
Littledale: St. Ann's.....	2	2	0
Liverpool.....	180	0	0
Marton.....	10	0	0
St. Helen's: Old Church.....	21	0	0
Waterhead.....	13	3	0
Leicestershire: Bitteswell.....	7	8	0
Lincolnshire: Carey.....	2	4	8
Gainsborough.....	11	10	3
Howsham.....	2	0	2
Spilsby.....	5	0	0
Long Sutton.....	6	18	5
Middlesex: City of London: St. Dun-			
stan's in the West.....	10	14	4

Fulham: St. Mary's.....	50	8	11
Hounslow: St. Stephen's.....	3	5	1
Islington: St. John the Evangelist			
Mission.....	1	10	0
Kilburn: St. Mary's.....	16	1	0
Holy Trinity.....	71	11	8
St. Paul's.....	10	0	0
New Southgate: St. Paul's.....	13	16	10
Staines.....	12	16	6
St. John's Wood: St. Stephen the			
Martyr, Avenue Road.....	15	12	6
St. Marylebone: St. Mary's.....	3	5	0
St. Pancras: Parish Church.....	40	0	0
Monmouthshire: Chepstow.....	32	2	5
Norfolk: Hackford and Whitwell.....	6	19	4
Northamptonshire: Peterborough.....	106	7	1
Northumberland: North Northumber-			
land.....	104	3	8
Oxfordshire: Aston Sandford.....	3	2	6
Shropshire: Loughton.....	1	2	0
Mainstone.....	37	0	0
Shropshire and Shrewsbury.....	80	6	3
Somersetshire: Biddishead.....	9	4	3
Lympsham.....	18	1	0
Somerton, &c.....	40	4	1
Wedmore.....	24	6	0
Yeovil.....	35	0	0
Staffordshire: Alstonfield.....	8	15	0
Barton-under-Needwood.....	13	7	0
Brown Edge.....	26	0	0
Cheadle.....	11	15	8
Kinver.....	3	6	0
Reddall Hill.....	10	0	0
Upper Tean: Christ Church.....	6	8	8
Walsall Wood.....	1	18	10
Wolverhampton: St. Jude's.....	18	0	0
Suffolk: Hundon.....	1	1	0
Rendham.....	2	4	7
Woodbridge.....	120	17	2
Surrey: Bermondsey: St. James's.....	17	5	6
Parish Church.....	8	10	3
St. Paul's.....	2	0	0
Brixton: St. Paul's.....	8	3	1
St. Matthew's.....	65	19	9
Brockham.....	14	8	0
Kew.....	3	5	0
Kingston, &c.....	25	0	0
Red Hill.....	25	0	0
Streatham: Immanuel Church.....	54	16	0
Warwickshire: Attleborough.....	7	15	6
Bickenhill and Marston Green.....	3	18	4
Birmingham.....	650	0	0
Bulkington.....	8	19	8
Chilvers Coton.....	66	18	5
Fenny Compton.....	4	8	8
Halford.....	4	4	5

Ilmington.....	1	8	4
Stockingford.....	6	2	11
Stratford-on-Avon.....	10	0	0
Studley.....	10	0	0
Westmoreland: Heveraham.....	18	8	0
Levens.....	25	0	0
Milnthorpe.....	10	7	6
Orton, Tebay, and Greenholme.....	6	10	0
Wiltshire: Bishopston.....	1	19	2
Hinton, Little.....	16	9	7
Knayle, East.....	12	17	0
Worcestershire: The Lickey.....	12	0	0
Yorkshire: Arthington.....	1	10	6
Batley.....	2	16	8
Bingley.....	40	0	0
Cleveland.....	50	0	0
Farsley.....	6	16	6
Keighley.....	32	4	4
Kirkby-in-Malhamdale.....	17	13	0
Stainburn.....	1	2	0
Wilton.....	23	16	3
York.....	700	0	0

## ASSOCIATIONS IN IRELAND.

Hibernian Auxiliary.....	1000	0	0
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## ASSOCIATIONS IN WALES.

Cardiganshire: Braenporth & Tremaine.....	3	6	0
Llangedmore.....	3	4	7
Cardarvonshire: Bangor.....	6	7	0
Llanfaglan.....	1	2	6
Merionethshire: Maentwrog.....	2	0	0

## BENEFACTIONS.

A Gift in remembrance of the late Misses			
A. and M. A. Saxton, by G. H. S. and			
A. E. E.....			
Bentley, Mrs., Blackpool (including 5l. for			
Dis. Miss. Fund).....	55	0	0
Bentley, Miss M., ditto.....	10	0	0
C. and S. G.....	10	0	0
Deedes, Major Geo., Hythe.....	10	0	0
Dunwell, Miss S. A., Wadworth.....	5	0	0
Elliott, Miss, Hastings (for China).....	5	0	0
Freeman, Lieut. T. A., Ebury Street.....	10	0	0
Harris, Miss ("Thankoffering for Special			
mercies.").....	10	0	0
Hayley, Mrs. Thos.....	10	10	0
Headland, Mrs., Brighton.....	5	0	0
"In memory of M. S., greatly beloved".....	300	0	0
Kemble, W., Esq.....	10	0	0
Lloyd, Jno. Wheller, Maindee.....	10	10	0
Mackie, John, Esq., Crigglestone.....	5	0	0
M. K. F.....	50	0	0
Norman, Robt. M., Esq., Jermyn Street.....	10	0	0
Simm, J., Esq.....	5	0	0
Snitterby, Henry, Esq.....	150	0	0
Sparks, Major R. W., Spike Island.....	5	0	0
Squires, Rev. H. C.....	10	0	0
St. Peter's, Eaton Square (for Krish-			
naghur).....	506	0	0

Thankoffering from Berkshire.....	25	0	0
Warburton, Rev. John.....	10	0	0
Warner, Miss, Botley.....	25	0	0

## COLLECTIONS.

From Girls and Friends at Mr. Sansom's			
Rooms at Stratford.....	1	19	9
Milton Sunday-school, Weston-super-			
Mare, by Rt. Hon. Earl of Cavan.....	14	0	0
St. Bartholomew's, Gray's-inn-road, Sun-			
day-school, by Rev. R. J. Bird.....	1	8	1
St. Clement Danes Sunday-schools, by			
Rev. J. Graham.....	3	9	2

## LEGACIES.

Bower, Miss Emma, late of Knowle:			
Exors., T. Bower, Esq., and E. Bower,			
Esq.....	19	19	0
Carr, Jabez, late of Leamington: Exors.,			
J. C. Ladbury, Esq., and G. S. Carr,			
Esq.....	50	0	0
Gell, Mrs. Isabella Thornhill, late of Stan-			
ton-in-Peake: Exors., J. G. Crompton,			
Esq., and Rev. F. A. W. H. Gell.....	2000	0	0
Middleton, Mrs. M. A., late of Bath:			
Exors., Rev. E. May and Rev. F. W.			
Middleton (sale of household effects, &c.).....	468	4	9
Payne, Rev. W. R., late of Hackney:			
Exor., Rev. A. Shears.....	50	0	0
Rowe, late J. J. Esq. (int.).....	50	0	0
Winsor, late F. A., Esq. (fourth share of			
Dividend.).....	14	10	10

## FOREIGN CONTRIBUTIONS.

Jamaica: Montego Bay: St. James.....	1	7	0
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## EAST AFRICA FUND.

Part proceeds of Sale of Work at Hol-			
brook Rectory, by Mrs. Childs.....	10	0	0

## JERUSALEM DIOCESAN SCHOOL FUND.

Collected by Miss Brown.....	5	16	0
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## PALESTINE MISSION FUND.

Don Wauchope, Sir J., Bart., Liberton.....	5	0	0
Sellwood, Frank, Esq., Cullompton.....	20	0	0

## VICTORIA NYANZA FUND.

"Go Forward," Exod. xiv. 15.....	4000	0	0
"In Memory of M. S., greatly beloved".....	100	0	0

## HENRY VENN NATIVE CHURCH FUND.

"In Memory of M. S., greatly beloved".....	100	0	0
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## CHINA FAMINE FUND.

A few more crumbs from Kellersdorp,			
South Africa.....	30	2	11
Ireland: Powercourt Church.....	13	0	0

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.